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AMERICAN ECCLESIASTICAL REVIEW.

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THE DECREES OF THE THIRD PLENARY COUNCIL OF BALTIMORE.

I.

THEIR OBJECT, PROMULGATION AND BINDING FORCE.

Acta et Decreta Concilii Plenarii Baltimorensis Tertii. A. D. 1884.

Commentaria in Concilium Plenarium Baltimorense Tertium, ex Prælectionibus Academicis excerpta. Auctore Nicolao Nilles, S. J. Oeniponte. 1888.

Commentarium in Facultates Apostolicas quae Episcopis et Vicariis Apostolicis per modum Formularum concedi solent, ad usum Venerabilis Cleri Americani. Edit. III curante Joseph Putzer, C.SS.R. Ilchestriae. 1893.

THE laws and forms which regulate the discipline of the Catholic Church in the United States are clearly set forth in a volume of over four hundred pages, entitled *Acta et Decreta Concilii Plenarii Baltimorensis Tertii*. They have been officially promulgated and have served as the standard of ecclesiastical observance in the United States for more than ten years. The last chapter of the book (Titulus Ultimus) is entitled *De Concilii Decretorum Promulgatione et Efficaciori Executione*. It states in simple and impressive language that the Decrees of the Council are to be observed from the date of their promulgation by the Apostolic Delegate in all the different dioceses, and that no

plea is to be recognized which points to neglect or delay in their publication.¹

Although the Fathers of the Council expressly declared that the Decrees were to be considered binding, independently of their promulgation in separate diocesan synods, it was declared advisable that, to secure better understanding and a more efficacious observance of these laws, the different bishops should hold synods for that purpose, either provincial or diocesan.

More than eighty bishops, ordinaries of the various dioceses for which the Decrees had been exclusively made, signed their names to this declaration. After a lapse of twelve years we are enabled to measure somewhat the effects of the Baltimore legislation in the different dioceses of the country. In forming a proper estimate of the efficacy of the Conciliar Decrees we must remember that the executives of the laws were, on the whole, the framers of the same. They had seen the need, they were free to propose and discuss, they could avail themselves, each, of the experience, knowledge and wisdom of many venerable brethren in the episcopate. Furthermore their authority, confirmed by Rome, both as lawmakers and executives, was unquestioned. That authority was based, not upon popular favor and popular views, but upon the eternal basis of responsibility to God, a fact which is designed to secure the prudent enforcement of a law on the one hand and implicit obedience on the other.

More than this. The deliberations of the Council showed that the care for the future observance of the law, with all its accompanying advantages, was no less in the minds of

1 "Ne ullus supersit dubitandi locus de tempore quo incipiet obligatio suscipiendi et exequendi Decreta Concilii hujus Plenarii Baltimorensis Tertii, et ne qua obtendi possit excusatio ob negligentiam vel moram, si qua fuerit, in iisdem per singulas provincias et diœceses promulgandis, declaramus et omnibus notum facimus cuncta et singula, quae in hoc Concilio Plen. Balt. III decreta et constituta sunt, vim suam habere plenariosque et integros effectus sortiri per universas hujus regionis ecclesias, statim ac per Rm. Deleg. Apostol. promulgata fuerint, quin opus sit ea denuo in synodis provincialibus aut diœcesanis promulgare." (Conc. Tit. ult. pag. 184.)

the bishops than the desire to safeguard the present interests of the Church in the United States. The professors of theology and of ecclesiastical jurisprudence were to take this well written digest of the law and discipline of the Church, specially applied to the circumstances of the North American mission, as a text in their schools ; they were to explain and follow it as the norm of action.¹ It was enjoined upon students of theology that they make themselves perfect masters of these Decrees (*accurate et diligenter addiscerent*), and of those of the previous Plenary Council, the ordinances of which were to be considered as still in force, except in such instances as pointed clearly to their abrogation or change. In fine it was declared that clerics and the laity were equally bound in reverence and obedience to these laws (*et omnes cujusvis ordinis clericos et laicos iisdem debitam reverentiam et obedientiam exhibere teneri*).

Thus we find a code of laws which has perhaps no equal elsewhere in its perfect adaptation of the general principles of disciplinary jurisprudence to local circumstances, safeguarded by the best of means—an executive whose interests for the preservation of order and the defense of God's Kingdom were intimately involved in the observance of these Decrees; and a clergy and people who recognized, externally and in conscience, as fundamental the principle of obedience to all rightly constituted authority irrespective of personal feelings. Theoretically speaking, a new golden age of the Church might have been called forth with such legislative dispositions in a land where there were no traditions to hamper us, where there was a fresh life and a free growth, and every blessing of sky and earth to hasten the ripening of the harvest in God's field.

Have we failed? It would be wrong and ill-advised to say so. Much good has been accomplished, under the blessing of God, as the direct result of the Baltimore legislation, and the fact is attested not only by the increase of means which foster Catholic progress, but also by the opposition of

1 Cf. Conc. Titul. prævium, pag. 3.

elements which, being hostile to the development of ecclesiastical institutions, are the first to give warning of any important accession to our strength. Nevertheless, it must be confessed that the all too common ecclesiastical fanfaronades, heard in high courts and low, indicate much oftener what we should be than what we actually are. No doubt those who enjoy the cant, in the comfortable reflection that their efforts constitute the glory of contemporary history without giving them really much trouble, place to their own credit what is in sober truth but the evolution of forces with which they have little or nothing to do. But the delusion does not profit anybody, and thinking men put no store by the official self-gratulations, or by the panegyrics upon mutual friends and ecclesiastical superiors who happen to hold the grindstone for sharpening axes and like implements of industry.

If we apply the sober measure of the written legislation, declared as both practical and necessary by men who had reason and right to know, to the practice in many cases and places of the present time, we have simply to admit that the Decrees of the Third Plenary Council of Baltimore have in a large number of cases remained a dead letter.

Why?

There are various reasons, valid or pretended, but worthy of the thoughtful consideration of every priest in the American household of the Church. We are sometimes oversensitive about making changes, and start at the very mention of the word "reform." Now, reform is always needed in the world; it is the very essence of Christianity, and the priest who does not either inaugurate or second reforms by the legitimate means of Christian discipline as given us in the precepts of the Gospel and in their application through the living authority of the Church, is simply an idle steward who buries his Master's talents and occupies a better man's place. The elder Ward used to say that a certain class of so-called conservative men, who wanted no changes and who enjoyed a sort of venerableness among people, because they left things alone and praised whatever did not trouble

them, were the greatest knaves on earth, and of such every good man should beware. However that may be, it is certain that the Plenary Councils of Baltimore contemplated definite and necessary reforms; that every priest was, by his very office, bound to take part, heart and soul, in the effecting of these reforms; and that wherever the conditions aimed at by the Council have not obtained, there its provisions have not been fully carried out—either because it was impossible to do so, or because the legitimate efforts have not been made by those who were charged with the execution of the Decrees.

Among the hindrances which have of necessity prevented the carrying out of the legislation of the Plenary Council, we may reckon in the main the difficulties of local separation in many dioceses which are not sufficiently populated to place priests in close communication with each other and with their bishops. Under such circumstances the principal means which the Council (*Conc. Plen. Balt. Secundum Tit. XIV, n. 533 and 534*) suggests for the promulgation and enforcing of the ecclesiastical laws intended to bind the churches of the United States together in a common discipline, according to the pattern of the Roman Mother Church, must be allowed as often out of the reach of the bishops and clergy. The means laid down by the Council are:

1. Episcopal visitations.
2. Diocesan (and Provincial) Synods.
3. Ecclesiastical Conferences in cities and country.
4. Special instruction regarding the Decrees of the Plenary Councils of Baltimore in the theological seminaries.¹

1 "Monemus episcopos, ut nullum non moveant lapidem, in Visitatione nempe Diœcesis, atque in Synodis tam Diœcesanis quam Provincialibus, necnon in coetibus sacerdotum pro disciplinarum theologiarum discussione, quatenus in omnibus executioni mandentur hujus Plenarii Concilii Decreta . . . Demum, quo melius ad omnium nostrorum sacerdotum notitiam perveniant, efficaciusque in praxim deducantur hujus Plenarii Concilii Decreta, statuimus ista, postquam a S. Sede recognita in lucem edita fuerint, in scholis nostris Juris Canonici ac Theologiae, quasi norma quaedam adhibeantur, quam in docendo Professores explicent et sequantur, alumnique omnes diligenter ac accurate addiscant."—*Tit. XIV Conc. Penl. Baltim. Secundi.*

In order that the proper application of these means might lead to some definite results and serve as a guide in future legislation, or indicate the need of such exemptions and modifications as the Holy See might deem advisable to grant for the common and individual good of the different dioceses, the S. Congregation provided a schedule of fifty-five questions which the Ordinaries were to answer in writing and transmit periodically to Rome. These answers were designed to indicate the actual condition of the diocese and the amount of progress made, when possible, towards carrying out the ecclesiastical laws, within a limited period of time. Each bishop was moreover requested to assign specific reasons for any default in the exact observance of the canons, and to suggest such means as in his judgment were calculated to remedy existing evils.

We give these questions here, because they show how thoroughly Rome understood the difficulties with which our missionary bishops had to contend. Later legislation, to which we shall refer under special topics in subsequent articles on this subject, still more emphasize this wise conservatism allied to the steady intention of carrying out the ancient discipline of the Church under wholly new conditions of social and political life.

XVI. QUÆSTIONES

Pro relatione ad S. Congreg. de Propaganda Fide.

(Ad. Titulum XIV., num. 534.)

1. Exprimantur nomen, aetas, patria Episcopi, et etiam institutum, si sit Regularis.
2. Amplitudo, et qualitas Diœcesis.
3. In qua Provincia sit, vel quot Provincias contineat.
4. Si Ecclesia sit Archiepiscopalis, quot, et quales habeat Suffraganeos; si vero Episcopalis, cujus Archiepiscopi sit Suffraganea.
5. An habeat Cathedralē, et propriam residentiam, et in quâ Civitate?
6. An Episcopus, habeat facultates speciales a S. Sede, et quas?

7. An habeat redditus proprios, quot, et in quo consistant?
8. Enumerentur loca Diœcesis, et eorum respectiva distantia.
9. Quando Visitatio Diœcesis fuerit peracta, num ad tramites praescriptionum canonicarum?
10. Quando Prov. ac Diœc. Synodi fuerint habitae?
11. An pro exercitio jurisdictionis aliqua inferatur molestia ab Episcopis finitimis?
12. An habeat Capitulum, et ex quot Canonicis constet?
13. An adsint Praebendae, et quae?
14. Quale servitium praestent Canonici Cathedrali: et an etiam fungantur munere Parochi in locis Diœcesis?
15. An resideant intra fines Parochiae?
16. An se immisceant in regimine Ecclesiae, impediunt liberam jurisdictionem Episcopi?
17. An habeat Seminarium, et ubi: quot Juvenes ibidem alantur, et quibus studiis vacent?
18. Num Concilii Trid. regulae circa Seminaria servantur?
19. An ibi adsint Parochi, vel tantummodo simplices Missionarii?
20. An Parochi sint perpetui, vel ad nutum amovibiles, et an Missam celebrent festis diebus pro populo?
21. An eligantur ab Episcopo?
22. Quot sint Parochiae: an in eis servetur Sacrosancta Eucharistia, et cum quâ decentia?
23. An habeant fines certos, et propriam Ecclesiam: et quot Capellae inveniantur in districtu uniuscujusque Parochiae?
24. An aliquae Parochiae sint addictae Ordinibus Regularibus, et quibus?
25. An Parochi habeant Sacerdotes, qui eos adjuvent in cura animarum?
26. Exprimatur numerus, et qualitas Catholicorum in singulis quibusque locis degentium.
27. An sint et quo numero scholae Catholicae, et quot in iis instituuntur?
28. An adsit Doctrina Christiana in lingua vernacula expurgata ab omni errore? et quatenus negative.
29. An sint et quo numero scholae acatholicorum, et num Catholici et quo numero illas adeant?
30. Exprimatur numerus Sacerdotum indigenarum, et exterorum.
31. Eorum patria, mores, munera, in quibus se exercent, et cujus utilitatis sint pro servitio Ecclesiae.

32. An hujusmodi Sacerdotes facultates habeant a Sede Apostolica, et cujus expensis vivant?

33. An inter istos inveniantur Alumni Sacr. Congregationis de Propaganda Fide : quinam sint : et an satisfaciant muneri suo?

34. Exprimantur etiam nomen, aetas, et qualitates Sacerdotum indigenarum, qui sunt extra Diocesim ; tum etiam adnotentur loca, in quibus morantur ; quid ibi peragant ; et an ex aliquo peculiari titulo teneantur inservire propriae Ecclesiae?

35. An sint etiam Clerici, et quot ; quomodo, et ad quem titulum ordinentur ; ubi resideant ; et quid ab illis exigatur, ut ad Sacros Ordines promoveri possint?

36. An adsint Missionarii Regulares, quot, cujus Ordinis, et cujus Regionis?

37. An cuilibet Ordini sint assignati certi Districtus ; et quâ auctoritate?

38. Ubi resideant, quibus Superioribus subsint, et quot habeant domos?

39. An habeant Conventus formatos, vel dumtaxat Hospitia ; et in iis servetur Clausura?

40. An in communi vivant, et cum regulari observantia, vel habitent soli, et in domibus privatis cum saecularibus ; et praecipue cum mulieribus?

41. In quo habitu incedant?

42. An admittant ad habitum, et professionem sui Ordinis indigenas, et quâ auctoritate?

43. An Regulares habeant facultates speciales ; et an eas exhibeant Episcopo, antequam exercent?

44. In quibus dependeant ab Episcopis?

45. Quibus mediis sustententur ; an aliquid pro Sacramentorum administratione percipiant, et quae sit illorum fama?

46. An, et in quibus utile opus praestent pro salute animarum, et pro incremento Religionis?

47. An sit aliquis Monialium Conventus ; cujus Instituti ; quâ auctoritate fundatus ; et cujus curae et ministerio subsit?

48. An ibidem observetur vita communis, et an Moniales obstringantur votis solemnibus Paupertatis, Castitatis, Obedientiae ; et Clausura?

49. An sint in Diocesi piae aliquae Foundationes, seu Legata Pia?

50. An redditus pro hujusmodi Legatis rite administrantur et Canones ea de re servantur?

51. Enumerentur omnes abusus, qui forte irrepserint etiam inter Catholicos, sive circa Fidem, et Ritus, sive circa mores, vel administrationem Sacramentorum, Divini Verbi praedicationem, et cujusque alterius generis sint.

52. Exprimantur principales causae hujusmodi abusuum, et quomodo possint eradicari.

53. Num matrimonia rite contrahantur ?

54. An a viginti circiter annis status Fidei Catholicae augeatur, vel potius decrescat : et quâ de causa ?

55. Tandem attente perpendat spirituales Christianitatis illius necessitates; eas distincte referat ; mediaque proponat idonea ad praeteritos errores evellendos, et majorem Religionis profectum inducendum.

In referring to the principal difficulty which hinders the uniform observance of the Decrees enacted by the Second and Third Plenary Councils of Baltimore, it is also to be observed that the same has ceased to exist in many places where ten or even five years ago it furnished a valid excuse for the non-observance of the Decrees. It is not within our right to note here details and localities, but it is a fact plain to any who choose to see that the facilities of railway travel and other means of communication between distant bodies of the clergy have in recent years increased to an extent which very much lessens the reasons of omitting regular episcopal visitations, of bringing together the deans, of having periodically conferences for the clergy in the separate districts of a large diocese.

Moreover the increase of theological schools and diocesan seminaries, the establishment of official channels of ecclesiastical jurisprudence, and the facilities of the press and postal service generally, reduce the real difficulties of obtaining uniformity in matters of Church discipline to a minimum. Fortunately most of those districts in which the advantages of ready intercommunication are not so easily obtained are under the control of religious orders, whose devoted members supply by their spirit of religious co-operation those wants which lie naturally beyond the power of individuals among the secular clergy.

Since, then, our facilities have on the whole increased, it will be, no doubt, of advantage to review at this time the special legislation by which we are governed. An exact and all-sided knowledge of the law is the first condition of its proper observance, and we are assured that the discussion of the theme in these pages will lead to good results, not only because the REVIEW is spread and read in every part of the United States, but also because it offers opportunities of clearing up doubtful points which have arisen from a change of conditions since the publication of the Decrees.

In explaining particularly the *Decreta* of the last Council we shall of course take into account the *Acta*, inasmuch as these throw light upon the reasons and the process of development which led to the formulating of the Decrees. In this connection it may be well to observe that a Decree, as the term is here used, differs from a law or a precept in the ordinary sense, by reason of its greater binding force. Hence the ordinance of an individual bishop, if contrary to the Decrees, has no authority and would always be annulled in cases of appeal to a higher executive. The reason of this is that the Decrees are the result of the Acts, or, in other words, the outcome of combined deliberation of many authorities, to which individual authority is obliged to yield. Moreover a Decree has perpetual binding force until expressly revoked or superseded by a contrary Decree of the same authority. "*Decretum* jurisperitis est, quod praevia deliberatione ac causa cognita statuitur perpetuo valiturum . . . Decreta conciliorum gravioris auctoritatis esse censentur, quam constitutiones singularium magistratuum; quia ex utriusque juris doctrina propter concursum multarum sententiarum praesumuntur pleniori maturitate praeparata majorique pondere confecta." (Nilles *Propylaea*, pag. 13.)

CLERICAL STUDIES.

XXXI.

CHURCH HISTORY (III.)

Later Studies.

THE work done in our seminaries on Church History is very limited; nor can it be otherwise, considering the narrow space that is grudgingly allowed it. Yet it suffices to introduce the subject to the attention of students and to awaken their interest. A vast and varied landscape has been spread out before them, of which they remember only the general impression and more salient features; but that is more than enough to make them desirous of going over the ground at leisure and visiting in detail what seemed most attractive. To something of the kind almost every young priest looks forward as he enters on the work of the ministry, and indeed there are few subjects, if any, from which he justly expects to derive more profit or more pleasure. We may add that there are none of more abiding interest, none whose attractiveness grows more steadily with increasing knowledge or loses less with advancing years.

But in order to preserve its full usefulness and charm the study has to be limited. Church History is too vast a region to be explored with care by any single mind, especially by one engaged with many things besides. It is for each one to single out what suits him best, that is, what meets best the requirements of his position and surroundings, or corresponds most completely with his turn of mind. As a fact, it is in following one or other of these indications that most students strike out on some special lines; and perhaps the best thing a beginner can do, if undecided, is to feel around him in various directions until he has found what interests him most, and keep to it. Yet even to such it may not be unwelcome to find a brief indication of the courses that are commonly followed, and to this we mean to devote the present paper.

I.

PERIODS.

There is, first of all, such a thing as selecting a special period and getting a thorough knowledge of it. Like all history, that of the Church divides itself naturally into a certain number of epochs, each having its characteristic features and its special interest.

1. At all times the early ages of the Church have possessed a special attraction. To the student of Church History they presented the spectacle of primitive Christianity uncontaminated by later evils. It was the heroic age of the Church, the glorious era of the martyrs, crowned by the conquest of the world to Christ. The great upheaval of the sixteenth century added fresh interest to the subject; Protestants at first agreeing with Catholics to consider these early times as a period of uncorrupted faith, to be studied, consequently, with special care in order to ascertain the original teaching of Christ and of the Apostles. Later on the controversial interest of the study became less, many Protestants declining to be bound by anything but the "Word of God." But many more remained faithful to the original conception, and so, for them as for Catholics, the early ages retain all their importance and all their attractiveness.

2. Yet Catholic students have turned more recently and in still greater numbers to mediæval times. The "dark ages," as they were called, long passed over as unworthy of notice or spoken of only with contempt, proved, when studied more closely, one of the most stirring, striking, eventful and poetic periods of all history; a period of great thoughts and heroic deeds, when the barbarous hordes which had overrun Europe centuries before, now won to the faith and moulded by the strong yet gentle hand of the Church, stood forth a new and noble type of manhood; when all bowed unquestioningly to the truths of the Gospel and to the authority of the Popes; the "ages of faith," the era of the Crusades, the era of Doctors and of Saints, so eloquently described by Montalembert in his introduction to the Life

of St. Elizabeth of Hungary, and in terms not less tender and touching by the positivist, Frederic Harrison in his essay on the connection of History.

3. To many the period of the Renaissance and of the Reformation is the most attractive of all ; a time of universal upheaval—political, literary, religious—such, perhaps, as the world never witnessed before ; a leavening of society by new principles and new forces, and a general overflow of pent-up life, with consequences which are deeply and universally felt to the present day.

4. But it is not to those more exciting epochs that the majority of students turn in our times. It is not the bright and brilliant periods of Church History that attract them ; it is the obscure beginnings of what subsequently grew into greatness. Indeed, in every sphere of investigation, one of the most marked tendencies of the present is to trace things back to their very inception. Whatever has life and growth is followed up to its earliest and humblest beginnings. The original germ and the first differentiation of parts concentrate the attention and absorb the interest of the biologist ; he cares less for what has assumed its definite forms. In like manner, the historian of to-day aims chiefly at reaching the primeval facts and conditions in which the great movements of subsequent times originated.

Thus, what is investigated with especial eagerness in early Church History is its very beginnings ;—the organization of the new society, not such as it is seen in the third or fourth centuries, but as it stood in the lifetime of the Apostles or in the following generation ;—the doctrines of Christianity, not as they stand out in the writings of Ambrose or Augustine, but as they were understood by the first disciples of the Gospel.

In the same way there are those who bestow more care on the earlier and less striking portion of the Middle Ages than on what follows, because in the former they find at their birth all the hidden forces which led in due time to great events. Or, again, they turn with keen interest to the dull and degenerate times comprised within the fourteenth and

fifteenth centuries, in order to watch the slow accumulation of elements whose explosion shook the world in the following age.

Thus it happens that there is scarcely a single portion of Church History that may not offer a lively interest to the careful investigator. But the subject lends itself to many other divisions and limitations, and one of the principal is that of the—

II.

GREAT HISTORIC MOVEMENTS.

The History of the Church, like that of the nations, is chiefly composed of a certain number of religious movements which originate, develop and pursue their course for years or for ages, sometimes independently, more often mingling together or uniting with secular forces, or crossing and counteracting each other like the great ocean currents. Such, to give some examples, was the wonderful diffusion of the Gospel from the beginning and its irresistible progress through ages of persecution. Such, later on, the pacific conquest of the Roman Empire, the subjugating of the barbarians to the yoke of Christ ; or, again, the great missionary work of the two or three last centuries. Such may we consider the origin and growth of the temporal power of the popes, or the social and political authority which they wielded, with varying efficacy, through the Middle Ages. Such the Crusades ; the development of the Religious Orders ; the great doctrinal movements, from the Arianism of the fourth century to the Rationalism of the nineteenth ; in particular the great revolt against Church authority, the Protestant Reformation, whose history, in Germany, in France, in England, Scotland and Ireland, offers some of the most important chapters to be found in all the annals of the past. There are many similar streams of collective life running through the whole field of Church History, all most interesting to follow ; aspects of Christianity, dogmatic, moral, social, political,—even artistic and literary. It is easy

to see how each one of these may become the object of a special and most captivating study.

III.

GREAT HISTORICAL CHARACTERS.

It is a debated question among speculative writers how much or how little, in the course of public events, is due to individual action. But it can hardly be doubted that, equally in Church and State, the individual character of a few has impressed itself deeply on their contemporaries—sometimes on subsequent generations; and it is clear to all that, in our conception of the past, there are a certain number of leading figures around whose action and thought all the rest seems to gather itself, so that to know any of them is to know the period to which he belongs, or at least what is best worth knowing in it. Indeed, the individual can himself be properly understood only if seen amid his real surroundings; hence the custom among modern biographers to join to the history of their personages that of the period to which they belonged,—“a history of the life and times,” as it is called, in which the times are, as it were, the background on which the portrait of the man stands out.

Much of what is most valuable in Church History comes to us to-day in this shape. Biography demands detail, and it is detail that gives life. Through it we get the truest and most vivid pictures of the past, and what, besides, is best remembered. A limited number of well-chosen lives—of great popes, of great leaders of thought or action, of great Saints—will give, in the most entertaining shape, not indeed a full knowledge of the facts of history, but an impression of the past in its different periods, more striking and more true than can always be gathered from ponderous tomes and lengthened study.

IV.

PROBLEMS.

Side by side with the authentic documents, the ascertained facts and unquestioned conclusions of Ecclesiastical

History, there are many others regarding which believers and unbelievers, Catholics and Protestants, Catholics themselves,—sometimes even the most enlightened and the most sincere,—are divided. Of such points the great majority appeal only to specialists; yet some remain, in every age of the Church's history, which are of interest, occasionally of the deepest interest, to the general reader. Those especially whose mission it is to represent the Church among their fellow-men and to defend her, cannot remain strangers to what may in any degree affect her good name. Thus such questions as the deposition of sovereigns, the Inquisition, Galileo, the character of certain popes, etc., call on their part for a thorough investigation. But irrespective of all controversy, there are countless questions connected with the Church's doctrines, her institutions, her influence and action, her great men and the like, which cannot but awaken the liveliest interest in the mind of a priest and make him strive, so far as he can, to ascertain the exact truth.

V.

PRACTICAL DIFFICULTIES.

But where, it will be naturally asked, can he find information on all these subjects? Surely a large historical library would scarce suffice to meet all the requirements of the work suggested in the foregoing pages.

It is true; but then no single individual is supposed to take it all upon himself. The notion is, on the contrary, that each one shall confine himself to a comparatively small portion of it, and if he do, a very limited number of volumes, judiciously selected, will be found to suffice. We cannot be expected here to give an indication of the best books connected with the many questions referred to. Most of the latter have a special group of their own, while dealt with also in works of a general character. Unhappily much of the literature is found only in languages such as German or French, of which only a minority of the clergy have a

practical knowledge, or in Latin which, though understood, of course, by all, is read with pleasure by comparatively few. Yet the interest of the subjects is well calculated to make some at least overcome the difficulties of the languages through which the best information is accessible. Besides, some of the most valuable books have been translated into English, so that without going outside that tongue a considerable amount of information may still be reached on most points of interest.

On the whole question of books we gladly refer the reader to the valuable list given by Rev. A. Dowling in a former number (August, 1895) of this REVIEW. Whatever direction is taken, whatever choice made, it has always to be remembered that in the matter of history the almost universal trend of the modern mind leads back to a study of the

VI.

ORIGINAL SOURCES.

A certain knowledge of them is, consequently, of greater necessity now than at any previous period. No student is supposed to have investigated with care any portion or any question of history unless he has made himself acquainted in some measure with the earliest documents and authorities on the subject. He must know what they are and of what value; he must have acquired some direct knowledge of them—the fuller the better, and always enough to lead him back to them on points of doubt or difficulty.

For the first ten or twelve centuries Migne's *Latin Fathers* and any general collection of Councils will be found to contain most of what is serviceable in that regard. The Ecclesiastical History of Eusebius can hardly be called an original source; yet it may be considered as such, not only because it is the oldest work of the kind we possess, but also because it is in a great measure composed of textual quotations from primitive documents, so that it is principally to this invaluable work that we are indebted for what we know of the early history of the Church. No student should fail to read

it, and if, as is likely, he thereby contracts a happy taste for getting things at first hand, he can indulge it with little trouble and much profit, right through the subsequent ages. Thus Sozomen or Theodoret (both to be had in English as well as Eusebius) will carry him through the fifth century. In the correspondence of St. Gregory the Great he will get a wonderful insight into the condition of the Church and the Empire a hundred years later, while for the same period he will find, in the *Historia Francorum* of Gregory of Tours, a striking picture of the barbarians emerging, under the hand of the Church, into civilized life. In the following century Venerable Bede's *Ecclesiastical History* will introduce him to the beginning of the Anglo-Saxon Church, and Eginhard's *Vita et gesta Caroli Magni* will supply a lifelike portrait of the person and times of the great Christian Emperor whose history is substantially identified with that of the Church during his lengthened reign.

In the following ages contemporary records abound—biographies, chronicles, monastic annals, memoirs, etc. To have read any of them is to get an impression of the period to which they belong and with it a power of appreciating characters and events, such as can scarce be obtained in any other way.

In this connection there are two original sources of Ecclesiastical History which should not remain unmentioned—the *Acta Sanctorum*, or great Bollandist collection of the lives of the Saints, begun upwards of two hundred years ago and still unfinished, and the *Collections of the Councils*. Their ponderous tomes are, indeed, at first sight, very uninviting; but nobody thinks of reading them all, and on the other hand, it is almost impossible to look into them with any care and fail to be captivated by their contents. It is like visiting a museum of Ancient or mediæval art, or walking through the unearthed city of Pompeii and gathering from its ruins the picture of a great civilization long lost and but faintly reflected in our own.

But we must not be understood as saying that these early documents are to be found only in the great collections or

ancient books of which we have spoken. The aim of most modern historians is to give them as great a space as possible in their narratives. There is no room for them in our manuals; but our chief ecclesiastical histories, such as Baronius, Natalis Alexander, Tillemont, Fleury, Rohrbacher, etc., are largely made up of them. No writer has contributed more to beget a love of the Ancient Church and her monuments than Fleury in his lengthened but never tedious narrative. Indeed he carried the love of antiquity to a fault, every departure from it being considered by him as a sign of decay. This, with a constant concern to limit the power of the popes and to exalt that of temporal sovereigns, give a bias to the whole work. Rohrbacher's History is a great book, but not always reliable. Still less is that of Abbé Darras. Like Rohrbacher he makes the mistake of starting from the creation of the world, and relating the history of the chosen people—a subject which can be properly handled only by Bible scholars. Like Rohrbacher, too, he is one-sided, holding a brief right through for the popes and for all ecclesiastical action, and too often disposed to explain away, or minimize, or deny what is not in harmony with his preferences or seems less creditable to the Church.

We still await an entirely satisfactory history of the Church. Can it at any time be hoped for? Can a single mind be ever expected to grasp so vast a subject? Can any man so entirely divest himself of his own preferences and prejudices as to see always the real past and describe as he sees it? Or, compelled as he must be to take many things at second hand, will he always trust the right authorities, and will not his very impartiality, if he attain to it, reduce his work to a cold, soulless, uninviting statement of events?

It is because they are sensible to all this that so many at the present day strive to get behind even the larger and more reliable histories, and accept nothing of importance without verifying it themselves. Yet they are not the less ready to acknowledge their indebtedness to historians, as supplying the necessary framework as well as numberless details in which they are entirely reliable.

VII.

NON-CATHOLIC WRITERS.

Finally, in a country like this the study would not be complete without some knowledge of the subject as presented by Protestant writers. In anything like habitual intercourse with those outside the Church the facts of her history are constantly coming up, and are frequently made a matter of discussion. To be prepared for it, the priest has to know other versions of things as well as his own, and where can he find them better than in the favorite historians of his opponents?

Of these it will suffice here to mention a few.

The first is Gibbon. With all its blemishes *The Decline and Fall of the Roman Empire* is one of the greatest historical works ever written. In the vastness of its proportions, its prodigious mastery of details, clear conception when not blinded by irreligious prejudice, in its condensed thought and magnificent diction, it remains unsurpassed, not to say unequalled, in its special sphere. It is still widely read, not only as a classic of the English language, but as a most graphic picture of Church and State during more than a thousand years. No special student of controversial history can remain a stranger to it.

The second is the *History of Christianity* and the *History of Latin Christianity* by Dean Milman. His corrective notes on the *Decline and Fall* of Gibbon had prepared him for, and possibly suggested to him, an original work on almost the same subject. As a fact he covers nearly the same ground, tells substantially the same story, his chief personages are the same; but the purpose is different, that of Gibbon being to recount the decline and fall of the Empire, that of Milman to describe the rise and growth of the Church. But he does it all as a Protestant of a somewhat sceptical disposition might be expected to do it. His opposition to the Catholic Church has made him, as well as his brilliant literary powers, a favorite author among Protestants; his judgments are for the most part accepted without question; it behooves

consequently the Catholic student of history to make himself acquainted with his very able work.

The third is the voluminous and able *History of the Christian Church* by Dr. Schaff, generally as fair as could be expected.

The last we would mention is *A History of the Christian Church*, by Professor Fisher of Yale. In a single volume the learned writer presents, naturally from the Protestant standpoint, the main facts of the Church's history—a most convenient means for the Catholic student to know how Protestants generally view them.

From what has been said it is easy to see in how many ways Church history may continue to be cultivated by a priest, even in the spare hours of a busy ministry. It is incredible how much may be done if the labor is persevered in steadily for a certain number of years. To those who proceed thus helps come of themselves, fresh sources of information are ever opening up; historical articles or addresses, discoveries, books old and new—each stimulating the mind to fresh thought and more eager research. It is well that in view of all these opportunities the mind should not be fixed exclusively on any one aspect of things. To keep alive to all sides of a question and to all manner of questions, besides broadening and strengthening, enriches with all that is best in what one handles. Books teach not so much in proportion to their intrinsic value as to the receptivity of the reader, and receptivity means openness and reflection. With a few books Abbé Gorini became a historian; but his open and reflective mind took in all he read and assimilated it all. By cultivating the same mental qualities there are hundreds of priests through the land who, without adding a dozen volumes to their libraries, could win a place scarcely less honorable in the field of history.

J. HOGAN.

THE PONTIFICAL DECLARATION OF THE INVALIDITY OF ANGLICAN ORDINATIONS.¹

I.

EARLY in October, 1896, we published the text of the Pontifical Bull in which Leo XIII, after a long and mature examination,² confirming the decrees of his predecessors, *motu proprio, certa scientia*, pronounced and declared that "the Ordinations performed according to the Anglican Rite have been and are entirely invalid and absolutely null."³

This solemn and definitive decision, which was looked for by many persons, and feared by some, has evoked, as was to be expected, various comments in England. English Catholics welcomed it with one accord and with sincere expressions of satisfaction and gratitude. It was a great consolation to all, but especially to converts from Anglicanism, who, having renounced their error, had returned, within late years, to the full and perfect obedience of the Roman Pontiff, in the one true fold of Christ.⁴ The false and painful position in which recent polemics tended to place them is now at an end; the Bull of Leo XIII, whilst it justifies their position, encourages them anew and spurs them on to make further noble endeavors in behalf of those of their countrymen who are still separated from the centre of Catholic unity. The *Tablet*, of London, the authoritative interpreter of the English Catholics, speaks of the Pontifical Bull as follows: "In presence of this utterance of the Holy See our first duty is to record the expression of our filial gratitude to

¹ From the Italian in the *Civiltà Cattolica* (S. M. Brandi, S. J.) vol. viii, Quad. 1113 and 1114.

² The leading details of this examination, referred to by the Holy Father at the beginning of this Bull, may be found in our *Cronaca Contemporanea* (Cose Romane) *Civiltà Cattolica*, Quad. 1113, p. 227.

³ *Pronuntiamus et declaramus ordinationes ritu anglicano actas, irritas prorsus fuisse et esse, omninoque nullas.*

⁴ Since the conversion of Doctor, afterwards Cardinal, Newman (1845), down to our own time, more than 500 members of the Anglican clergy have returned to the Catholic Church.

the Vicar of Christ for the paternal zeal with which he has graciously undertaken the settlement of this grave and far-reaching issue; for the conscientious care and thoroughness which he has brought to bear upon its investigation; for the charity and equity which he has breathed into every stage of its proceedings; and last, but not least, for the truly apostolic singleness of purpose and unfaltering clearness with which he has given to the world his supreme and final judgment. We are confident that the gratitude which we feel towards the Holy Father for thus setting at rest a much vexed question will be shared not only by the Catholics of England, and of the English-speaking countries, but, in its measure, by the whole Catholic world."¹ The Catholic Congress held at Hanley, presided over by His Eminence Cardinal Vaughan, echoed the sentiments of the *Tablet* at its first session, held September 28, when, amid the acclamations of all present, it proposed a vote of thanks to the Holy Father for the reasons assigned.

The so-called *secular* press, also, as a whole, received the papal document with respectful consideration, not only publishing the full text, but commenting on it, and candidly confessing that those who believe and accept the Catholic doctrine must also accept the conclusion of the Pope. The *Times* in particular expresses its grateful appreciation of the Holy Father's words, and praises him for his sincerity and moderation and for the clearness and precision of the language which he uses. "Henceforth," it says, "it is evident that he who desires to be Catholic and to have the sacraments, as Catholics understand them, with all the supernatural powers of the priesthood, must be united and subject to Rome. The *via media* invented by some, and the union fancied by others, without the submission to the jurisdiction of Rome, are things to be despised. Better thus. *We Englishmen have never pretended to have valid orders in the sense of the Pope*, that is, such as confer the mysterious powers of the Catholic priesthood. Let us remain, therefore, what we were."

¹ *Tablet*, September 26, page 484. See also the *Month*, October, page 153.

II.

Protestant Englishmen of the Erastian school, who, in fact, constitute the majority of the members of the Anglican church, have spoken and written in the same vein. Even these, pretending to a certain indifference for the new papal document, admit that its publication is a certain satisfaction, and that they rejoice to find themselves in accord with the Pope in maintaining a truth without doubt attested by history, that is to say, "that it was the firm and explicit intention of the English Reformers of the XVI century to entirely and absolutely exclude from their churches the priesthood and the Catholic sacrifice." Listen, for example, what the *Rock*,¹ the organ of this school, says on the subject: "The Pope has spoken on the question of Anglican Ordinations with a promptness and determination which many did not expect. . . . We are fully in accord with the Pope in this matter, and we can subscribe to almost all his arguments. It is precisely what we have always held, namely, that by the Reformation the heads of the Church of England deliberately and effectively separated from the Church of Rome, repudiated her teaching on the Priesthood and on the Episcopacy, and therefore in the ordination they never had any intention of conferring the *Priesthood*, since they considered *Sacerdotalism* an injury to the Priesthood of Christ, without foundation in the Scriptures, and repugnant to all the cardinal doctrines of the Gospel." The *Western Times*,² of Exeter, in a remarkable article on the subject, in which it severely chastises certain Anglicans for their innovations attempting "to ape at any expense the Church of Rome," observes that the Pope in his Bull has said what he ought to say, that he shows his perfect knowledge of the true character of the English Reformation, and that from the very nature of the principles which she professes there does not and cannot exist in the English Church a *sacrificing priesthood*. The article concludes with these weighty words: "If

1 September 25, in an article entitled *Poor Lord Halifax*.

2 September 26.

any disastrous consequence must follow the publication of the pontifical Bull, the disaster will not fall upon the Church of Rome, but rather upon those who have estranged themselves from the principles of the Reformation."

Anglicans who profess the doctrines of this school are for the most part sincere in their belief, although they are imbued with the old prejudices against the Pope and the Church of Rome. To their praise it must be said that, in rejecting the Priesthood and the Sacrifice, they simply show themselves consistent with the principles on which their Church is founded. In fact, the Anglican community, in its XXXI Article of Faith, professes and teaches that "*the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.*"¹

III.

We do not know whether to account it good fortune, or ill, that not all who call themselves Anglicans profess adhesion to this school. The fact is that there are Anglicans who, without being *Protestants* in the sense of their *confrères*, are nevertheless not *Catholics* as we are. An English prelate has aptly characterized this class, which he calls *Protestants in Catholic guise*. Their origin dates about sixty years back, when the so-called Oxford and Tractarian movements arose, and they are known to-day by the name *Ritualists*. They profess to accept in a qualified way the doctrines regarding the Priesthood, the Sacrifice of the Mass, and

1 "*Missarum Sacrificia, quibus vulgo dicebatur Sacerdotem offerre Christum in remissionem poenae aut culpae pro vivis et defunctis, blasphemia figmenta sunt et perniciosae imposturae.*" (See *The Book of Common Prayer*, Oxford, 1880, p. 533.) The Latin translation from the English text of this book was made by Wm. Bright and P. Goldsmith Meed. A recent edition was published at London, 1890.—*Cardwell* (Annals, I, 241), asserts that from the very beginning of the Anglican Church the Bishop obliged the clergy to teach the people that "*the Mass is not a propitiatory sacrifice for the living and the dead.*"

the real presence of Jesus Christ in the Bl. Eucharist. We say, *in a qualified way*, because they do not understand these dogmas in the sense in which the Catholic Church has always understood them and understands them at present. The Sacrifice of the Mass is accepted by them only in the sense of a commemorative sacrifice; they teach indeed the presence of Christ in the Eucharist, but they explain it in the Lutheran sense, in such a way as to admit some indefinable spiritual presence. They reject the leading Catholic doctrines of transsubstantiation, of the constitution of the Church, of the Primacy of jurisdiction lodged in the Roman Pontiff, and others. Nevertheless, they profess to believe that the supernatural life of the soul is produced, nourished and perfected by the sacraments, and that priests, who are the ministers of these sacraments, possess the power of consecrating, of sacrificing and of forgiving sins. Since this special power is recognized to depend essentially upon transmission through a valid succession in the Catholic Priesthood, we can readily understand why Ritualists have been so anxious to assure themselves of the validity of the Ordinations received in the Anglican Church.¹ Hence it happened that Anglicans have made repeated attempts to obtain recognition of their orders from the Greeks, the Jansenists of Holland, and recently from the "Old Catholics" of Germany;² but all their efforts have thus far proved futile. They deemed it, therefore, advisable to make overtures to the Holy See, under the specious pretext (devised with singular ingenuity by Lord Halifax, followed by a small contingent of

¹ The Benedictine D. Bede Camm, formerly an Anglican clergyman, in an article (see *Revue Bénédictine*, Num. 12, December, 1894, page 536), remarks of Dr. Lee, a well known Anglican writer of recent date, that "cet auteur après avoir écrit un livre fort savant en faveur de ces ordres, en conçut un tel doute qu'il se fit donner en secret les ordres valides par un prélat janséniste, et fonda au sein de l'Eglise Anglicaine une société secrète qui administre à ses membres sous condition le baptême, la confirmation et l'ordre."

² Camm publishes in his account the negative answer given to the Anglicans by the Congress of the Old Catholics, held at Rotterdam, September, 1894. (l. c. page 539.)

the Ritualist party,¹ that if the Roman Pontiff would recognize, even conditionally, the validity of these Orders, it would open a way for the possible union of the Anglican establishment with the Church of Rome.

IV.

That the solemn and definitive declaration of the invalidity of Anglican ordinations made by Leo XIII has proved a very disagreeable fact and a sore disappointment to these, is evident. With one blow the Pope has dissipated their cherished dream that the "Roman Branch" of the Catholic Church would ever recognize the sacraments of the "Anglican Branch" as being of equal validity and efficiency with her own. With this phantom has also disappeared the coveted Branch-theory, according to which the Church was to be considered *one* not by the unity of faith and government—as Leo XIII teaches in his Encyclical *Satis cognitum*—but by the unity of her sacraments, in which the divers and independent "sections," or national Churches, which divide her, are supposed to share. The disappointment which followed the express repudiation of this view on the part of the Sovereign Pontiff was all the more painful to the Ritualist party, since not only the leaders of the *Church Union*, but also some Catholic writers more zealous than discreet, had during the last two years fostered the hope that the decision would be favorable to the party.²

All this, though it may explain the disgust and irritation of which the Ritualist organs³ have given evidence since the

1 The Archdeacon of London, W. Sinclair, attests that the number of Ritualists in England does not exceed 35,000. If this statement be true, they can hardly wield much influence, when we consider that there are in England 16,000,000 Anglicans.

2 Of these writers it is remarked in the Bull that they are *praesertim non Angli*, and that, *documentis Apostolicae Sedis haud satis quam oportuerat cognitis disputationem de ea* (the validity of the Anglican ordinations) *libere habere non dubitarint*.

3 See *The Guardian* of September 23 and 30. This journal was one of those which, in the early part of 1896, in harmony with the sentiments of Dr. Lacey, "Father" Puller, and other Ritualists or abettors of the Ritualistic party, well known in Rome, extolled the wisdom, impartiality, breadth of view, etc., of the Holy Father.

publication of the Bull, will never excuse, much less justify, the offensive insinuations and openly false accusations by which they, and indeed also Lord Halifax, have sought to discredit the pontifical decision.¹

To these insinuations and false statements we shall return in another part of this article; just here let us assure our dissenting brethren, as His Eminence Cardinal Vaughan did in his discourse at Hanley, that nothing but unquestionable evidence, urgent charity and a sense of strictest duty could have induced Leo XIII to pronounce his definitive judgment on the invalidity of the Anglican Ordinations. He has been placed by God, to govern His Church on earth, and as her supreme Head, infallible Teacher, chief Custodian of the Sacraments, he is the sole trusty guide along the paths so often rendered doubtful to our sense of truth and justice. Accountable to God, responsible for souls in the fulfillment of his office, he should have done wrong to leave in pernicious error so many of his children, who, although separated from him, sincerely seek the Kingdom of Christ in the unity of faith. In every case, but especially in the present, he has been urged to act alone by that solicitude and apostolic charity *by which*, as he says in the exordium of the Bull, *We endeavor to fulfil the office and follow in the footsteps of the Great Shepherd of the Sheep, Our Lord Jesus Christ.*²

V.

To understand the true force and significance of the apostolic letter of Leo XIII concerning Anglican Ordinations, it is necessary to review briefly the history of the schism which gave rise to the question.

Henry VIII was the first English monarch who constrained the clergy and people of a Church, which down to his time

¹ See the text of Lord Halifax's *Letter* of September 28, addressed to the *Guardian* (Sept. 30), and of his *Discourse*, delivered at Shrewsbury, published by the *Tablet* (Oct. 10, pp. 574-575).

² *Pastorem magnum ovium, Dominum nostrum Iesum Christum referre pro munere et imitari, aspirante eius gratia, studemus. Cf. Encycl.*

had been justly styled the *most noble member of the Apostolic See*,¹ to be separate from allegiance to the Chair of Peter. Henry VIII, having declared his opposition, in 1534, to Pope Clement VII, because the latter refused to grant him an illegitimate divorce, proclaimed himself Head of the Church of England, and obliged his subjects to swear allegiance to him as such.² That was the beginning of the Anglican Schism and of religious anarchy in England. The king confided the principal government of ecclesiastical affairs to Cromwell, a layman, who acted as his Vicar-General in spiritual matters. The principal Sees were held by or confided to Bishops who were known to be unsound in faith, and, in some cases, open supporters of Protestantism, whilst the preachers of the so-called Reformation were allowed to propagate everywhere their false teachings. Moreover, although it is incontestible, and two leading Anglican clergymen³ openly admitted the fact during the recent in-

1 *Nobilissimum Sedis Apostolicae membrum. Epist. Gregorii IX ad Episcopos suffraganeos Eccles. Cantuar.* Cf. *Matthew Paris, Historia Maior*, 1246, Ed. Paris, 1694, page 245.

2 Cf. *Act of Supremacy 26 Henry VIII*, cc. 1, 2, 3.

3 Dr. Lacey and "Father" Puller, after having wearied themselves in enlightening "the Curia" on the question of Anglican Ordinations, secretly published at Rome, last May, and distributed liberally among the Cardinals and Roman Prelates, their work entitled *De Re Anglicana*. Many errors having been found in it which might easily deceive those who were not acquainted with English affairs, it was thought necessary for the sole defense of truth to unmask them. This was admirably done by Canon J. Moyes and Dom. F. A. Gasquet, O.S.B., in their *Answer*, published under the date of "Rome, Feast of St. William, Archbishop of York, June 8, 1896." An English translation, dishonestly manipulated from the Italian, in which it was written, was published in England by the *Church Times* and the *Guardian*. In it the title of the *Answer*, which explains the occasion and the sole reason for which it was written, is omitted. Likewise the numerous quotations from the work *De Re Anglicana* are omitted in the text, thereby giving the English readers to understand that it is a *Pro-memoria* written by the enemies of the Union to deceive the Pope, and to wrest from him a condemnation of the Anglican Orders! Lord Halifax and the "Archbishop" of York, who certainly had both documents before them, did not hesitate to corroborate the deception by their authority, repeating the absurd tale.

vestigations at Rome, that under the schismatic Henry, who died January 28, 1547, certain shameful and deplorable occurrences took place,¹ nevertheless it is certain that during the first period of the Anglican Schism (1534-1547) the Catholic Liturgy was maintained intact, and the *usual form of the Church* in Sacred Ordinations was observed. Concerning the validity of these Ordinations, therefore, there can be no doubt, nor does the recent Bull of Leo XIII refer to them.

VI.

But Thomas Cranmer, the unworthy Archbishop of Canterbury, selected by Henry as the instrument to bring about the separation, was anxious to abolish in England the Catholic Liturgy and to introduce the formulas and religious practices of the Protestant sects of Germany, with the leaders of which he held regular and intimate correspondence. Being by the desire of the deceased sovereign second in the Council of the Regency of Edward VI, who succeeded his father on the throne at the age of scarcely nine years, Cranmer took steps to accomplish his evil purpose. Among the new reforms of importance which he presented for approval to Parliament² the most serious were the suppression of the *Missal*, which was to give place to an *Office of Protestant Communion* and the institution of a *new* rite, called the *Ordinal*, to be followed in the sacred Ordinations instead of the ancient Catholic *Pontifical* used previously in the Church of England for many centuries.

We have called the *Ordinal* a "new" rite (and so it is called in the Bull: *novus plane ritus*) because in reality, abandoning the rite of the Roman Pontifical, the compilers of the *Ordinal* did not wish, nor could they consistently accept any of the ancient rites which the Catholic Church considered

1 "Quaedam (multa?) facinorosa, quaedam adhuc ploranda evenerunt."
—In the work cited, page 1.

2 The Missal was suppressed by an act of Parliament January 15, 1549. The *Ordinal*, which was to take the place of the Pontifical, was approved in 1550. The revision of the new Liturgy was made in 1552. See *Dom Gasquet, Edward VI and the Book of Common Prayer*, p. 261 and fol.

valid. The reason of this is evident from the scope which they proposed to follow, that is, to exclude from the Anglican Liturgy all *sacerdotalism* and every vestige of the Catholic doctrine concerning the Real Presence and the Eucharistic Sacrifice. Now, if they deliberately rejected the rite prescribed in the Pontifical precisely because it abounded in formulas and ceremonies which asserted, supposed or signified the Priesthood, the Real Presence and the Sacrifice, they were also bound to reject the rites, for example, of the Greeks, of the Maronites, of the Nestorians, of the Jacobites of Alexandria, of the Armenians or of others¹ which, no less than the ancient and modern Roman rites, plainly profess the doctrine expressed by these same ideas.

Let us give here some of the characteristics of the *Anglican Ordinal* for conferring the Orders, such as are recognized by the Anglican Church, viz., Deaconship, Priesthood and the Episcopate.² In the *Ordinal*, as we have already mentioned, there is an utter absence of any term which indicates the sacerdotal power of consecrating and offering in sacrifice to God the Body and Blood of Jesus Christ, really present under the species of bread and wine ; there is no consecration of the candidate with the holy oils ; indeed, not only is there no mention of any definite term or form indicating the bestowal of such powers, but all the ceremonies used by the Church to signify these same powers, such as the "handing (*traditio*) of the instruments," ex. gr. of the Chalice and Paten with the Host, in conferring Priesthood, are entirely omitted. The eucharistic, called consecrating, prayer itself, very ancient and common to all the rites, is, in the *Ordinal*, not only mutilated and changed, but altogether separated from the action of imposing hands, which is to give it its significance ; it is recited simply as any other preparatory

¹ For the Rites cited in the text consult *Assemani, Codex Liturgicus Eccles. Universae*, Tomes viii, ix, xi ; *Bibliotheca Orientalis*, Tome iii ; *Morinus, De Sacris Ecclesiae Ordinationibus* ; *Denziger, Ritus Orientalium* ; *Duchesne, Origines du Culte Chrétien* ; *Maskell, Monumenta Ritualia* ; etc., etc.

² The Anglicans reject Subdeaconship and the four Minor Orders.

prayer. Not one of the *new forms* used in the *Ordinal*¹ expresses the power or the Order which is to be conferred.

How much of this *Ordinal*, known as the *Ordinal of Edward VI*, came from the pen of Cranmer it is difficult to determine; but there can be no doubt that he procured its composition, that he introduced the *new forms*, and, together with his counsellors, desired that it should take the place of the *Pontifical* with the explicit, deliberate, heretical intention of excluding from the Anglican Church the Priesthood and the Eucharistic Sacrifice in the Catholic sense.²

We need not remind our readers that when Anglican Orders are spoken of in this controversy, those only are meant which have been conferred and are conferred according to this *Ordinal*. And it is to these Orders alone that the Bull has reference when it declares that "Ordinations carried out according to the *Anglican rite* have been and are absolutely null and utterly void."³

Another fact must be stated here, to which we shall be obliged to refer more than once in the following paragraphs, namely, that during the brief reign of Edward VI (1547-1553) the episcopal consecrations of Poyntet, Hooper, Coverdale, Scory, Taylor and Harley were conducted in England according to the new *Ordinal*. This fact, which some have attempted to deny, is fully vouched for by history. The

1 We are speaking of the *Ordinal* as it passed from the hands of the first compilers. We shall afterwards see what modifications were introduced in 1662.

2 That Cranmer, no less than the other compilers of the *Ordinal*, formally rejected the Catholic belief is indisputable. Here is what he writes in his work *De Oblatione* (*lib V, cap 1.*): "Gravissima contumelia et iniuria quae inferri Christo potest, et per omne regnum Papisticum latissime patet, ea est quod *Sacerdotes Missam hostiam propitiantem esse asseverant*, ad remittenda non modo peccata sua, verum etiam aliorum, tum viventium tum mortuorum, quibus illam voluerint applicare. Ita, simulatione pietatis, papistici sacerdotes hoc sibi sumpserant, ut Christi successores essent, *ut huiusmodi sacrificium facerent, quale nullum unquam a quoquam, praeterquam a Christo ipso, factum est*, idque eo solum tempore, cum morte sua poenas peccatorum nostrorum in cruce lueret."

3 "Ordinationes *ritu anglico* actas irritas prorsus fuisse et esse, omni-
noque nullas."

documents and authentic manuscripts which stand in proof are recorded by Burnet, Fox, Estcourt and other English writers of equal authority.

VII.

At the death of Edward, July 6, 1553, his legitimate sister, Mary, was proclaimed Queen of England. She remained Catholic and faithful to the Apostolic See of Rome. From the day on which she ascended the throne, and as long as she lived, she endeavored by every means in her power to repair the damage done to religion by her father and her brother, and to lead England back to its former communion with the Roman Church. In this work Mary had the efficacious and enlightened co-operation of Cardinal Pole, sent thither by Julius III as Pontifical Legate with the most ample and necessary faculties. One of the first acts recorded in the reign of Mary was to remove, by the authority of the Legate, the above-mentioned six "bishops" from the Sees which they held, to do away with the new Liturgy and the *Ordinal* of Edward, and to resume the old Catholic Pontifical for all the sacred functions of the Ordinations.

To the first three years of the reign of Mary belong the four very important pontifical documents, cited by Leo XIII in his Bull. Of these, two are of Julius III and two of Paul IV, and they bear respectively the dates of August 5, 1553, March 8, 1554, June 20 and October 30, 1555. From all of them, as we shall show later, it is evident that the question of the validity of Anglican Ordinations was from that time seriously studied and decided upon, not only in their practical but also in their doctrinal bearing.

Unhappily, the reign of Queen Mary was even shorter than that of her brother Edward; she died in November, 1558, after having reigned five years and four months.

Elizabeth, illegitimate daughter of Henry VIII and Anne Boleyn, succeeded Mary. She is accountable for the return of the unhappy days of schism and of heresy to which England has from that time been subject. Three months after the death of her sister, in February, 1559, she procured, by an Act of Parliament, the suppression of the

Roman Pontifical, and again introduced the new Liturgy and the *Ordinal* of Edward.

The Catholic bishops, who had been legitimately nominated and consecrated during the reign of Mary, were requested to take the oath of allegiance which had been enjoined by Henry and by Edward; they were to separate themselves from the centre of Catholic unity, established by Christ in the Church of Rome, and to deny the jurisdiction of the Holy See, whilst they were urged to recognize Elizabeth as the supreme head of the Church of England. If the remembrance of the cowardice of the numerous bishops who subjected themselves to the tyranny of Henry is painful, it is doubly consoling to know that among all the Catholic bishops living at the time of Elizabeth's accession there was only one traitor; all the others courageously suffered privation of their Sees, imprisonment and numberless other vexations.¹

VIII.

With the reign of Elizabeth, the difficulties take new form. Anxious to see her schismatic church founded on *aristocratic* principles, she refrained from eliminating the distinction of hierarchical grades, although she was wholly indifferent as to whether the ministers of her ordaining had the sacramental character or not. Under these circumstances she nominated such candidates as she wished to place in the

¹ In the *Registrum diversarum scripturarum Angliæ, Scotiæ, Hiberniæ, etc.*, kept in the secret archives of the Vatican, is found a letter addressed to Cardinal Morone which refers to those days. It says: In the kingdom of England there are at present twenty-seven Cathedral Churches, fifteen of which are vacant on account of the death of the Catholic bishops, who had legitimately taken possession of them by favor of the Apostolic See. The bishops of the remaining twelve Sees are still alive. Ten of them are in prison (the Tower of London), for their adherence to the Catholic faith and the authority of the Apostolic See, which they are resolved to obey and to rather suffer martyrdom than to recognize any other Head in the Church of God than the Pope. The other two are still alive; the Bishop of St. Asaph, who is attending the Council of Trent by order of His Holiness, and the Bishop of Llandaff, who has allowed himself to be seduced by the Queen of England, whom he obeys. Cf. *W. Maziere Brady, Annals of the Catholic Hierarchy*, Rome, 1877, page 4.

episcopal Sees which had been deprived of their legitimate pastors. Among these candidates was Matthew Parker, formerly chaplain of Anne Boleyn, destined for the primatial See of Canterbury. When it came to the question of consecrating him for the office, all the Catholic bishops refused to perform the ceremony, even Bishop Kitchen, who was the only one who had unscrupulously subscribed to the oath. In this perplexity, after having waited some time, Elizabeth issued a mandate of consecration, which was accepted by Coverdale and by three apostate brethren, Barlow, Scory and Hodgkins. Barlow had been nominated by Henry VIII Bishop of St. David's, in 1536, that is at the beginning of the schism. It is uncertain if he ever received episcopal consecration, as no positive proof of the fact can be found.¹ Scory and Coverdale were consecrated, as we have seen above,² according to the new *Ordinal* of Edward VI. As for Hodgkins, it is beyond doubt that he was consecrated Bishop according to the Catholic Pontifical during the reign of Henry VIII.

These, then, were the consecrators of Parker, and, if we can rely on the Report kept in the Archiepiscopal Register of Parker in "Lambeth Palace" we must consider it historically certain that on December 17, 1559, Parker was consecrated according to the *Ordinal* of Edward VI by Barlow, assisted by the three above-mentioned "Prelates," who, together with him, not only imposed their hands on Parker, but also pronounced the words of the Anglican

¹ Mgr Gaspari, in his work, *De la valeur des Ordinations Anglicanes* (Paris, 1895, p. 22), contends that the consecration of Barlow is historically certain, and assures us that, having read the Apologetic Dissertation *de Hierarchia Anglicana*, published by the Ritualists E. Denny and T. A. Lacey, "*aucun doute n'est resté dans mon esprit.*" We must confess that after reading this dissertation, and likewise the treatises on the same subject by *Escourt*, (*The question of Anglican Orders Discussed*, London, 1873) and by *P. Sydney Smith* (*Reasons for Rejecting Anglican Orders*, London, 1895), and recently by the *Month* and the *Tablet*, of London, in answer to the aforesaid "Dissertation," we have been rather confirmed in our doubt. However, it matters little or nothing to our present purpose whether the one or the other opinion is held. The final condemnation of the Anglican Orders rests in no way on this controversy.

² Paragraph VI.

formula: *Receive the Holy Ghost, and remember that thou stir up the grace of God, which is in thee by imposition of hands; for God hath not given us the spirit of fear, but of power, and love, and of soberness.*¹

Having been thus consecrated, "Archbishop" Parker in turn consecrated the other candidates nominated by Elizabeth, and these consecrated their successors, and so on, all conforming themselves to the new *Ordinal*, which from that time to the present was, with but a single modification, constantly and faithfully followed in all the Ordinations performed in the Anglican Church.

The modification just referred to consists in the subsequent addition to the form of Edward VI some words which made clear what power was intended to be conferred. For example, in the form used in the consecration of a Bishop, the words *Receive the Holy Ghost* were supplemented by: "For the office and work of a bishop in the Church of God."² But this change, having been introduced *one hundred and three years* after the consecration of Parker, when, owing to the invalidity of the Edwardian form, there existed no validly consecrated bishop, could not then, nor can it now, materially affect the subject under discussion, unless as an indication that the Anglicans themselves were at that time convinced of the defect in the Edwardian form which had been used in their Church for more than a century. In other words, to speak with the Sovereign Pontiff in his Bull: "Even if this addition could give to the form its due signification, it was introduced too late, as a century has already elapsed since the adoption of the Edwardine Ordinal; for, the Hierarchy having become extinct, there remained no power of ordaining."¹

1 *Accipe Spiritum Sanctum ac memento ut exsuscites gratiam Dei quae in te est per manuum impositionem. Non enim dedit nobis Deus spiritum timoris, sed virtutis et caritatis et sobrietatis.*

2 *In officium et opus episcopi in Ecclesia Dei.*

1 "Eadem adjectio, si forte quidem legitimam significationem apponere formae posset, serius est inducta, elapso iam saeculo post receptum Ordinale eduardianum; quum propterea, Hierarchia extincta, potestas ordinandi iam nulla esset."

IX.

Before finishing this brief historical sketch, useful indeed, if not essential to the full understanding and defence of the pontifical document, it will not be beside the question to touch another point to which allusion is made, and which has reference to the aforesaid consecration of Parker.

According to the ancient tradition, at the beginning of Elisabeth's reign her candidates for the Episcopacy had a meeting in an inn at London, which had for a sign the head of a horse (Nag's Head Tavern). Here the ordination was performed, it is said, in the following manner: Bishop Scory, placing the open Bible on the head of Parker and of each of the other candidates who were kneeling, pronounced the form: *Receive the authority to preach sincerely the word of God.* Then taking Parker by the hand, he said: *Arise, Bishop of Canterbury!* It is admitted on all hands that this account was actually believed by English Catholics of that time; and the mystery with which the Anglicans of those days surrounded the history of the consecration of their first "Prelates" serves to explain the origin of this legend and the fact that it was believed to be true. We may here mention that the *Register* of the consecration of Parker, which we mentioned above, and which is considered apocryphal by Cardinal Pitra,¹ seems not to have been known by the Anglicans themselves, who only found and published it fifty years after the supposed ordination.

However, we are quite willing to admit that the legend was a mere invention, and it is only to be regretted that a

¹ In the life of Cardinal Pitra, written in French by R. P. Dom Fernand Gabrol, (Paris, 1893, p. 155), treating of the researches made by the erudite Benedictine in the Archives of England, and especially in that of "Lambeth Palace," it is asserted that "Dom Pitra put mettre la main sur l'acte de consécration de Matthew Parker et avoir le dernier mot de cette controverse. . . Cet argument qui tranchait, à son avis, définitivement la question, il se crut obligé par la discrétion de le réserver; il en confia dans une note manuscrite le secret aux Archives de l'Abbaye de Solesmes." The manuscript note embodies the following: *Cet acte porte toutes les traces d'un document apocryphe* (Archives des missions scientifiques, t. IV, p. 159.)

certain modern Catholic writer, not an Englishman and unfamiliar with English affairs, has mentioned it in his writings¹ as though it could serve as an argument to call in doubt the Anglican Ordinations. It is, however, a great mistake to quote the opinion of one or two writers as a proof that the whole "Roman teaching" is at fault in opposing the validity of these Ordinations, as if there was no other reasons.

What the genuine "Roman teaching" has been from the very beginning of this controversy we shall have occasion to explain in the course of this article. Suffice it for the present to say that, on the evidence of trustworthy documents, which we have the good fortune to have before us, the *legend of the tavern* was known and discredited at Rome from 1684-1685, when for the first time the question of Anglican Ordinations was subjected to the authoritative judgment of the S. Congregation of the Holy Office.²

We shall likewise see how the apodictic reason of the defect of form and of intention (*defectus formae et intentionis*), on which the Sovereign Pontiff, after a fresh and searching examination of the whole question, founds his final decision regarding the invalidity of those Ordinations, has been the *sole* reason which has always determined the decisions in this

1 See Perrone, *De Ordine*, n. 137, not. 4; Gasparri, *De sacra ordinatione* num. IIII. The latter, in his French work cited before, retracts his former teaching, declaring that: "cette légende, dépourvue de toute probabilité, est et doit être absolument abandonnée." With regard to P. Perrone, justice demands us to observe that, although he cited the legend in an *historical note ad eruditionem*, he nevertheless adds that it is rejected by the Catholic historian, Dr. Lingard. In the *text*, in which he treats of this item *doctrinally*, he writes: Quod si invalidae censentur Ordinationes anglicanae, non ideo est, quia ab Episcopis haereticis et Schismaticis conferuntur; sed tum ob defectum successionis episcoporum, tum *ob vitiatam essentia-liter formam*.

2 In the *authentic* Acts of that time it is expressly stated that the unanimous opinion of the theologians who were consulted was pronounced against the validity of those Orders without taking into account the doubt concerning the fact of Parker's Ordination, founded upon historical evidence "*sat confusa et implexa*." The same will appear even more evident from the acts of 1704, concerning the case of John C. Gordon, of which we shall speak in a subsequent paper.

matter of the Roman Pontiffs his predecessors, and of the aforementioned Sacred Congregation. From this it will be manifest with how much truth the Cardinals, judges in the "Suprema" in a special meeting held *coram Sanctissimo* on Thursday, July 16, 1896, could assert, as the Holy Father states in his Bull: That the question laid before them had been judicially examined with full knowledge of the Apostolic See, and that *this renewed discussion and examination of the issue* had only served to bring out more clearly the *wisdom and accuracy* with which that decision had been made.¹

X.

The apodictic reason on which Leo XIII founds his definitive decision against the validity of the Anglican Ordinations is that of the *defect of form and of intention*.² This twofold defect has vitiated the ordinations since 1550, in which year the *Ordinal* of Edward VI was substituted for the Catholic Pontifical, down to the present time, when the same *Ordinal*, with the modification referred to above,³ still continues to be the rite according to which the orders are conferred.

From the Bull we learn that the Holy Father came to this conclusion, not only after having ascertained what was the opinion of his predecessors and the practice followed by the Holy See with regard to these ordinations, but much more after a mature and thorough study of the *Ordinal* itself, considered in its historical connection, which illustrates its true significance and determines the real and sole purpose which led to its adoption and substitution for the ancient rites. This new examination was made, as it should be, with every possible diligence, not neglecting any of the many means which modern criticism so places at the com-

1 "Propositam causam iampridem ab Apostolica Sede plene fuisse et cognitam et iudicatam; ejus denuo instituta, actaque quaestione, emersisse illustrius, quanto illa iustitiae sapientiaeque pondere totam rem absolvisset."

2 *Defectus formae et intentionis.*

3 Paragraph VIII.

mand of students. The Pontiff says: *It has, therefore, pleased us to graciously permit the cause to be re-examined, so that, through the extreme care taken in the new examination, all doubt, or even shadow of doubt, should be removed for the future.*¹

We wish to emphasize this fact before giving detailed proof of it, in order to call attention to the wanton spirit of those Ritualists who, endeavoring by all possible means to throw discredit on the pontifical document, do not hesitate to assert that Leo XIII pronounced his final judgment against their Orders not because he has studied the intrinsic merits of the question, but solely because he is unwilling to appear, by approving the Anglican Orders, to contradict his predecessors. This statement was made publicly by Lord Halifax in his discourse at Shrewsbury, although he had before him the text of the Bull which gave the lie to the assertion.

In the Bull the Holy Father not only affirms openly the contrary: *Wherefore we ordered that the Anglican Ordinal, which is the essential point of the whole matter, should be once more most carefully examined;*² but he proves it, furthermore, by the fact that he devotes six pages of the Bull to demonstrate the invalidity of those Orders precisely on the ground that the *Ordinal*, according to which they were and are conferred, was and is essentially defective.

XI.

In this study of the subject we shall follow the order of the Holy Father and before all examine what was the judgment of the Holy See concerning the first Ordinations which were performed according to the new rite during the last three years of the reign of Edward VI, that is, from the first

¹ *Placuit igitur de retractanda causa benignissime indulgere: ita sane ut per summam novae disquisitionis sollertiam, omnis in posterum vel species quidem dubitandi esset remota.*

² *Iussimus in Ordinale Anglicanum, quod caput est totius causae, rursus quam studiosissime inquirei.*

appearance of the new *Ordinal* in 1550, to the death of that monarch in 1553, when, as we have said in paragraph vii, Queen Mary, his successor, abrogated the new Anglican Liturgy and put again in full force for all the sacred Ordinations the ancient Catholic Pontifical. This judgment of the Holy See is clearly expressed in the above-mentioned four Apostolic Letters of the Roman Pontiffs, Julius III and Paul IV.

Julius III, who was desirous of leading back England to the bosom of the Catholic Church with the assistance of the pious Queen, sent to her Cardinal Pole, to whom, as his Legate, he granted unusual and extraordinary faculties.¹ Among these faculties was precisely that of *rehabilitating* or of simply *qualifying* for the exercise of the sacred ministry the ecclesiastics who had exercised it from the time of the schism and of the heresy under Henry VIII and Edward VI. The *rehabilitation* could be exercised in favor of those only *who, before their fall into heresy, had been rightly and lawfully promoted or ordained.*² The simple *qualifying* had reference to those who had not been *rightly and lawfully promoted to Sacred Orders*,³ that is to say, as the same Pontiff explains it in his Brief of March 8, 1554,⁴ who had been ordained *not according to the accustomed form of the Church.*⁵ These, *if they were found to be worthy and fitting subjects,*⁶ might be *promoted to all and even the Sacred Orders and the Priesthood by their Ordinaries*⁷ to minister in the Sanctuary.

¹ *Bulla diei 5 ae. Augusti 1553, quae vocatur institutoria Card. Poli Legati, Arch. Secret. Vatic. Cf. Documenta ad Legationem Poli spectantia, Roma, 1895, pp. 3-7.*

² *Qui ante eorum lapsum in haeresim huiusmodi, rite et legitime promoti vel ordinati fuissent.*

³ *Rite et legitime promoti ad sacros Ordines.*

⁴ *Breve de facultatibus legatinis. Ibidem, pp. 7-9.*

⁵ *Non servata forma Ecclesiae consueta.*

⁶ *Si digni et idonei reperti fuissent.*

⁷ *Ad omnes etiam sacros et presbyteratus ordines ab eorum Ordinariis promoveri.*

Now, who were these that were, indeed, ordained, but *not according to the accustomed form* of the Church? When we reflect that from 1550 to 1553, as Leo XIII wisely observes in his Bull and as we have endeavored to show in paragraph vi, there existed in England no other form of Ordination than the *new* form of Edward VI, substituted by him for the *accustomed* form of the Church, it is evident that they could have been no others than those ordained according to his *Ordinal*.

If, therefore, these persons, by the express command of Julius III, were to be considered simply *laymen* and could not be placed in the sacred ministry unless they were again *simpliciter et absolute* ordained according to the Catholic form, we must conclude that the Ordinations conferred upon them according to the Anglican *Ordinal* were held to be in 1553-1554 by that Pontiff what they are considered to be in 1896 by Leo XIII, that is, *absolutely null and utterly void*.

XII.

The judgment concerning the invalidity of the Anglican Ordinations of Paul IV, who succeeded Marcellus II in 1555, was the same as that of Julius III. Before presenting the words of Paul IV, Leo XIII very opportunely mentioned in his Bull the celebrated Legation sent to Rome, February, 1555, by Queen Mary and her Consort King Philip.

The seasonableness of recording this Legation will become apparent to any one when the intimate relation of cause and effect, of request and answer, which exists between it and the Apostolic Letters of Paul IV, June 20, 1555, are recognized. From the documents which have reference to this Legation and which are kept in the Archives of the Vatican¹ we learn that its scope was to obtain from the Roman Pontiff the complete reconciliation of the Kingdom with the Holy See, to inform the Pope of the religious condition of the country,

¹ *Della Ridultione del Regno d'Inghilterra, Sommario primo* (Arch. Vat. Arm. 64. Tom. 28, fol. 144); *Summarium eorum quae confirmari petuntur a Sede Apostolica pro Anglis*. (Ibid. fol. 199.)

and to request from him a solemn and full ratification of the work done up to that time by his Legate, Cardinal Pole.

From these documents we learn the following important fact: The Legation was composed of Bishop Thirlby and two gentlemen, Anthony Montague and Edward Carney. Of the first mentioned, Paul IV¹ says that *a Bishop endowed with true eloquence and sound knowledge spoke* in his presence.² They explained both in audience and by writing the concessions which they desired to obtain for effecting the full reconciliation of the Church of England with that of Rome, asking in particular that the Sovereign Pontiff would confirm the "Dispensations granted to *ecclesiastics*, seculars and those belonging to the various orders, that *they be promoted, both to the Orders* and to the benefices which they had obtained invalidly during the schism."³

Since we cannot suppose that this petition was without foundation, futile in fact, or that the words were intended to be utterly devoid of sense, we must assume that, in the opinion of the Legates, there were in England at that time some ecclesiastics who had been ordained invalidly during the schism. That these could be no other than those who had been ordained according to the new rite of Edward VI is plain, not only from the fact that the Legate was concerned about these ecclesiastics and these particular dispensations only, as we shall have occasion to show later on, but it is further evident from the circumstance that the Legates, as if to prove the necessity and reasonableness of their demand, actually presented to the Holy See for examination the text of the *Ordinal* which had been used to obtain ecclesiastics during the schism.

¹ *Epistola Pauli IV, Philippo et Mariae Angliae Regibus*, June 30, 1555. Cf. Thierney, *Dodd's History of the Church*, II. p. cxx; *Documenta ad Leg. Poli spectantia*, pp. 24-26.

² *Oravit Episcopus vera eloquentia et sana praeditus doctrina.*

³ "Dispensationes cum *ecclesiasticis personis*, saecularibus et diversorum ordinum, ut *promoveantur tam in Ordinibus*, quam beneficiis *obtentis nulliter sub schismate.*" Summarium quoted above, No. 3.

Every doubt, if there could still be a reasonable doubt on this question, must vanish after reading the following decree of Queen Mary, whose representatives and faithful interpreters the Legates were at Rome. The said decree reads: "Concerning those who have been promoted to Order *according to the manner of ordaining lately introduced*; considering that *they were not truly and really ordained*, the Diocesan Bishop, if he finds them suitable and fit subjects, can supply what was before wanting."¹

XIII.

To weaken the force of the declarations of Paul IV in answer to the English Ambassadors, it has been lately asserted by one of the champions of Anglican Orders that the Pope, having assumed the Pontificate only a short time before, could not have examined the question accurately, and hence, in his Bull of June 20, 1555,² either did not decide it, or decided it without mature deliberation³

It were needless waste of argument to dwell here on this purely gratuitous assumption. The assurance of the Pontiff is quite sufficient to convince a candid mind that he did not give his sanction of the request made by the representatives of Mary and Philip before he had accurately and searchingly

¹ "Circa illos qui iam promoti fuere ad aliquos ordines *secundum modum ordinandi noviter fabricatum*, considerando quod *vere ei de facto ordinati non fuerunt*, Episcopus Dioecesanus, si illos idoneos et capaces invenerit, supplere potest id quod antea in illis hominibus defuit." *Documenta ad Legat. Poli spectantia*, page 4.

² *Bulla Secreta Pauli IV.* "Praeclara charissimi." Archiv. Vatic. *Regesta Pontificum*, n. 1850, Tom. 46, f. 55. England having been without Catholic bishops for fully sixty-six years, it must appear somewhat strange that this Bull also, referring to the important fact, should have been lost. It was, however, fortunately and providentially brought to light in good time. Our readers may remember that, scarcely had it been found after long and diligent research among the Bulls and Acts belonging to the period of the Council of Trent, the *Civiltà Cattolica* was the first to announce its discovery and to publish the most important part of it in its issue 1079 of June 1, 1895. pp. 562-563.

³ The full text of this Bull was obtained from the Archives through the courtesy of the editor of the *Civiltà* and first published in the AMERICAN ECCLESIASTICAL REVIEW.—*Edil.*

examined it. He writes in that Bull: "All the aforesaid *having been proposed and carefully discussed* with some of our brethren, the Cardinals of the Roman Church, *after mature deliberation* by Apostolic authority *from certain knowledge* we approve and confirm each, that is, dispensations, decrees, etc."¹

Now, among the "dispensations" is found precisely that one which has reference to ecclesiastics *that they may be promoted to benefices and orders which were obtained invalidly during the schism*. Paul IV approves and confirms it, adding this clause: "In such a manner, however, that if any were promoted to ecclesiastical orders, whether sacred or otherwise, by any Bishop or Archbishop *who had not been lawfully and validly ordained, they be obliged to receive these orders again from their Ordinary*, and that in the meantime they do not exercise the functions of these orders."²

Paul IV, therefore, acknowledged that there were in England some who *in fact* received *invalidly* during the schism, not only ecclesiastical benefices, but also orders. In this connection Leo XIII justly observes in his Bull that "Neither should the passage, much to the point, in the same Pontifical Letter (of Paul IV) be overlooked, where, together with others needing dispensation, are inumerated those *who had obtained both orders and benefices, 'nulliter et de facto.'*"³

1 "Praemissis omnibus cum nonnullis ex fratribus Nostris ipsius Romanae Ecclesiae Cardinalibus, *propositis et diligenter discussis, habitaque desuper deliberatione matura*, singula (idest) dispensationes, decreta, etc. . . . auctoritate apostolica *ex certa scientia* approbamus et confirmamus."

2 "Ita tamen ut si qui ad ordines ecclesiasticos tam sacros quam non sacros ab alio quam episcopo aut archiepiscopo *rile et recte ordinato* promoti fuerunt, *eisdem ordines ab eorum ordinario de novo suscipere lenentur*, nec interim in iisdem ordinibus ministrent."

3 "Neque praetermittendus est locus ex eisdem Pontificis (Pauli IV) litteris, omnino rei congruens; ubi cum aliis beneficio dispensationis egentibus numerantur qui *tam ordines quam beneficia ecclesiastica nulliter et de facto obtinuerant*." In reference to these words a Protestant writer in the *Glasgow Herald* (Sept. 28, 1896), accuses the Holy Father of having adulterated the text of Paul IV! When passion blinds the mind, errors of this kind do not surprise us. A masterly article on this subject is found in the *Tablet*, Oct. 17, 1896, p. 606.

Nor is this all. By the same apostolic authority Paul IV confirms and approves everything that Cardinal Pole, his Legate, had decided with regard to the Ordinations.¹ But Cardinal Pole had decided² that those who *received Orders wrongly*³ could not exercise the sacred Ministry without having been again promoted to the same Orders, and that, therefore, those who had been ordained according to the new rite of Edward VI, *the form and intention of the Church not having been observed*, must retire as if *invalidly ordained*. Therefore, Paul IV, by his apostolic authority confirmed, approved and again decreed that *the Ordinations carried on according to the new Anglican rite must be considered invalid and null*.

XIV.

The Bull of Paul IV was carried to England by Bishop Thirlby, and was published by Cardinal Pole, September 22, 1555. The doubt then arose concerning the schismatical Bishops, whether or not they should be considered *lawfully and validly ordained*. The same Pope answered this doubt by a *Brief* on October 30th,⁴ of the same year, saying: We, wishing to remove the doubt, and to opportunely provide for the peace of conscience of those who during the schism were promoted to Orders, by expressing more clearly the mind and intention which we had in the aforesaid letters, *declare that those Bishops and Archbishops who were not ordained and consecrated in the form of the Church cannot be said to be validly and lawfully ordained*.⁵ Now we ask again who were

1 "Eadem apostolica auctoritate . . . ea omnia quae praedictus Reginaldus Cardinalis Legatus decrevit, *decernimus*, necnon omnibus his quibus ipse robur Apostolicae firmitatis adiecit Nos quoque robur ipsum adiicimus."

2 See his Letter to the Bishop of Norwich; paragraph XVII.

3 *Male ordines susceperunt*.

4 Archiv. secrec. Vatican., *Breve Original. Pauli IV*, Tom. I, n. 301.

5 Nos haesitationem hujusmodi tollere et serenitati conscientiae eorum qui, schismate durante, ad ordines promoti fuerant, mentem et intentionem quam in eisdem litteris Nostris habuimus, clarius exprimendo, opportune consulere volentes, *declaramus eos tantum episcopos et archiepiscopos qui non in forma ecclesiae ordinati et consecrati fuerunt, rite et recte ordinatos dici non posse*.

or could these Bishops be who were ordained, but not *lawfully and validly*, because they were not ordained *in the form of the Church*? Evidently they could not be the Catholic Bishops who had been ordained according to the Catholic Pontifical, nor could they be the schismatical Bishops ordained according to the same Pontifical under Henry VIII; they can be only the schismatical Bishops ordained in the reign of Edward VI according to his new rite; for note well that at that time there were only two classes of Bishops in England, those ordained according to the Catholic *Pontifical* and those ordained according to the *Ordinal* of Edward VI.

To the latter class belonged at least the six "Bishops" then living, Poyntet, Hooper, Coverdale, Scory, Taylor and Harley, who, as we have noticed before,¹ had certainly been consecrated according to the *Ordinal* during the last three years of the reign of Edward VI.

XV.

Some critics maintained that the words, *in the form of the Church*, used by Paul IV, and *in the accustomed form of the Church*, used by Julius III, should be understood not strictly of the Catholic form of the Pontifical, but of the *essential form*, which is always *the form of the Church*. These and other gratuitous conjectures were well known to the Holy Father, Leo XIII, when he was preparing the Bull. Therefore, with clearness and wonderful precision he asserts that the meaning of these words was not vague and left to the caprice of every one, but clear and determined from the scope those two Pontiffs had in writing their letters in answer to the requests and doubts sent to them from England. This scope was not theoretical and foreign to the peculiar religious questions which were being agitated there, but practical and entirely conformable to the needs for which they had to provide by their instructions and special rules given to the Legate, a person versed in theological affairs. "For, since the faculties given by these Pontiffs to the Apostolic Legate had reference to England only, and to the state of religion therein,

¹ Paragraph VI.

and since the rules of action were laid down by them at the request of the said Legate, they could not have been mere directions for determining the necessary conditions for the validity of ordinations in general. They must pertain directly to providing for Holy Orders in the said kingdom as the recognized condition of the circumstances and times demanded.¹

In the Brief of Julius III, the Ordinations *not held in the accustomed form the Church* were declared invalid. The question, therefore, was concerning Ordinations held according to the *new form*, which, having been introduced only three years before and used only in England in a few cases, could certainly not be called *the accustomed form of the Church*. In the particular case of the Brief of Paul IV, if his declaration did not specifically refer to the Episcopal Ordinations held in England during the schism according to the *Ordinal* of Edward, but, as these critics pretend, to an *abstract* question of which no one doubts (that is, whether the use of the *essential form* is necessary for the validity of Ordinations) he, instead of *removing the doubt* or *providing for the peace of conscience* would rather by that declaration have confirmed the doubt and increased the troubles of conscience. In a matter so delicate, in which error would be most pernicious, he would have left it to the authority of each individual to judge whether or not in the new *Ordinal* the *essential form* necessary for the valid episcopal consecration were preserved.

XVI.

Therefore, as in 1896 under Leo XIII, so, also, in 1555 under Paul IV, the doubt which was examined and solved had reference to certain determined Ordinations, especially as to the *form* with which they had been administered. That form was decided by Paul IV to be substantially

1 "Quum enim facultates Legato apostolico ab iis Pontificibus tributae, Angliam dumtaxat religionisque in ea statum respicerent ; normae item agendi ab eisdem Legato quaerenti impertitae, minime quidem esse poterant ad illa generatim decernenda sine quibus sacrae ordinationes non valeant, sed debebant attinere proprie ad providendum de ordinibus sacris in eo regno prout temporum monebant rerumque conditiones expositae."

different from *the form of the Church*, and consequently all the episcopal consecrations performed according to it were pronounced by him invalid. This is evidently confirmed from the practical and grave conclusion which Paul IV deduced from it in the said Brief: "And, *therefore*, we declare the persons who were promoted by them (Bishops) to Orders, DID NOT RECEIVE Orders, but that *they should and must receive* AGAIN those Orders from their Ordinary, according to the contents and tenor of our said letters.¹

During the preliminary studies which were made at the wish of Leo XIII in preparation for his Bull, it was suggested, and, we think, not without reason, that down to the time of Paul IV, owing to confusion in the English episcopate brought about by the schism under Henry VIII and the open heresy under Edward VI, the invalidity of Anglican Ordinations not only *on account of the defect of form*, but also *on account of the absence of the episcopal character* in the ordaining Bishops, had not been sufficiently emphasized; for this reason Paul IV thought it well to make the fact clear to all by the above-mentioned restriction or clause. But whatever may be said of that, it is certain that if the episcopal character was wanting in the ordaining Bishops, this absence, according to Paul IV, must be attributed to an inherent defect of the *new* form of the *Ordinal* of Edward VI, according to which they had been consecrated.

It may, however, be objected, that, if the case be so clear, how came it to pass that during the last two years modern writers, even Catholics, could have undertaken to defend the validity, or the doubtful invalidity of the Anglican Ordinations, or at least contend that the question was still open and undecided?² To this question we know of no more

¹ Et *propterea* declaramus personas ab eis (Episcopis) ad ordines ipsos promotas, ORDINES NON RECEPISSE, sed eosdem ordines a suo Ordinario iuxta literarum nostrarum prædictarum continentiam et tenorem, DE NOVO *suscipere debere et ad id teneri*.

² See the works of GASPARRI, *De la valeur des Ordinations Anglicanes*; DALBUS (Abbé Portal), *Les Ordinations Anglicanes*; BOUDINHON, *Etude théologique sur les ordinations*; DUCHESNE, in the *Bulletin Critique* July 15, 1894, and the *Revue Anglo-Romaine* (passim).

suitable and more charitable answer than that given by His Holiness Leo XIII in his Bull: "*It is to the insufficient knowledge of the documents of the Apostolic See that we must perhaps attribute the fact that any Catholic writer should have considered it still an open question.*"¹

XVII.

The given interpretation of the documents of Julius III and of Paul IV is confirmed by the constant practice followed by the Legate in the solution of particular cases and by innumerable other facts which the history of those days records as being intimately connected with their publication in England. This, also, Leo XIII indicates, with his accustomed clearness and brevity, in his Bull: "*It was in this sense that the Legate understood the documents and commands of the Apostolic See, and duly and conscientiously obeyed them.*"²

Among the many documents which fully justify this proposition of the Bull, we find two letters of the Cardinal Legate, the first of which is addressed to the Sovereigns of England, Mary and Philip, December 24, 1554,³ the second to the Bishop of Norwich, January 29, 1555.⁴ In the first Cardinal Pole declares that he has already dispensed and is willing to dispense, according to the faculties conferred upon him by the Holy See, those who on account of the want of jurisdiction and in virtue of the pretended supremacy of the Anglican Church *nulliter and de facto had obtained dispensations, concessions, favors and indulgences, Orders and ecclesias-*

¹ "*Documentis Apostolicæ Sedis haud satis quam oportuerat cognititis, fortasse factum est ut scriptor aliquis catholicus disputationem de ea libere habere non dubitavit.*"

² "*Apostolicæ Sedis documenta et mandata non aliter quidem Legatus intellexit, atque ita eis rite religioseque obtemperavit.*"

³ *Statutes 1 and 2 of Philip and Mary*, c. 8, Gibson, *Codex*, p. 41; *Documenta ad Legat. Card. Poli spectantia*, pp. 31-34.

⁴ Burnet, Ed. Pocock, vol. vi, p. 361; *Documenta*, &c., pp. 9-12.

*tical benefices, or other spiritual favors.*¹ This has reference, however, *only* to the nullity coming from the defect of jurisdiction, as he himself explicitly states.²

What the Legate would do, and what his delegates should do, when the *nullity* would arise not only from the absence of jurisdiction, but from invalid ordinations, is declared in the second letter. In it the Cardinal delegating to the Bishop of Norwich some of the faculties which he received from the Pontiff, grants him also the faculty to allow ecclesiastics to exercise the functions *of their Orders* provided that they had been obtained according to the Catholic rite.³ But if, instead of having been ordained according to this rite, they had been ordained according to the new rite of Edward, then they were to be considered as not ordained, and as such were *to be promoted lawfully and legitimately to all even sacred orders and the Priesthood by their Ordinaries, if they were found to be worthy and suitable subjects.*⁴

Moreover, that the "Catholic rite"⁵ of which the Cardinal Legate speaks in this letter of 1555 was precisely that of the ancient *Pontifical*, is evident from the formal question which was put to each of the above-mentioned ecclesiastics: *whether they had been ordained eight years before,*⁶ that is, before the death of Henry VIII (1547), when the Catholic Pontifical was still in full and exclusive force.

1 *Nulliter et de facto dispensationes, concessiones, gratias, et indulta, tam Ordines quam beneficia ecclesiastica, seu alias spirituales materias obtinuerunt.* In the text of the letter cited from *Gibson*, the word *concernentia* is not found, the very word, which, as we have seen in paragraph xiii, an Anglican accused Leo XIII to have omitted in his Bull.

2 *Quoad nullitatem ex defectu jurisdictionis praefatae tantum insurgentem.*

3 *Dummodo in eorum (Ordinum) collatione Ecclesiae forma et intentio sit servata.*

4 *Ad omnes etiam sacros et Presbyteratus ordines a suis Ordinariis, si digni et idonei reperti fuerint, rite et legitime promoveri.*

5 *Ecclesiae forma et intentio.*

6 *Utrum, ante octo annos fuerint ordinati.* In the MSS. of Harles, 421, are found the verbal reports of these processes with the aforementioned question.

XVIII.

“ And the same was done by Queen Mary.” To the pontifical documents Mary gave the same interpretation. This Leo XIII affirms, and the same is historically demonstrated by the acts of that pious Queen. It is sufficient to record her celebrated Decree, cited by us in paragraph xii, against the ecclesiastics who were ordained *according to the manner of ordaining recently introduced*.¹ It is also known that Mary, by the authority of the Legate, deposed from the Sees which they occupied all the “ Bishops ” (Taylor, Harley and others)² who had been consecrated according to the *Ordinal* of her brother Edward. We have before us the processes of these depositions, with their reasons, which confirm the sentence. In that against Taylor we read : *Deposed on account of the nullity of his consecration*.³ In the second, against Harley, we read : *Deposed on account of wedlock and heresy and as above* (that is, *on account of the nullity of his consecration*.)⁴

Similar to that of Queen Mary was the conduct of those who, as Leo XIII in the same place assures us, with her helped to restore the Catholic religion to its former state.⁵ Let the testimony of two illustrious Bishops, Gilbert Bourne, of Bath and Wells, and Bonner, the chief commissioner of Cardinal Pole for the diocese of London. The first, in his letter of April 8, 1554, to his Vicar General, John Cottrell, enjoins on him to begin proceedings against the pretended marriages of the secular and regular clergy “ and against those married *laymen* who under the pretext and disguise of the priesthood rashly and illicitly interfered in ecclesiastical affairs and *de facto* acquired parochial churches with the care

1 Secundum modum ordinandi noviter fabricatum.

2 See Paragraph vi.

3 *Privatus ob nullitatem consecrationis*. Burnet, *History of the Reformation*, II, 441.

4 *Privatus propter coniugium et haeresim et ut supra* (i. e. *ob nullitatem consecrationis*). Ibid.

5 Cum ea dederunt operam ut religio et instituta catholica in pristinum locum restituerentur.

of souls and ecclesiastical dignities in opposition to the sacred canons and ecclesiastical rights.”¹ That these who intruded themselves *under the guise of the priesthood* were those who had been ordained according to the new rite of Edward VI is deduced also from the wording of the sentences in about forty cases cited in MS. of Harles.²

Bishop Bonner is even more explicit. He writes: “These ministers, appointed during the schism, have not received *in the ordination lately introduced* the power of offering in Mass the Body and Blood of Our Saviour Jesus Christ.”³ For the rest, it is an incontestable historical fact that, during the reign of Mary, no bishop or minister ordained according to the *Ordinal* of Edward was ever admitted, by the Legate or the Papal Commissioners Gardiner and Brooks or by other Catholic Bishops, to the exercise of the Orders conferred according to that new rite; moreover, that no account was taken of those Orders, and hence, even if such bishops or ministers were condemned on account of heresy, they were never degraded, as was always the case with those who had been validly ordained.

Some critics, following perhaps Dr. Lee, have recently asserted that Bishops Thirlby, Warton, Aldrich and King were rehabilitated and recognized by the Legate as true

1 “Nec non in eos *laicos* coniugatos qui, *praetextu et sub velamine presbyteratus ordinis*, sese in iuribus ecclesiasticis temere et illicite immiscuerunt ac ecclesias parochiales cum cura animarum et dignitates ecclesiasticas contra sacras canonum sanctiones et iura ecclesiastica de facto assecuti fuerunt.” MS. 6967, f. 58. Cf. *Strype, Eccles. Mem.* Ed. Oxon., V, 352.

2 MS. 421.

3 “Iste ministelli constituti, grassante adhuc schismate, nullam *in novitur fabricata ordinatione* auctoritatem acceperunt offerendi in Missa corpus et sanguinem Salvatoris nostri Jesu Christi.” In the Preface of his work, *Profitable and necessary doctrine* (Estcourt, p. 58). Whoever desires other testimonies of English writers of that time will find them in the *Civiltà Cattolica* of Dec. 21, 1895, pp. 742-744. We cite one of *Stapleton*: “By what authority do these pretended Protestant Bishops arrogate to themselves the custody of the Fold of Christ? Who laid hands upon them? I declare on the faith of Sacred Scripture and of the practice of the primitive Church that they are no Bishops at all.” (From his book *Firmness of Faith*, published at Antwerp, 1565.)

bishops, although they had been consecrated according to the Ordinal of Edward VI; but their assertion is evidently false, since it appears from authentic documents that they received episcopal consecration according to the Catholic rite of the Pontifical. In fact, the English Episcopal Registry attests that all four were consecrated before 1550, when the *Ordinal* of Edward was *not in existence*: Thirlby was consecrated in 1540; Wharton in 1536; Aldrich in 1537; King in 1536.

(To be Continued.)

SOME NOTES ON THE ORIGIN AND GROWTH OF ROMAN HYMNODY.

For the facts contained in the following "Notes" we are indebted chiefly to Chevalier's "*Poésie Liturgique Traditionnelle*" (*Desclée Lefebvre et Cie., Tournai*); the Abbé Pimont's *Hymnes du Breviaire Romain*; Dom Gueranger's *Institutions Liturgiques*, and Monsieur Duchesne's "*Origines du Culte Chrétien*" (*Ernest Thorin, Paris.*)

I.

Although the origin of Christian hymnody goes back to the very cradle of the Church there can be little doubt that all the earlier Christian poems were of a purely individual and private character, nor does the practice of singing hymns seem to have found its way into the public services of the Church before the third century.

It was probably first introduced at those semi-public assemblies which met daily at the houses of private persons—those assemblies for prayer and praise which were the precursors of the Divine Office.

As the hours at which these meetings took place were by no means uniform, so, too, the manner in which worship was offered was not always the same; but that hymns were in some cases sung there can be little doubt.

It is uncertain at what date these devotions were first celebrated in public churches, but in the fourth century the

circumstance that they were adopted by congregations of ascetics—already numerous and influential—gave to them a more prominent position than they had held hitherto, and in the last quarter of a century St. John Chrysostom (379-392) and other contemporary writers bear witness to the fact that, in their day, Office was publicly celebrated at the canonical hours. This is an important point. The Divine Office once installed in Church remained there. The ascetics who had been indirectly the cause of the innovation soon disappeared, or were incorporated into monasteries with private chapels, where they recited apart their daily and nightly prayers; but to the body of the faithful generally it seemed highly fitting that Office—though they did not always take part in it—should continue to be regularly celebrated for them in their cathedrals and parish churches. Thus the clergy were to accept the sacred burden, to which at first they had been strangers, and thus the obligation of the canonical hours, like the perpetual celibacy of her priesthood, is a legacy for which the Western Church is indebted to monasticism. Indeed, as the Abbé Duchesne points out, so great was the popularity of the perfect—the continent—the men of God, as they were called, that the clergy, without losing prestige, without even risking their right to govern the Christian community being called in question, could hardly have done otherwise than follow in these two cardinal points the programme of the monks.

As was the case with the organization of the private services from which it was evolved, the order of the Divine Office, in these early days, was not everywhere the same. True the metropolitan church generally imposed its usages on its suffragans, but, apart from this, until the ninth century, there seems to have been but little uniformity.

It is not surprising, then, to find that the custom of hymn singing was not everywhere adopted at the same time. In those districts where it was already in vogue before the Divine Office was recited in public, doubtless it continued still to flourish, but elsewhere its introduction seems to have been gradual.

The Council of Laodicea—held after 360, but before 381—in its fifty-ninth canon, decrees that *no particular psalms*, that is hymns composed by private individuals, and unapproved, should be recited in church: *ὅτι οὐ δεῖ ἰδιωτικὸν ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ*; St. Basil (379) in his letter, *Ad Neocaesarienses clericos*, lxiii, defends the singing of hymns, and points out that the practice was usual throughout the East; St. Gregory Nazianzen (390) in his *Carmen iambicum*, xv, 145, 146, clearly distinguishes between hymnody and psalmody; so, too, St. Gregory of Nyssa (396) in his *Oratio de festo Paschae* thus speaks of them: "*Sermo autem*," he says, "*per totam noctem circumsonans in psalmis, hymnis, cantionibusque spiritualibus tanquam flumen quoddam gaudii per aures omnium influens nos optime replevit.*"

If we turn to the West, we find St. Hilary, on his return to Poitiers (360, 368), after his exile in the East, composing for the use of his church that book of hymns of which St. Jerome speaks, and St. Isidor of Seville, and the Council of Toledo; and a few years later (386) at Milan, St. Ambrose writing for the consolation of his flock, during the persecution of the Empress Justina, his incomparable hymns; then comes Pope Damasus (384), and Elpis, and, greatest of all, Prudentius, who undoubtedly wrote his *Cathemerinon* for the Divine Office.

The custom of hymn singing, then, goes back to the first ages of the Church. Introduced in many places at those semi-private reunions, to which we have already alluded, it soon made its way, together with them, into the sanctuary itself, and, at an early date, became everywhere an integral part of the Divine Office.

II.

But at what period were hymns first embodied in the breviary of the Church of Rome?

The greater number of liturgical writers—among them Mabillon, Tomasi, Grancolas and Galliciolo—assign a comparatively recent date to this event, viz., during the eleventh,

the twelfth, or even the thirteenth century ; but on the other hand, Arevalus maintains that the custom of singing hymns *inter divina officia* was first adopted in the Eternal City, either at the Ambrosian epoch, or, at latest, when the order of St. Benedict first began to influence the customs of the Western Church, that is to say, towards the opening of the sixth century.

The Abbé Pimont goes into the whole question at some length, and following Arevalus quotes in favor of an earlier date, the testimony of St. Celestine I, culled from a fragment of the discourse which that Pontiff pronounced at the Synod held at Rome in the year 450 for the condemnation of Nestorius—"I remember," he said, "that Ambrose of blessed memory, on the birthday of our Lord Jesus Christ made all his people sing with one accord—

Veni, Redemptor gentium,
Ostende partum Virginis,
Miretur omne saeculum,
Talis decet partus Deum.

Now Faustus, Bishop of Reji, who died towards the close of the fifth century—probably in 480 or 493—in his letter to the deacon Grecus, speaking of this very hymn, affirms that it was sung in his day on the Feast of the Nativity in all the churches of Italy and Gaul.

But this is not all. Paulinus, the biographer of St. Ambrose, who wrote at the beginning of the fifth, perhaps before the close of the fourth century, asserts that at that time hymns were sung not only at Milan, but in almost all the provinces of the West—"per omnes pene occidentis provincias," and less than two centuries later St. Isidor of Seville was able to affirm that they were then sung in *all* the churches of the West.

"Now," continues M. Pimont, "it is not easy to believe that situated in the very centre of this liturgical movement, the mother and mistress of all the churches remained a stranger to it, especially when her pontiffs took delight in paying such striking homage to the Ambrosian hymns, and, follow-

ing the example of the great Bishop of Milan, themselves, in their turn, became hymn-writers."

It has been urged in opposition to this view, that Amalarius of Metz, who died in 836 or 838, in his treatise *De ecclesiasticis officiis* makes no mention of hymn-singing at Rome, though he frequently speaks of the liturgical customs of that city. But was he not writing of the basilica of St. Peter's only, with whose canons he seems to have been on familiar terms? It would seem so, especially when we take into consideration the testimony of Walafrid Strabo who, writing at the beginning of the ninth century, in his treatise *De ecclesiasticarum rerum exordiis et incrementis* speaks of the use of hymns as a Roman tradition which was at length adopted by almost all the churches of Western Christendom. Now how could he write in this way—he died in 840—if only eighteen years before, perhaps only ten years before, Amalarius could find at Rome itself no trace of hymn-singing?

Space forbids us to follow further the thread of the learned Abbé's arguments. Suffice it to say that he arrives at the following conclusions:

(i) That, notwithstanding the silence of Amalarius, it has not been clearly shown that the practice of singing hymns during the Divine Office was not already in vigor in the principal churches of Rome at the Benedictine epoch, that is to say, at the beginning of the sixth century.

(ii) That it is more than probable that they were sung in the ninth century.

(iii) That there is no doubt whatever in this regard for the latter years of the tenth century.

The latest writer on the subject, Canon Chevalier, comes to a like conclusion. Taking the same view of the silence of Amalarius as M. Pimont takes, he says that, whether as early as the days of Charlemagne hymns were included in the Roman breviary will remain a doubtful question until some eighth century Roman office-book is discovered, not proper to any particular Roman church, but common to the Roman province; nevertheless he himself inclines to the

opinion that Rome adopted her hymns at the time when she assimilated the modifications introduced by Alcuin and others into the Franco-Roman breviary, that is to say, in the tenth century, or possibly in the ninth century under Charles the Bald.

Similarly Guéranger, who says that the Church of Rome could not have adopted her hymns later than the eleventh century, and Duchesne—"at Rome, until the ninth century at least, hymns were unknown."

III.

The question next arises—What hymns were sung at Office during the early ages at Rome?

There can be no doubt that they were identical with the sequence of hymns chanted by the monks of St. Benedict, and these, so far as concerned the *Commune de tempore*, are indicated for us in two MSS.—No. 2106 of Darmstadt, and No. 1418 of Trèves—which Mons, who was the first to call attention to them, and with him Pimont, attributes to the eighth century, but which Canon Chevalier considers to be possibly the product of a century later. In either case their origin is of a sufficiently early date.

The first of these gives the hymns for the Little Hours—the same as those we sing now, except that there is an alternative hymn, *Christe qui lux es et dies*, for Compline, and two vesperal hymns, *Lucis Creator optime*, and *O Lux Beata Trinitas*—the old form of *Iam sol recedit igneus*.

The Trèves MS. specifies no hymn for Compline, otherwise it furnishes a complete list of all the hymns for the *Commune de tempore*. This only differs from our own in the omission of special hymns for Sunday Matins and Lauds in summer time, and in the substitution of another Vesper hymn for Saturdays—*Deus creator omnium*, an Ambrosian which does not appear at all in the modern Roman breviary. It may be interesting to point out that a Sarum rubric directs that it should be sung *in sabbatis* a "*Domine ne in ira*"—the second Sunday, that is, after the Epiphany—*usque ad Quadragesimam quando de Dominica agitur*.

Apropos of this same hymn, Raoul de Tongres (1403) observes in his treatise *De Canonum observantia*—"Hunc hymnum Fratres minores, et alios plures male omittunt quia authentica est et multum pulcher." Is its omission, then, from the modern Roman breviary a relic of Franciscan influence? It would seem so, for Raoul, and he is almost the only liturgical writer who sheds any light on this obscure period, distinctly affirms that Pope Nicholas III, probably about 1209, made the use of the Franciscan breviary obligatory on all the churches of Rome.

But to continue. It is worthy of note that St. Ethelwold, who died in 963, assigns for his newly established English Benedictines precisely the same hymns as those contained in the Trèves MS., save only that he omits from his catalogue the *Lucis Creator optime*.

The same Raoul of Tongres gives a list of hymns which, he says, were to be found in his day, together with many others, in the ancient hymnaries of Rome: "*Omnes autem praedicti hymni et adhuc plures alii reperiuntur Romae in hymnariis antiquis*," etc.

For the *Commune de tempore*, except that there are special hymns for Sunday Matins and Lauds in summer time—those still in use—we find the same hymns as in the Trèves list.

Raoul's catalogue for the *Proprium de tempore* comprises no less than thirty-seven special hymns and of these we still sing twenty-two.

The remaining fifteen are thus made up. There are two extra hymns for Christmas—in place of Prudentius's Epiphany hymn, *O sola magnarum*, which did not find its way into Roman choir-books before 1550, a choice is offered of two others, two extra Lenten hymns are given, and two different Ascension hymns take the place of those we now sing. The rest are proper Compline hymns, viz., one each for Advent, Christmas, Lent, Passiontide, Easter, Ascension, and Trinity.

The hymns for the *Commune Sanctorum* are nineteen in number, only three of them have fallen into disuse; those for the *proprium*, sixteen, and six of them still remain to us. That is to say, more than two-thirds of the entire list of

hymns are still retained in the breviary of the Church of Rome. Our modern breviary certainly contains several ancient hymns which do not appear in this list, but it should be born in mind that Raoul does not profess to give a complete list; what he says is: "All these hymns and *many others beside* are to be found in the ancient hymnaries of Rome."

IV.

Before going further it will be convenient to take a glance at the language, the style, the æsthetique, of these outpourings of the Saints and Fathers of the Church.

To compare them to the poems of Horace, or of Virgil, or of Tibullus—to blame them for their lapses from the just principles of Latin versification as conceived in classic times—because their vocabulary differs so widely from the vocabulary of Augustus—would be as unjust as to find fault with the literary masterpieces of the old civilization, because they do not always contain the lofty sentiments of Christian authors.

The age of Augustus had hardly closed when it was already far away, and the Latin tongue—then at the service of so many different peoples, which each brought to it something of their own speech, was rapidly descending the path of that irremediable degeneracy whose fatal term is death.

It was on this headlong course to ruin that it was arrested by the Church, not to bring it back to the old form which it had before, but to make it her own,—to purify, to spiritualize, to transform it by contact with the Word of God, to fit it to be the vehicle of the Divine Message which it was her mission to proclaim.

Three distinct inspirations divided between them the intellectual life of antiquity: the genius of the East, poetic, contemplative, symbolical; the genius of Greece, subtle, speculative, philosophical; and the genius of Rome—the genius of law, of empire, of action.

That the old civilization should become in its entirety the heritage of the new, that nothing should be lost of the intel-

lectual inheritance of the human race, it was necessary that this trinity of spirits should be preserved, that it should become, as it were, the very soul of the budding nations of Europe, by permeating and leavening that form of speech which was destined to be the official currency of their common worship.

In this leavening of the old Latin tongue the translation of the Holy Scriptures had no little share. It stood, perhaps, as the chief factor in its transformation, for at a very early date, even before St. Jerome's Vulgate, the old *Itala*, daily read at church, daily taken part in by the common chanting of its canticles and psalms, had made the ears of Latin Christendom familiar with the glories of the Hebrew style.

Thus the spirit of the East breathed into the Latin tongue, enriching it not only with a new vocabulary, but giving to it that vivid imagery, that bold construction, those unexpected associations of ideas and words which confront us, for example, again and again, in the strophes of Catholic hymnody. But this was not all. By the same means the genius of Greece made its influence felt, and at the same time.

Three qualities had hitherto been lacking to the sonorous speech of Rome, or she preserved them only in a very limited degree—delicacy, flexibility, boldness. She was but ill at ease when it was a question of expressing the sentiments of the heart, she bent herself but poorly to the creation of new words, her primitives engendered their derivatives far too sparsely for the adequate designation of the varied shades of Christian dogma, and her preference of the concrete to the abstract, offering another obstacle to the generation of words, hampered her still further in the due expression of definite thought.

The inflowing, however, of the Greek spirit, through the agency of the New Testament, was destined to change all this, and to give to the old language of Rome a power of expansion which she had never known before.

Here we have the sources whence flowed that marvellous terminology which the Church employs for the manifestation

of her evangelical teaching, the very name of which—*evangelium*—is of such rare beauty.

To initiate the world in the sublime mysteries of her theology she made use first of all of such words as *spiritualis*, *carnalis*, *sensualis*, *praedestinare*, *salvare* (*salvator*), *regenerare*, *justificare*, *sanctificare* (*sanctificator*), *vivicare*, *mortificare*. Then, passing from the concrete to the abstract, she said—*sensualitas*, *praedestinatio*, *salvatio*, *regeneratio*, *justificatio*, *sanctificatio*, *vivificatio*, *mortificatio*, *concupiscentia*, *corruptibilitas*, *incorruptibilitas*.

Then, amongst others, her heart dictated such expressions as *longanimitas*, *dilectio*, *compassio*, *eleemosyna*, *charismata*, and above all, that untranslatable word, the divine charm of which has no equivalent in any other tongue—*eucharistia*.

In fine, she learnt the precious art of forming composite words—words in which she condensed the very essence of Christian mysticism. Such, for example, as *convivere*, *commori*, *consepeliri*, *convivificare*, *conglorificare*, *conregnare*, *convescere*, *congaudere*, *collaetari*, and many others, which the reader will readily call to mind.

Moreover she invested a host of commonplace words with a new and mystic meaning. *Iustitia*, for example, and *confiteri* (*confessio*), and *credere* (*credulus*) and *gratia*, and *gloria*, and above all, *fides*, *spes* and *charitas*, and that word, so base in the eyes of the old civilization, but from the Christian standpoint so sublime—*humilitas*.

The Neo-Latin of the Church's liturgy sprung, then, at least in some measure, from the impotence of the old idiom to adequately express her teaching ; but there is another circumstance which, doubtless, in this regard exercised no little influence.

It is now generally admitted that, from the moment that Rome possessed a literature her speech became twofold. The language introduced by her *literati* was a thing distinct from the people's tongue, and to the people's tongue the Church, of necessity, gave her preference.

"Pagan art," says Ozanam, "was the proud pleasure of the few"—*Odi profanum vulgus et arceo* ; but the Church took a

broader view of society, and wrote above her doors—*Venite omnes*.

All this is exemplified in a special manner by our old liturgical hymnody, which traces its origin not so much to the classic poesy of Rome, as to the doggerel ballads of the Roman people, and like them has for its basis not so much quantity and measure as accent, and syllableism, and rhyme.

Of this last characteristic two sorts figure in our breviary hymns, double rhyme, which affects the last two syllables taken together, and single rhyme, which influences the last syllable only.

As to the first of these, Gautier observes that it was not employed till 1030 or 1040 ; but Du Méril quotes a hymn to God thus rhymed which he attributes to the ninth century.

However this may be there can be no doubt that assonance, or simple rhyme, goes back to the first ages of popular Latin poetry. Even in the poems of Ennius rhyming is by no means rare. More or less suppressed on the introduction of Greek metres, it soon sprang to life again, and its resurrection coincides with the fall of the magniloquent forms of classic literature.

As early as the fourth century it was used in Christian poetry, if not earlier. The hymns of St. Ambrose and of Prudentius bear witness to it, and towards the close of the ninth century its adoption had become general.

From thence until the Renaissance the Church's hymns were almost all rhyming, and although with the advent of the new learning, double rhyming, for the most part, went out of fashion, single rhymes, as they appear in the compositions of Prudentius and St. Ambrose, have never ceased to be employed.

Destined to be sung by the people, written in the language of the people, and cast in the same mould in which their songs were cast, simplicity, vivacity and unction, especially in the case of the earlier compositions, are the qualities which most distinctly characterized our Roman breviary hymns.

Their construction is, generally, simple, their phrasing is almost always concise, and each verse is not unfrequently complete in itself. Thus St. Ambrose sings :

Gallo canente spes redit,
Ægris salus refunditur,
Mucro latronis conditur,
Lapsis fides revertitur.

(*Dom. Hymn. hiem. ad Laud.*)

Extingue flammæ litium,
Aufer calorem noxium,
Confer salutem corporum,
Veramque pacem cordium.

(*Ad Sextam.*)

Their life, their vivacity of expression, is exemplified amongst a hundred others in such verses as these :

Os, lingua, mens, sensus, vigor,
Confessionem personent,
Flamescat igne charitas,
Accendat ardor proximos.

(*Ad Tertiam.*)

Nox, et tenebrae, et nubila,
Confusa mundi et turbida,
Lux intrat, albescit polus,
Christus venit, discedite.

(*Feria IV ad Laud.*)

The sweetness of the *Ave Maris Stella* occurs to one at once as affording a typical example of that heavenly sweetness which, in a greater or less degree, is characteristic of all ancient liturgical hymnody.

Christian genius, then, created a poetry of its own which, for style, had little in common with the poetry of the old civilization, and which, even in the earliest period, had marked tendencies towards a complete divorce with the

ancient metres, and finished by taking those new and varied forms which are so perfectly embodied, for example, in the songs of Adam of St. Victor.

V.

Let us now briefly view the circumstances which led up to the correction and, in many cases, to the re-casting of the breviary hymns under Pope Urban VIII, and give the reader some account of that correction and re-casting.

For more than a thousand years the new poetry had been held in the highest esteem throughout the Western Church, but with the re-birth of learning in the fourteen hundreds another spirit came over Europe. The humanist knew no beauty but the beauty of the old civilization, and in his bosom the ruggedness of the new poetry was bound to fester and rankle.

As early as 1374 Petrarch had inveighed against the barbarisms of the Fathers, but Jacopo Sannazar, who died in 1530, was perhaps the first to stimulate the reaction against our hymns by composing, in honor of SS. Gaudiosus and Nazarius, certain odes which joined beauty and elegance to a strict observance of the laws of prosody.

About this time, too, several editors of liturgical poetry thought it incumbent on them to modify the ancient text with a view to making it conform with the rules of classic versification. Jacques Wimpheling, for example, who published at Strasbourg, in 1513, his *Hymni de tempore et de Sanctis*, and Jose Clichtove who, two years later, brought out at Paris his *Elucidator Ecclesiasticus*.

The Roman Church believed that her honor and dignity would be compromised if she remained indifferent to the movement, and Leo X, doubtless recognizing the impossibility of correcting hymns which had for their authors such men as St. Gregory and St. Ambrose, determined to endow the Church with a new hymnary.

The man whom the Pope commissioned to execute this important work was that extraordinary individual, in turn Benedictine, Carthusian, notary and chancellor of the Coun-

cil of Pisa, and at last Bishop of Guardia, Zachari Ferreri of Vicenza.

But Leo, who, according to the author himself, had followed day by day with the greatest interest the progress of the work, reading over and approving each of the hymns as they were written, did not live to see it ended, nor was it till four years after his death, on the 1st of February, 1525, that the work was at last completed.

This attempt could not have been otherwise than pleasing to Jules de Medici, who, under the title of Clement VII, had, in the meantime, ascended the pontifical throne. He was the friend of Erasmus and himself a humanist, and before he put on the tiara had accepted from Francesco Priscianese the dedication of *his* corrected version of the hymns of the Roman breviary. By a brief dated December 11, 1525, he gave the new hymnary his approval, but its adoption was not made obligatory, and Merati affirms that it never came into use.

As to the literary and artistic merit of Zachari's work, Dom Gueranger thus appreciates it: "We find there," he says, "all the imagery and allusions to pagan beliefs which are to be met with in the works of Horace, but several of these hymns are simple and beautiful . . . they are at bottom the work of a strong and pure inspiration, which is distinctly recognizable beneath the mask of classic diction." And the Abbé Batiffol—the same whose condensed excellence anent Benedict XIV and his Breviary¹ we had the pleasure of laying before the readers of this REVIEW some months since—a critic not easily pleased, who finds the Epiphany hymn of Prudentius feeble and cold, and in the long category of western hymn writers but one only, Venantius Fortunatus, worthy of the name of poet ("*le seul vrai poète de l'église d'occident*")—even the brilliant, fastidious Batiffol can discover not a little to be thankful for in poor Zachari's effusions. After pointing out that although there is, of a

¹ Histoire du Bréviaire Romain par Pierre Batiffol: Paris, Alphonse Picard et Fils, 1894.

truth, in these hymns too much of Phœbus and Olympus and the Styx—in proof of the aptness of which remark we would call attention, for example, to his Lenten Vesper hymn—*Bacchus abscedat*,¹—the learned Abbé waxes enthusiastic over the very quality of their defects: “*Cette impeccable pureté de langue et cette élégance de facture que goûtaient justement ses contemporains, et cette ingéniosité assez réfléchie pour être capable de nous toucher encore.*” And anent Ferrari’s composition in honor of St. Gregory and of the Apostles, he adds: “*Ces deux hymnes-la valent la meilleur part des hymnes anciennes et modernes.*”

But to continue. During the pontificate of Paul III several other tentatives of the same kind were made. Among them may be cited the hymn collections of Nicolas Archius and Laurentius Frizzolius, and the corrected Roman breviary sent by Pierre Fenet to Filippo Archiniti, Bishop of Saluzzo and Vicar Apostolic of the city of Rome. Paul, however, gave to none of them official approbation, and one and all shared the fate of Zachari’s labor.

Since then, during the brief period which covered the reigns of Julius III, Marcellus II, Paul IV and Pius IV—in all only sixteen years—the hymn question seems to have been allowed to rest.

Indeed the great liturgical reviser, St. Pius V, himself left it untouched, save that from the remodeled office books

1 *Bacchus abscedat, Venus ingemiscat
Nec jocus ultra locus est, nec escis,
Nec maritali thalamo, nec ulli
Ebrietati.*

*Clauditur ventri ingluvies voraci
Clauditur linguae labium loquaci,
Iamque de verbis abigunt salaces
Seria nugas.*

*Desinant risus, veniant fletus ;
Iam theatrales procul este ludi ;
Ite comoedi procul, et tragoedi
Ite profani.*

of 1568 he cut out the time-honored Trinity hymns of Stephen of Tournai.

Later on came the revision of Clement VIII, whose apostolic letters on this subject are dated May 10, 1602. Little more was effected, however, than the substitution of a few new hymns for some of the old ones. Such for example as the *Fortem virili pectore* of Cardinal Silvio Antoniano and Bellarmine's Vesper hymn in honor of St. Mary Magdalene.

It was not till twenty years later that the old hymnary was seriously menaced. It happened thus :

Early in 1623 Maffeo Barberini—"apis attica," as they called him, on account of his fluent Greek—had ascended the papal throne as Urban VIII.

A man of ripe scholarship, an ardent humanist, and a poet himself of no mean capacity—the modern Roman breviary owes to him no less than five hymns—he soon turned his attention to fresh corrections of the liturgical books, in which, "according to the opinion of pious and learned men, there still remained not a few things which needed reformation."

The revision of the hymnary was confided to four Jesuits—Famiano Strada, Tarquinio Galluzzi, Mathias Sabriewski and Jerome Petracchi. In 1629 the work was completed and the new hymns issued from the Vatican press.

The publication was preceded by a decree of the Sacred Congregation of Rites permitting its use, but not making it obligatory. This was, doubtless, an essay. Nor was it till two years later, by the brief, *Divinam psalmodiam*, dated January 25, 1631, that Urban approved the new revision.

In their preface to the first edition the editors tell us how they treated the time-honored hymns of the Church of Rome. Alone, they say, they have preserved intact the *Ave Maris Stella*, and St. Thomas' three hymns in honor of the Blessed Sacrament; they have, nevertheless, respected as much as possible, the compositions of such illustrious writers as, for example, St. Ambrose, St. Gregory, Prudentius, Sedulius, etc., and for the rest, while leaving many expressions unaltered which might well have been changed, they have done what seemed good in their own eyes.

The number of false quantities which they thus corrected amounted to no less than nine hundred and fifty-two. Nine hundred and fifty-two syllables out of seventeen hundred and fourteen verses. The number of hymns upon which they operated was not very large—only eighty-one. They found, then, from their point of view, on an average almost a dozen errors in each composition.

These changes, however, were in reality by no means equally distributed. Some of the hymns were almost untouched, others were practically rewritten.

Among the first class may be cited the hymns for Prime and Tierce, of which the doxologies only were altered, and those for Sext and None, and the Sunday Vesper hymn, in all three of which, save the doxologies, but one word was changed.

Among the second, the Advent Vesper hymn, which retains but one unchanged line, and only twelve words of the original composition, the Paschal hymn for Lauds, which likewise has but twelve of the author's words and not a single line unchanged, the Vesper hymn for Michaelmas, and the hymn for Church dedication festivals, of which the very metres were altered.

What then is to be thought of Pope Urban's reform? We venture, in this regard, to offer the following observations:

It was undertaken at a time when all Europe was spell-bound by the glamor of the Renaissance, and the correctors themselves—members of an order occupied extensively with educational work, and consequently with the cultivation of *belles lettres*—were necessarily exposed in a very special manner to fall under the fascination of its influence. Their exemption from choir duty, too, made the danger all the greater; the old hymns were written for congregational singing and, had the learned revisers sung them more frequently, they would have been in a better position to appreciate their beauties.

Moreover the general ignorance which at that time existed concerning the influence of accent as distinguished from quantity, and of the metrical rules which governed the com-

position of mediæval verse, made them stumble at each step against pretended infractions of the laws of prosody, which, in reality, had no existence, and, only too often, under pretext of clearness and elegance, sacrifice primitive words, rich in symbolism and mystic depth, in favor of classical expressions, in comparison to them, meaningless and poor.

Nevertheless the revision was intended to be, and undoubtedly was, as much as the circumstances of the time and the prejudices of the men who undertook it would permit, carried out on conservative lines. The foundation of the hymns was not appreciably altered, nor was their antique flavor altogether washed out.

It is worthy of note that the new hymnary was not well received by the ecclesiastical world.

In Rome itself the chapters of St. John Lateran—the mother and mistress of the churches—and of St. Peter's would have, and to this day will have none of it, the older religious orders rejected it, root and branch, and it took a hundred and fifty years, at least, to make it accepted by the secular clergy of France, even in those dioceses which followed the Roman rite, pure and simple. Few Roman breviaries printed in France before 1789 contain the new hymns, even when this is the case they are invariably relegated to an appendix, and at Avignon the old hymns were sung until well into the present century—till 1834 or 1835.

Moreover, the supplement for the local Church of Rome contains to this day the old versions of the two hymns—*Rex gloriose martyrum* and *Æterna Christi munera*—they are allotted to the festival of the Roman Pontiffs—and Rhaban Maur's *Christe Sanctorum* in its old form, as well as the uncorrected text of his Lauds Hymn, *Tibi Christe Splendor Patris*—the *Te Splendor et Virtus Patris* of Urban's revision—still hold their place in the Roman Office for St. Raphael's day.

In conclusion. The opinion amongst men of letters seems to be rapidly gaining ground that the days are ripe for a fresh revision, in a conservative sense, of our ancient breviary hymns. Were such a revision critically and judiciously

carried out, there can be little doubt that it would redound alike to the enhancement of the beauty of our offices, to the furtherance of true scholarship and to an increase of solid devotion.

F. E. GILLIAT SMITH.

Bruges, Belgium.

ECCLESIASTICAL CHRONOLOGY—FOR THE YEAR 1896.

JANUARY.

4. Most Rev. John Hennessy, Archbishop of Dubuque, Iowa, and Rt. Rev. John Shanley, Bishop of Jamestown, North Dakota, received in Papal audience.

5. Investing of Cardinal Satolli with the red beretta in the Cathedral of Baltimore, Md.

6. Br. Christian appointed to succeed Br. Romuald (deceased) as Visitor in the Province of Baltimore, of the "Brothers of the Christian Schools."

7. Reception to Cardinal Satolli at the Catholic University, Washington, D. C., in honor of his elevation to the Cardinalate.

—. Reception to Very Rev. William H. O'Connell by the Alumni Association of the American College, Rome, in honor of his appointment as Rector of the College.

8. Death of Cardinal Joseph Mary Granniello. Born February 8, 1834. Created Cardinal June 13, 1893.

12. Beatification of Blessed S. D. Bernadine Realini, S. J., in the Vatican Basilica.

18. Congregation of the Holy Office issues the Decree *Postquam Societates occultae* regarding the *Knights of Pythias*, *Odd Fellows* and *Sons of Temperance*.

19. Beatification of Blessed Theophilus de Corte of the Minors Observant.

20. Death of Cardinal W. René Meignan, Archbishop of Tours. Born April 11, 1817. Created Cardinal January 16, 1893.

27. Cardinal Logue received in Papal audience.

22. Death of Rt. Rev. Bp. Luck, O. S. B., of Auckland, New Zealand.

29. Bishop Arthur Riddel, of Northampton, received in Papal audience.

Installation of V. Rev. W. H. O'Connell at the American College, Rome.

FEBRUARY.

6. Reception to Cardinal Satolli by the American Catholic Historical Society, Philadelphia.

16. Opening of the Catholic Winter School in New Orleans.

23. Rt. Rev. Cuthbert Hedley, Bishop of Newport, and Rt. Rev. Maurice Graham, Coadjutor of Plymouth, received in Papal audience.

26. Appointment of an archivist for the American Catholic Historical Society, to reside at Rome.

28. Mgr. Averardi, the newly appointed Apostolic Delegate to Mexico, leaves Rome for his post.

29. Informal unveiling of the P. Marquette statue at the Capitol, Washington, D. C.

MARCH.

4. Death of Archbishop Kenrick, of St. Louis, Mo.

12. Death of Cardinal Aegidius Mauri, O. P., Archbishop of Ferrara. Born December 9, 1828. Created Cardinal December 2, 1895.

15. "Laetare" medal of Notre Dame University formally presented to General William S. Rosecrans.

19. Cardinal Taschereau, of Quebec, Canada, celebrates the silver jubilee of his episcopal ordination.

By the Apostolic Letter *De Ratione Concordi Rei Catholicae apud Orientales Provehendae*, Pope Leo XIII—*Motu*

Proprio—regulates the intercourse between the Clergy of the Greek and Latin Rites.

20. Rt. Rev. John L. Spaulding, Bishop of Peoria, received in Papal audience.

22. Rt. Rev. Michael J. Hoban, D. D., consecrated Coadjutor Bishop of Scranton.

APRIL.

5. Cardinals Gibbons, Logue and Vaughan issue an appeal to the English-speaking nations in favor of establishing an international tribunal of arbitration.

9. Public reception to Cardinal Satolli by the Clergy of St. Louis, Mo.

10. Death of Rt. Rev. Stephen V. Ryan, Bishop of Buffalo.

12. Anniversary celebration of the Coronation of Leo XIII (transferred from the 3d of March on account of the disasters of the Italian army in Africa).

18. Rt. Rev. Thomas O'Gorman consecrated Bishop of Sioux Falls, South Dakota, at St. Patrick's Church, Washington, D. C.

23. Mgr. Agliardi, Nuncio at Vienna, appointed Extraordinary Ambassador for the Coronation of Nicholas II, Emperor of Russia.

28. Rt. Rev. James Browne, Bishop of Ferns, received in Papal audience.

29. The Senate of the United States formally accepts the statue of P. Marquette, S. J.

30. Reception to Cardinal Satolli at Georgetown University, D. C.

MAY.

2. Rt. Rev. John Virtue, Bishop of Portsmouth, received in Papal audience.

7. Rt. Rev. Richard Lacey, Bishop of Middleborough, and Rt. Rev. William Gordon, Bishop of Leeds, received in Papal audience.

Death of Card. Louis Galimberti. Born April 25, 1836. Created Cardinal January 16, 1893.

10. Archbishop Kain, of St. Louis, Mo., receives the Pallium.

11. Most Rev. Cornelius O'Brien, Archbishop of Halifax, Nova Scotia, and Rt. Rev. Michael Howley, Bishop of St. Johns, Newfoundland, received in Papal audience.

18. General Convention of German Catholic Societies in Pittsburg, Pa.

Pope Leo XIII called upon to arbitrate the dispute in regard to the frontier between San Domingo and Hayti.

20. Golden Jubilee of the Sisters Servants of the Immaculate Heart, at Villa Maria, West Chester, Pa.

JUNE.

3. The Senate of the Republic of Brazil votes thanks and congratulations to Leo XIII for the solution of the difficulty between the Argentine Confederation and Chili.

10. Golden Jubilee of the priesthood of Archbishop Elder, of Cincinnati, Ohio.

20. Dedication of monument to John Boyle O'Reilly, at Boston, Mass.

21. Seventy-fifth anniversary of the First Holy Communion of Pope Leo.

— Cornerstone of the Catholic Protectory, Philadelphia, laid by Archbishop Ryan.

22. Secret Consistory.—Mgr. Dom. M. Jacobini, Nuncio Apostolic for Portugal; Mgr. Anth. Agliardi, Nuncio Apostolic for Austria; Mgr. Dom. Ferrata, Nuncio Apostolic for France, and Mgr. Ser. Cretoni, Nuncio Apostolic for Spain, created Cardinals.

23. Inauguration of the Academic Union of the students of Maynooth College.

25. Public Consistory. Red Hat conferred upon Cardinals Perraud, Sembratowicz, Haller, Cascajares y Azara, Boyer and Casanas y Pages.

The following Bishops were preconized in the same Consistory :

To the Titular See of Gerapolis, Rt. Rev. Francis Mora, transferred from the See of Monterey—Los Angeles, Cal.

To the Titular See of Echino, Rt. Rev. Alfred Curtis, transferred from the See of Wilmington, Del.

To the Titular See of Alali, Rt. Rev. Michael J. Hoban, deputed Coadjutor with future succession to Rt. Rev. William O'Hara, Bishop of Scranton, Pa.

To the Titular See of Pinara, Rt. Rev. John J. Glennon, deputed Coadjutor to Rt. Rev. John J. Hogan, Bishop of Kansas City, Mo.

To the Titular See of Epiphania, Rt. Rev. Francis Bourne, deputed Coadjutor with future succession to Rt. Rev. John Butt, Bishop of Southwark.

To the Titular See of Amicle, Rev. Patrick Foley, deputed Coadjutor with future succession to the Rt. Rev. James Lynch, Bishop of Kildare and Leighlin.

To the Titular See of Justinianopolis, Rt. Rev. Hugh McSherry, deputed Coadjutor with future succession to Rt. Rev. Dr. Strobino, Vicar Apostolic of the Eastern District of the Cape of Good Hope.

29. Rt. Rev. John J. Glennon is consecrated Coadjutor Bishop of Kansas City, Mo.

JULY.

3. Cardinal Francis Segna appointed Archivist of the Holy See.

11. Death of Cardinal Joseph C. E. Bourret, Bishop of Rodez. Born December 9, 1827. Preconized Bishop of Rodez, July 19, 1871. Created Cardinal June 12, 1893.

12. Catholic Summer School of America opens its fifth session at Cliff Haven (Dioc. of Ogdensburg).

14. National Convention of the Ancient Order of Hibernians opens at Detroit, Mich.

—. Death of Cardinal Raphael Monaco La Valetta, Bishop of Albano. Born February 23, 1827. Created Cardinal March 13, 1868.

17. Mgr. Taliani, Titular Archbishop of Sebaste, appointed Nuncio Apostolic for Austria.

24. Golden Jubilee of the establishment of the See of Portland, Oregon.

28. Very Rev. Sebastian Martinelli, Prior General of the Hermits of St. Augustine, appointed Delegate Apostolic to the United States of America.

Mgr. Andrew Aniti, Titular Archbishop of Damiette, Nuncio Apostolic for Bavaria, appointed Nuncio Apostolic for Portugal.

Mgr. Joseph Francisco Nava di Bontifè, Archbishop of Catania, Nuncio Apostolic for Belgium, appointed Nuncio Apostolic for Spain.

31. Silver Jubilee of the Rt. Rev. S. C. Messmer, D.D., of Green Bay, Mich.

AUGUST.

2. Rt. Rev. Hugh McSherry, Coadjutor to the Vicar Apostolic of the Eastern District of the Cape of Good Hope, consecrated at Dundalk, County Louth, Ireland.

— The members of the Third American National Pilgrimage received in audience after the Papal Mass in the Vatican (Pauline Chapel).

5. Twenty-sixth Annual Convention of the Catholic Total Abstinence Union opened in St. Louis, Mo.

7. Mgr. Macarius, Papal Envoy to the Negus, received with honors by King Menelik.

10. Death of Rt. Rev. Jeremiah O'Sullivan, Bishop of Mobile, Ala.

12. Dedication of the New York Diocesan Seminary (St. Joseph's) at Dunwoodie, near Yonkers, N. Y.

13. Mgr. Aristide Rinaldini appointed Nuncio Apostolic for Belgium.

15. Lord Russell, Chief Justice of England, arrives in New York.

19. Annual Convention of the Irish Catholic Benevolent Union of the United States, at Wilmington, Del.

30. Mgr. Sebastian Martinelli, Delegate Apostolic to the United States, consecrated Archbishop of Ephesus by Cardinal Rampolla, in St. Augustine's Church, Rome.

SEPTEMBER.

6. Centennial celebration of the founding of St. Augustine's Church, Philadelphia.
8. Opening of the St. Louis Diocesan Synod.
11. Pope Leo XIII approves the Anti-Masonic Congress to be held at Trent on the 26th inst.
13. Pope Leo XIII issues Encyclical Letter *Apostolicae Curae* on Anglican Order.
19. Death of Rt. Rev. Martin Marty, D.D., O.S.B., Bishop of St. Cloud, Minn.
20. Pope Leo XIII issues Encyclical Letter *Fidentem piumque* on the Rosary.
22. Twenty-second Annual Convention of the "Catholic Young Men's National Union of Literary Societies," New York.
23. Rt. Rev. Thomas Labrecque, Bishop of Chicoutimi, Canada, received in Papal audience.
24. The Golden Jubilee of the Academy of the Visitation, Frederick City, Md.
26. International Anti-Masonic Congress opens at Trent.
28. Mgr. Benedict Lorenzelli appointed Nuncio Apostolic for Bavaria.
29. Resignation of the Rt. Rev. John J. Keane from the Rectorship of the Catholic University of America, Washington, D. C.

OCTOBER.

3. Arrival of Most Rev. Sebastian Martinelli, O. S. A., Delegate Apostolic to the United States.
9. Death of Cardinal Gaetano De Ruggiero. Born January 12, 1816. Created Cardinal May 27, 1889.
11. Golden Episcopal Jubilee of Archbishop Murphy, of Hobart, Tasmania.
13. Reception in honor of the Apostolic Delegate, Mgr. S. Martinelli, O. S. A., at the Catholic University, Washington, D. C.
15. Mgr. Gravel, Bishop of Nicolet, Canada, received in Papal audience.

17. Departure for Rome of Cardinal Satolli, late Apostolic Delegate to the United States.

21. The Directors of the Catholic University, Washington, D. C., meet for the nomination of a successor to Bishop Keane as Rector.

22. Annual meeting of the Archbishops of the United States at the Catholic University (McMahon Hall), Washington, D. C.

23. Mgr. Clari, Bishop of Viterbo, appointed Nuncio Apostolic for France.

25. English pilgrims assist at the Pope's Mass in the Throne-room.

30. Mgr. Bégin, Coadjutor to the Archbishop of Quebec, received in Papal audience.

—. Death of Cardinal Gustave Adolphe Hohenlohe. Born February 26, 1823. Created Cardinal June 22, 1866.

NOVEMBER.

2. Golden Jubilee of Sr. Louise of St. John Ev. and Sr. Ann, Carmelite Convent, Baltimore, Md.

4. Silver Jubilee of Overbrook Seminary (St. Charles Borromeo, Philadelphia).

14. Rt. Rev. Francis Mora, D. D., former Bishop of Monterey and Los Angeles, returns to Spain, where he proposes to spend the remainder of his days.

15. Diamond jubilee of Gonzaga College (Jesuit), Washington, D. C.

17. Rt. Rev. James A. McFaul, Bishop of Trenton, N. J., arrives in Rome (visit *ad limina*).

Rt. Rev. Mgr. Brownlow, D. D., Bishop of Clifton, arrives in Rome (visit *ad limina*).

Rt. Rev. Mgr. Whiteside, D. D., Bishop of Liverpool, arrives in Rome (visit *ad limina*).

23. Appointment by Pontifical Letter of Rev. Thomas J. Conaty, D. D., of Worcester, Mass., as Rector of the Catholic University, Washington, D. C.

30. Canon Joseph Prisco and Mgr. Raphael Pierotti created Cardinals in Secret Consistory.

DECEMBER.

3. Cardinals Satolli, Ferrata, Agliardi, Jacobini, Cretoni, Pierotti and Prisco receive the Cardinal's Hat in Public Consistory.

-. Preconization in Consistory of Most Rev. Sebastian Martinelli, as Archbishop of Ephesus.

-. Rt. Rev. Edward J. O'Dea preconized Bishop of Nesqually, Oregon. (Consistory).

-. Very Rev. E. F. Prendergast, V. G. of Philadelphia, preconized Titular Bishop of Scillio, i. p. i., and Auxiliary of Philadelphia. (Consistory).

5. Rt. Rev. John J. Keane, D. D., leaves for Rome to enter upon his new appointment.

13. Rev. James E. Quigley, D. D., appointed Bishop of Buffalo, N. Y.

15. Rev. Hugh T. Henry elected President of the American Catholic Historical Society, Philadelphia.

16. Death of Cardinal J. P. Boyer. Born July 27, 1829. Created Cardinal November 29, 1895.

19. Death of Rt. Rev. James Lynch, Bishop of Kildare and Leighlin.

ANALECTA.

LITTERAE APOSTOLICAE.

DE NOVO LYCEI WASHINGTONIENSIS RECTORE DESIGNATO.

Dilecto Filio Nostro Jacobo Tit. S. Mariae Trans Tiberim, S. R. E. Presbytero Card. Gibbons, Archiepiscopo Baltimorensi, Baltimorem.

LEO PP. XIII

DILECTE FILI NOSTER, SALUTEM ET APOSTOLICAM BENEDITIONEM.

Quas, a conventu Washingtoniae habito ad alterum Lycei magni moderatorem designandum, litteras ad nos dedisti, libenter admodum accepimus ; quod ex iis alacrem pervidimus voluntatem vestram Lycei ipsius utilitatibus decorique prospiciendi. Postulationibus autem vestris annuentes, trium virorum nomina cognovimus, quos Rectoris muneri gerendo indicastis : ex quibus qui primo est loco Nos deligendum Nostraque auctoritate per hasce litteras probandum duximus ; nimirum Thomam Jacobum Conaty, ad huc Vorcestriensem curionem aestivaeque, quam dicitis, scholae praefectum. Cujus quidem viri egregii et scientiarum peritia et religiosae rei promovendae ardor, quem communi suffragio commendatis, optimam injiciunt spem, fore ut ejus opera rationibus Lycei curandis splendorique augendo non parce sit valitura. Id sane Nobis quantum in votis sit, satis est vobis superque exploratum : nostis etenim qua diligentiarum assiduitate Lycei hujus institutionem curavimus, ut eam merito in illis connumeremus, quae, ad patriae vestrae laudem provehendam, in religionis scientiarumque praesidium, lubentiore animo optatum, opitulante Deo, ad exitum perduximus. Interea cœlestium gratiarum auspiciem praecipuaeque benevolentiae Nostrae testem, tibi, Dilecte Fili Noster, novo Universitatis Praesidi, universoque Doctorum Collegio apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud Sanctum Petrum, die xxiii Novembris MDCCCXCVI, Pontificatus Nostri anno decimo nono.

LEO PP. XIII.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be discussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

THE DATES OF EPISCOPAL ELECTIONS IN THE UNITED STATES,

ON WHICH COMMEMORATION IS TO BE MADE IN THE
OFFICE.

Some time ago (See AM. ECCL. REVIEW, Sept., 1896, p. 314) we directed attention to a current doubt regarding the exact date on which Bishops are to celebrate the anniversary of their promotion to the Episcopal dignity.

A letter of the Cardinal Prefect of Propaganda to one of our Metropolitans settles the doubt by the following resolution :

If the Bishop were preconized in Consistory, even after his consecration and induction into office, the anniversary of his election is to be determined from the date of the Consistory; if his election were not published in Consistory it is to be dated from the date of the Apostolic Brief of appointment.

As there is some confusion on this subject in the *Directories* and *Ordos* of this year—the Baltimore editor alone having ascertained the correct dates—we append a list of the Episcopal election dates, kindly furnished us by the latter.¹

¹ In cases where a Bishop was transferred to a new See, only the date of his translation is given, which alone is to be commemorated.

CONFERENCES.

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	<i>Election Consistory.</i>	<i>Consecra- tion.</i>
BALTIMORE,	James Cardinal Gibbons, **29 May, 73,	16 Aug., 68.
Charleston,	Henry P. Northrop, . . . 15 March, 83,	8 Jan., 82.
Richmond,	A. Van de Vyver, . . . 30 Dec., 89,	20 Oct., 89.
Savannah,	Thomas A. Becker, . . . 10 June, 86,	16 Aug., 68.
St. Augustine,	John Moore, †16 Febr., 77,	13 May, 77.
Wheeling,	Patrick J. Donahue, . . . 18 May, 94,	8 April, 94.
Wilmington,	Vacant,	
Vic. Apost., N. Carolina,	Leo Haid 1 June, 88,	1 July, 88.
BOSTON,	John J. Williams, 8 Jan., 66,	11 March, 66.
Burlington,	Louis de Goesbriand, . . †29 July, 53,	30 Oct., 53.
Hartford,	Michael Tierney, 18 May, 94,	22 Febr., 94.
Manchester,	Dennis M. Bradley, . . . 10 Nov., 84,	11 June, 84.
Portland, Maine,	James A. Healey, †12 Febr., 75,	2 June, 75.
Providence	Matthew J. Harkins, . . †11 Febr., 87,	14 April, 87.
Springfield	Thomas D. Beaven, . . . †Aug., 92,	18 Oct., 92.
CHICAGO,	Patrick A. Feehan, . . . †10 Sept., 80,	1 Nov., 65.
Alton,	James Ryan, †28 Febr., 88,	1 May, 88.
Belleville,	John Janssen, †28 Febr., 88,	25 April, 88.
Peoria,	John L. Spaulding, . . . †27 Nov., 76,	1 May, 77.
CINCINNATI,	William H. Elder, †30 Jan., 80,	3 May, 57.
Cleveland,	Ignatius F. Horstmann, . 14 Dec., 91,	25 Febr., 92.
Columbus,	John A. Waterson, . . . 20 Aug., 80,	8 Aug., 80.
Covington,	Camillus P. Maes, . . . 10 Nov., 84,	25 Jan., 85.
Detroit,	John S. Foley, 11 Febr., 89,	4 Nov., 88.
Fort Wayne,	Joseph Rademacher, . . 18 May, 94,	24 June, 83.
Grand Rapids,	Henry J. Richter, . . . 15 March, 83,	22 April, 83.
Louisville,	William McCloskey, . . 16 March, 68,	24 May, 68.
Nashville,	Thomas S. Byrne,	25 July, 94.
Vincennes,	Francis S. Chatard, . . †26 March, 78,	12 May, 78.
DUBUQUE,	John Hennessy, 22 June, 66,	30 Sept., 66.
Cheyenne,	Vacant	
Davenport,	Henry Cosgrove, . . . 10 Nov., 84,	14 Sept., 84.
Lincoln,	Thomas Bonacum, . . . †9 Aug., 87,	30 Nov., 87.
Omaha,	Richard Scannell, . . . 4 June, 91,	30 Nov., 87.
MILWAUKEE,	Frederick X. Katzer, . . 4 June, 91,	21 Sept., 86.
Green Bay,	Sebastian G. Messmer, . 14 Dec., 91,	27 March, 92.
La Crosse,	James Schwebach, . . . 14 Dec., 91,	25 Febr., 92.
Marquette,	John Vertin, 12 May, 79,	14 Sept., 79.
NEW ORLEANS,	Francis Janssens, . . . 11 Febr., 89,	1 May, 88.
Dallas,	Edward J. Dunne, . . . 18 May, 94,	30 Nov., 93.
Galveston,	Nicholas A. Gallagher, . 16 Jan., 93,	30 Apr., 82.
Little Rock,	Edward Fitzgerald, . . 22 June, 66,	3 Febr., 67.
Mobile,	Vacant,	
Natchez,	Thomas Heslin, 11 Febr., 89,	18 June, 89.
Natchitoches,	Anthony Durier, †19 Dec., 84,	19 March, 85.
San Antonio,	John A. Forest,	28 Oct., 95.

** This sign † indicates the date of the Bull of Election, the Election having never been proclaimed in the Consistory.

		<i>Election Consistory.</i>	<i>Consecra- tion.</i>
Vic. Apost., Brownsville,	Peter Verdaguer,	4 June, 91,	9 Nov., 90.
Vic. Apost., Indian Ter.,	Theoph. Meerschaert, . .	4 June, 91,	8 Sept., 91.
NEW YORK,	Michael A. Corrigan, . .	†1 Oct., 80,	4 May, 73.
Albany,	Thomas M. A. Burke, . .	18 May, 94.	1 July, 94.
Brooklyn,	Charles E. McDonnell, .	†11 Nov., 92,	25 Apr., 92.
Buffalo,	James E. Quigley, . . .		
Newark,	Michael W. Wigger, . . .	4 Aug., 81,	18 Oct., 81.
Ogdensburg,	Henry Gabriele,	†20 Dec., 92,	5 May, 92.
Rochester,	Bernard J. McQuaid, . .	13 March, 68,	12 July, 68.
Syracuse,	Patrick A. Ludden, . .	†14 Dec., 86,	1 May, 87.
Trenton,	James A. McFaul, . . .	†20 July, 94,	18 Oct., 94.
OREGON CITY,	William H. Gross, . . .	27 July, 85,	27 Apr., 73.
Boise City,	A. J. Glorieux,	18 May, 94,	19 Apr., 85.
Helena,	John B. Brondel, . . .	†7 March, 84,	14 Dec., 79.
Nesqually,	Edward J. O'Dea, . . .	†Dec. 3, 96.	
Vancouver's Island, . .	John N. Lemmens, . . .	1 June, 88,	5 Aug., 88.
PHILADELPHIA,	Patrick J. Ryan,	10 Nov., 84,	14 Apr., 72.
Erie,	Tobias Mullen,	16 March, 68,	2 Aug., 68.
Harrisburg,	Thomas McGovern, . .	†6 Dec., 87,	11 March, 88.
Pittsburg,	Richard Phelan,	30 July, 85,	2 Aug., 85.
Scranton,	William O'Hara,	13 March, 68,	12 July, 68.
ST. LOUIS,	John Jos. Kain,	15 June, 93,	23 May, 75.
Concordia,	Vacant,		
Kansas City (Kansas), .	Louis M. Fink,	†22 May, 77,	11 June, 71.
Kansas City (Mo.), . .	John J. Hogan,	10 Sept., 80,	13 Sept., 68.
St. Joseph,	Maurice F. Burke, . . .	15 June, 95,	28 Oct., 87.
Wichita,	John J. Hennessey, . .	11 Febr., 89,	30 Nov., 88.
ST. PAUL,	John Ireland,	†12 Febr., 75,	21 Dec., 75.
Duluth,	James McGolrick, . . .	30 Dec., 89,	27 Dec., 89.
Jamestown,	John Shanley,	30 Dec., 89,	27 Dec., 89.
St. Cloud,	Vacant,		
Sioux Falls,	Thomas O'Gorman, . . .		
Winona,	Joseph B. Cotter, . . .	30 Dec., 89,	27 Dec., 89.
SAN FRANCISCO,	Patrick W. Riordan, . .	9 Aug., 83,	19 Sept., 83.
Los Angeles & Monterey,	George Montgomery, . .	18 May, 94,	8 April, 94.
Sacramento,			
Salt Lake,	Lawrence Scanlan, . . .	4 June, 91,	29 June, 87.
SANTA FÉ,	Placide L. Chapelle, . .	14 Dec., 91,	1 Nov., 91.
Denver,	Nicholas C. Matz, . . .	25 Nov., 87,	28 Oct., 87.
Vic. Apost., Arizona, .	P. Bourgade,	27 March, 85,	1 May, 85.

COLOR OF THE STOLE USED IN THE BLESSING OF ST. BLASE.

Qu. EDITOR AMERICAN ECCLESIASTICAL REVIEW :

Being aware of the great influence the REVIEW has obtained, and justly obtained, in matters liturgical as well as moral and canonical, I judge it important to direct attention to a matter in which I fear a former decision of the REVIEW may cause some lack of uniformity. To the query, "Which is the color of the stole in the blessing of St. Blase?" the REVIEW, vol. xiv, p. 270, replies : The color is *that of the Mass*.

Linzer Quartal-Schrift, 1883, p. 732, says it is red.

The Rituale Romano-Eystettense, p. 279: demissa casula . . . alias indutus superpelliceo et stola rubei coloris. The Ordo for that diocese gives "in stola rubra" in italics.

I have not the Ritual of Ratisbon at hand, but I know that the practice there is to use the red stole.

Hausherr, Comp. Cerem., p. 51 : vel alias superpelliceo et stola rubra.

From Da Carpo, Comp. Bibl. Liturg. pars. 4, n. 39, it would appear that this blessing is also given with a relic of St. Blase. Now, admitting that the blessing with the relic of a martyr is given with a red stole (I hope no "petitio principii"), it is not probable that the blessing is given in white stole when candles are used.

From the context of "In Una Vercell." d. 20, Mart., 1869, Muehlbauer, *Decreta authent*, Supplem. iii, p. 476, I would also conclude that the stole is red.

Wapelhorst and De Herdt say nothing to the contrary, nor does the Rituale Romanum.

The Rubric quoted in the REVIEW, vol. xiv, p. 270, I can not find in the Missal, but suspect that in some Missals it is given at the end of the Mass "Sacerdotes," *i. e.*, the *proprio ex indulto*. In that case it is plain that the celebrant retains the stole of the Mass. The "Benedictionale Constantiense," p. 4, in a note to the general rule, that the stole is taken *pro ratione temporis vel festi*, asserts : "In Benedictionibus, *nulli* certo tempori, aut festo vel *Sancto* propriis color albus plerumque adhibetur, nisi Benedictio sit conjuncta cum Exorcismo, quo casu congrue adhibetur color violaceus."

In the same Benedictionale, p. 34, there is (preceding the benedictio collorum) a benedictio panis, etc., in honorem S. Blasii : "Si

fidelis populus voluerit ad Ecclesiam deferre panem, vinum, etc., ante vel post *missam in honorem S. Blassii* Ep. M. contra malum anginae. . . .” This, I think, explains why rubricists do not mention the color of the stole,—it seems natural : color diei.

Indeed, where I find the color given, it is invariably the red. Until I saw in the REVIEW that another color could be used, it never struck me that any other color but red was used the world over. I admit that the color of the Mass *may be* used, when the blessing is given immediately after it, but it is not the color which *is to be* used.

Resp. In contending for the use of a stole corresponding in color to the office of the day we followed the general rule laid down by De Herdt (vol. i, n. 152), and Wapelhorst (n. 311): “In omni benedictione extra Missam sacerdos stola pro ratione temporis, *i. e.*, officii diei, utatur *nisi aliter in Missali vel in Rituali notetur.*”

The Ritual, at the end of the *Benedictio Candelarum in festo S. Blasii*, has the following rubric: “Deinde sacerdos terminata Missa; deposita casula et manipulo, accensis duobus cereis . . . dicat,” etc.

It is true the latter rubric in all probability refers to the mass of St. Blase, but the fact is not stated, and we have an analogous case sanctioning the use of the color of the day in the *Benedictio cum SS. Sacramento*, when given immediately after mass, although the proper color of the Bl. Sacrament is white.

Hence, when asked which of two authorities we would make our own, we decided as we did, since if there is question of uniformity, nothing would be gained by repeating two divergent opinions.

However, we must confess that the arguments and authorities cited by our reverend correspondent, who is evidently a careful student of liturgical observance, make us quite inclined to concur with his resolution, to wit:—that the color of the mass *may be* used when the blessing is given immediately after it, but that it is not the color which is prescribed.

THE "ORDO" AND PRIVATE FUNERAL MASSES ON DOUBLE FEASTS.

The omission of a late Decree from the *Monita* of several *Ordos*, as noted in our Book Review, leads us to repeat here the statement of the very acceptable privilege granted by the S. Congregation in regard to the celebration of Funeral Masses.

According to the terms of the Indult, which is of universal application, a *low mass de Requie* may be celebrated *in die vel pro die obitus aut depositionis* on any day throughout the year except on *duplicita I classis* and on *festis de praecepto*; in other words, on any day on which heretofore it was licit to celebrate a solemn Exequial Requiem under the same conditions—namely, that the corpse be present, or unburied, or within two days after the burial. The latter extension is due no doubt to the fact that in some countries the civil law insists on burial within twenty-four hours after the death of a person has been duly certified by a physician.

We append the text of the Decree:

Quibuslibet Ecclesiis et Oratoriis quum publicis tum privatis et in Sacellis ad Seminaria, Collegia et Religiosas vel pias utriusque sexus Communitates spectantibus, Missas privatas de Requie, praesente, insepulto, vel etiam sepulto non ultra biduum, cadavere, fieri posse die vel pro die obitus aut depositionis; verum sub clausulis et conditionibus, quibus, juxta Rubricas et Decreta, Missa sollemnis de Requie iisdem in casibus decantatur, exceptis duplicibus primae classis et Festis de praecepto.—(S. R. C., 19 Maji, 1896.)

DOES THE QUESTION OF ANGLICAN ORDERS ADMIT OF FURTHER INVESTIGATION?

Qu. As the late decree of the Pope declaring the nullity of Anglican Orders is not an infallible utterance, does it not leave the question as it was, a case for further investigation? Of course, it commands and will receive the obedient acceptance of all Catholics,

as a matter of submission to law. This, however, does not make belief in its being infallible as a matter of divine Catholic faith necessary.

May it not be somewhat like the decree of Pope Stephen, who ordered all who had received ordinations from his predecessor, Formosus, to be re-ordained?
I. N.

Resp. The Pontifical Decision regarding the nullity of Anglican Orders is not of a nature to command the same internal assent which is to be given to an infallible utterance regarding a doctrine of faith or morals. It is a judicial sentence as to the proper application of certain laws or forms to an established fact. Hence, it is a misapprehension on the part of Anglicans to assume that the Pope pretends to settle an historical fact by an appeal to infallible authority, that is to say, as if the infallible guidance of the Holy Ghost had revealed to him the nature of such a fact. Not at all. The Pontiff simply collects all the accessible evidence which establishes beyond human doubt the credibility of a certain fact. Having ascertained that fact he pronounces that it stands as an infallible evidence that the Anglican Orders administered for a full century were *not the same as the priestly Orders of the Catholic Church, and that the difference, as he shows, was one of essentials.*

Nor can the fact, upon which the Papal judgment rests its logical conclusion of the invalidity of Anglican Orders, be held as doubtful. It is admitted by Anglicans, as well as by those who differ from them (and fully established by documents at hand and known to both parties) that the Edwardian Ritual was used (by law established) in the entire Anglican communion for more than three generations. If the heads of a church make a public avowal of protestantism in the expressed sense of excluding a priestly ministry (such as is conveyed in the priestly Orders as administered from the days of St. Augustine in England); if that same form of protestantism is declared by the supreme ministers of state to be the religion of the land; if it is incorporated in the ritual book which declared the norm of public worship; if it is

acknowledged in the confessions of the apologists and theologists of the Anglican establishment down to the present day—you cannot say that this protestantism was *not a fact*, nor that it was Catholicism. It boots nothing that some modern Anglicans of a more pronounced tendency toward the old forms of worship call the Edwardian Ritual a Catholic Ritual, and hence claim the validity of the Orders administered according to its forms. Surely we who are Catholics, by the admission of all—at least so far as our sacramental worship and the sacerdotal continuity is concerned—should know what Catholic Orders are, and what the Church holds them to be. Indeed, our chief theologian, the Pope, is the very one who is asked for an expression on a subject which he must surely be at home with, and which he could not very well distort or exaggerate to the prejudice of anyone, for there are some more theologians, past and present, who have had knowledge on the same subject, and who establish an important recourse to the fountain of Catholic truth.

Hence, as the fact of the use of the Edwardian form is unquestioned, and as the difference between that form and the Catholic form in essentials is easily ascertained, the Pope did not have to seek information beyond that of historical evidence and Catholic doctrine. What he had to do was to show his readiness to have the topic discussed, lest any one be kept from the fold by false pretence or the influence of blinded guides. The Papal utterance thus stands, not as an infallible declaration, but as a judicial sentence which practically admits of no appeal or reversal. I say practically, because the possibility of a further discussion theoretically is not excluded by the Papal document. It may, indeed, be that not all the facts concerning the Edwardian ordination have been ascertained. Nevertheless one thing is assured, that, whatever facts may come to light, *they cannot alter the evidence at hand*. They may cause new investigation and fresh discussion, not with a view of changing the verdict of Leo XIII, which is that of his predecessors only confirmed, but in order to satisfy anxious minds who have been led to think there is no evidence against Anglicanism.

Yet even this chance of ever having the question recalled for examination by the Holy See is practically null; each past declaration has lessened the probability of a reopening. There has been no changing in the judgment of the highest court of appeal for three centuries, and Leo's words do not indicate the likelihood of a change in the future. "Wherefore," says the Pontiff, "strictly adhering in this matter to the decrees of the Pontiffs, our predecessors, confirming them most fully, and, as it were, renewing them by our authority, of our own motion and certain knowledge, we pronounce and declare that the ordinations conferred according to the Anglican rite have been, and are, absolutely null and void."

"The test of the spiritual man is his conformity to the mind of the Church. *Sentire cum Ecclesia* in dogma, discipline, traditions, devotions, customs, opinions, sympathies, is the countersign that the work in our hearts is not from the diabolical spirit, nor from the human, but from the divine."—(Card. Manning. *Introd. to Internal Mission of the Holy Ghost*, p. vi.)

CONSECRATION OF ALTARS IN AN INDEBTED CHURCH.

Qu. Many years ago the church to which I am attached was consecrated. Of this I have unquestionable evidence, although the altars which were in the church at the time were movable; that is to say, they were wooden structures without solid foundation. Subsequently we had marble altars built, resting upon a solid basis of stone, as prescribed for fixed altars.

Can we have these altars consecrated without having the church reconsecrated? And can this be done whilst there remains still a debt of several thousand dollars on the church?

Resp. Though it is contrary to the prescribed form of the Pontifical to have a church consecrated without consecrating the altar (*altare fixum*), the consecration is nevertheless valid and remains. There is no prohibition against having the altars separately consecrated, to complete the entire rite.

We published a short time ago a Decree of the S. Congregation of Rites, in which this doubt was practically solved. To this question: *An Ecclesia in cujus consecratione omissa fuit consecratio altaris, habenda sit valide consecrata?* the answer given was: *Affirmative nempe valide*; sed non licite nisi habeatur Apostolica dispensatio quamvis aliqua, vel omnia altaria jam consecrata reperiantur. (See AM. ECCL. REVIEW, Oct., 1896, p. 414.)

As to whether the consecration of the altars may take place before the debt of several thousand dollars has been liquidated, would depend on the risk which is involved in the debt. The Canon Law of the Church forbids the alienation and reversion of consecrated property to profane uses. Hence, to preclude all risks of such property being seized for non-payment of debt upon it, it is forbidden to formally consecrate a church and altar to the service of God before the same are paid for—practically.

In the present case this can perhaps be assumed as done, if the debt arises from improvements which are in no wise likely to involve the ownership of the property. There remain probably always some debts on churches even after they have been consecrated, which are equal to current expenses. The principle on which such questions are to be decided must, however, be plain from what we have said above.

S. ROSA DE LIMA, VIRGO.

PATRONA PRINCIPALIS AMERICAÆ.

In all the Mexican and South American "Officia et Calendaria Propria," recently approved by the Congregation of the Sacred Rites, S. Rose of Lima is honored with the title of *Patrona Americae*.

The Proprium of Chili, of Buenos Ayres and Montevideo gives her the title of *Patrona Principalis totius Americae*; the "Propria" of Ecuador, Columbia, Costa Rica and Guatemala call her *Patrona Praecipua Americae*; the Mexican

Ordines style her: *Patrona principalis utriusque Americae* (de las Americas); in the Ordo of Havana, Merida and Manila she bears the title *Patrona Praecipua Indiarum*.

Accordingly her feast is a *duplex I classis cum octava* in all South America, the Republics of Central America and Mexico, and in most of these countries they recite the very beautiful *officium proprium S. Rosae*, taken from the Dominican breviary.

If S. Rose is acknowledged by the Congregation of the Sacred Rites to be the *Patrona Principalis totius Americae* (post B. Mariam V. de Conceptione Immaculata), why do not also we in the United States and Canada celebrate her feast *sub ritu I. classis cum octava*, which is due to the Patronus Principalis? Why have the dioceses of the United States never acknowledged this patronatus of the Flower of Peru?

Certainly S. Rose was declared Patron of all America at a time when there were no bishops and hardly any Catholic priests or layman within the limits of the present United States; and afterwards, when the country became settled, this privilege of S. Rose remained perhaps unknown to the hierarchy of North America, since the connection between the English-speaking countries of America and those which use the Spanish and Portuguese languages was very slender.

Would it not be just now to do what has been neglected all these hundred years, and give to our American S. Rose the honor which is due her by a just and accorded title?

F. G. H.

INCENSE AT THE "EXEQUIAE" WITHOUT MASS.

Qu. I am located in a town where there are two Irish-American Catholic churches with pastors, each having assistants, one of whom is the writer of this query. With regard to certain rubrics there is quite a discrepancy between both these churches, viz.:

Pastor A. never uses incense at funeral services when giving the absolution, unless in conjunction with a *missa cantata de Requie*, and then only because it was an established custom before his

advent in the parish. Incense, according to him, is allowed only in the *Exequiae* which follow the *missa sollemnis de Requie*.

Pastor B., on the other hand, uses incense invariably whenever he performs the absolution, whether it takes place after a *missa sollemnis*, or *cantata*, or *privata (de Requie)* or even when there is no Mass at all.

Now, I have looked up the different rubrics bearing on this matter and find no mention anywhere about the use of incense at the simple *exequiae* unless in connection with the *missa sollemnis*; nor have I seen it used anywhere before I became attached to this church, so that I am inclined to follow Pastor A.'s interpretation of the rubrics.

If Pastor B. is wrong, can he establish a custom of this kind and oblige his assistants to observe the same? The Bishop of the diocese has forbidden the use of incense at a *missa cantata*, but I am not sure that this prohibition would affect the question of the *exequiae*.

Would you kindly state in your next issue, if possible, who is right—Pastor A. or Pastor B.?

ASSISTANT.

Resp. If Pastor B. were wrong he could not lawfully establish a custom contrary to the rubrics, much less oblige his assistants to observe the same. But he is right.

The ceremonies to be observed in the *absolutio ad tumbam* are prescribed in the *Rituale Romanum*. They are the same always, whether there be Mass or not. The Church supposes, indeed, that the *exequies* are as a rule performed with a Mass, unless the occurrence of a great feast or some actual necessity makes it impossible. Hence the last rubric of the Ritual reads: "*Missa vero, si hora fuerit congruens . . . non omittatur, nisi obstet magna diei solemnitatis, aut aliqua necessitas aliter suadeat,*" etc. But the omission of the Mass or of the "Office for the Dead" does not change the rite, and this is the reason why no special mention is made of the use of incense. "If neither the Office nor the Mass for the dead is celebrated," says Pighi,¹ "the celebrant

¹ Liturgia Sacra, n. 180.

begins the oration *Non intres*, and performs the remaining ceremonies as "prescribed" (*De Absolutione ad feretrum*). In the last mentioned chapter he speaks of the usual cross-bearer, acolytes with candles, and incense. Martinucci¹ gives the same explanation.

THE "MISSA QUOTIDIANA" AD INTENTIONEM DANTIS.

Qu. In view of the late legislation on Requiem Masses, given in the October number of the REVIEW, may a priest, as before the publication of the Decree, still read the *missa quotidiana, ad intentionem dantis*, when the intention is unknown to him?

Resp. As there is nothing in the Decree which clearly excludes this liberty, we should think that it still remains the privilege of the celebrant to interpret the unknown "intention" by saying the *missa quotidiana de Requie*.

THE PRAYER AD LIBITUM IN THE MISSA DE REQUIE.

Qu. On the anniversary of the death of a friend, a priest happens to be bound to celebrate *pro determinatis defunctis*. May he add, among the prayers *ad libitum*, the one from the *Missa in Anniversario*?

Resp. The Decree leaves the celebrant of a mass "*pro defuncto vel defunctis certo designatis*," free to choose his first prayer among those "*quae inscribuntur in missali*"; the second, "*ad libitum*," without any restriction. Whence it may be inferred that the prayer *ex missa in anniversario* may be selected. This is in accordance with the general rule of liturgical practice, whenever a prayer is *ad libitum*.

VIRTUE OF THE BAPTISM OF DESIRE, OR OF BLOOD.

Qu. Does the Baptism of desire or of blood, besides procuring forgiveness of all sin committed before receiving it, also remit—like the sacramental Baptism—all temporal punishment due to sin?

¹ Lib. iv, cap. ix, n. 44.

Resp. The *Baptism of desire*, as the term is used in Catholic doctrine, is understood to arise from an act of sorrow for sin or of love of God above creatures, together with a desire (explicit or implicit) to obtain sacramental Baptism. As such, it remits the guilt of sin, because the principal disposition required for the fulfillment of God's precept is there, and it would be unreasonable to assume that God demands further what is practically impossible under given circumstances—namely, the performance of a distinct sacramental rite.

On the other hand, the rite as instituted by Christ has a distinct virtue which attaches to its performance. Thus it impresses a character which at the same time becomes a brief, if I may use the term, for an indulgence or remission of temporal penalty. Hence, whilst sorrow for sin, or love of God, according to the relative intensity of these acts, joined to a wish to do what God desires (that is, to become formally initiated as the adopted child of Christ), remit the guilt of sin and also remit the penalty due to that guilt, they do not do so in the same degree and manner as sacramental Baptism, which remits penalty by an intrinsic virtue *ex opere operato* through the application of the merits of Christ. Of course, Christ's merits enter into an efficacious desire for Baptism, but not in the same degree. He wished that a special grace should attach to a special act, just as He wished that hands should be imposed for the communication of graces and healings, although He might have dispensed with such acts, attaching the effect to the simple desire or intention.

Hence theologians, following St. Thomas, hold (III, q. 66, a. 11) that the Baptism of desire supplies the virtue of sacramental Baptism, inasmuch as it remits the guilt of sin, and also, according to the intensity of the charity which accompanies the desire, at least partially the penalty due to sin.

The Baptism of blood also requires an act of repentance in those who have committed sin ; and when to this disposition is added the shedding of blood or the sacrifice of tem-

poral life from a supernatural motive, and in view of the promises of the Christian faith, it becomes in fact a sacramental Baptism through the medium of blood. Hence theologians hold that it remits not only the guilt, but also the penalty of sin beyond death *ex opere operato*. Cf. Palmieri—Ballerini, Vol. iv, De Bapt., sect. ii, n. 1-3.

THE PROMULGATION OF ECCLESIASTICAL STATUTES.

Qu. When a priest reads a Decree from Rome, such as the recent arrangement about the prayers of Requiem Masses, in a newspaper, even in your esteemed REVIEW, is he obliged from such notice to adopt it without any order from his Bishop? My idea is, he may, but is not obliged. Again, is a Bishop obliged from such notice of a Decree to announce it to his priests, or should he receive personal notice from the Propaganda or his Metropolitan? for many priests do not receive papers or reviews in which these Decrees are published.

Resp. He is obliged to accept such notice if the medium through which it comes is authentic (not necessarily official), and reliable (not necessarily infallible). For although the promulgation of a law is a condition of binding force, it is not required that the law should be brought to the cognizance of the individual members of a community, nor is the manner of promulgation specially determined by canon law. It is assumed in ecclesiastical as in civil legislation that when an enactment is proposed to the public through the ordinary channels of *trustworthy communication*, and under proper signature, that it becomes binding; so much so that a plea of ignorance of the law is not admitted in court after a sufficient period from its publication has elapsed. Benedict XIV, in his work, "De Synod Dioc." (xiii, 4, 1), says: "Etenim, cum lex sit regula morum, non uni aut alteri personae, sed toti proposita communitati, debet omnibus ita significari ut ad omnium aures pervenire *valeat*;" and again: "Nec sit necessarium quum constitutio solemniter editur aut publice promulgatur, ipsius notitiam singulorum auribus per

speciale mandatum vel literas inculcare, sed id solum sufficit, ut ad ejus observentiam teneatur, qui noverit eam solemniter editam aut publice promulgatam." (l. c. x, 1, 5).

The Ordinary is, of course, obliged to adopt the ordinary means calculated to facilitate the promulgation of any law which is communicated to him for the benefit of his diocesan. For this reason nearly all the various European dioceses have official ecclesiastical organs through which diocesan regulations are made known and interpreted. The publication in respectable newspapers is, if properly signed, sufficient, although this method has at times serious inconveniences. In the first place, such organs may subserve purposes and parties with which every priest in the diocese does not sympathize, and which is for him a sufficiently legitimate reason not to read the paper in question; secondly, the newspapers readily fall into the temptation of discussing the merits of the legislation, and to interpret its meaning in a way which may not meet the intention of the legislator or which lacks the sufficient knowledge and prudence in matters theological and canonical; thirdly, the authority of the Church is apt to be weakened by the indiscriminate and not always wise or reverent manner in which lay persons are led to discuss the rulings of the authority of the Church. An ecclesiastical publication, having the sanction of the proper authority, and in the hands of prudent and rightly informed men, gives all the required guarantee for the promulgation and right interpretation of the laws issued under the authority of the Church.

A diocesan publication exclusively devoted to the interests of the clergy has in some respects an advantage over a theological periodical which extends upon a wider field. A Bishop may deem it wise, for example, under circumstances, to remonstrate against the publication of a Decree or ecclesiastical enactment (even pontifical) in his diocese. In that case he is at liberty to present his reasons to the Holy See, and until he receives his answer he is not bound to publish said Decree or enactment. (Bened. xiv, l. c. ix, 8, 3.) But such cases are comparatively rare with us.

BOOK REVIEW.

PHILOSOPHIA LACENSIS sive series institutionum
Philos. Scholasticae edita a presbyteris Soc. Jesu in
Collegio quondam B. Mariae ad Lacum :

INSTITUTIONES PSYCHOLOGICAE secundum prin-
cipia S. Thomae Aq., ad usum scholasticum accom-
modavit Tilm. Pesch, S. J. Pars I Psych. Naturalis. Lib
I. Friburgi, Herder (St. Louis Mo.), 1896. Pp. xv, 470.
Pr. \$1.90.

Students of philosophy familiar with the preceding volumes of the *Cursus Lacensis* have been eagerly looking for this portion of the series allotted to Psychology. Such universal and intensely feverish interest has been excited of recent years in this branch of knowledge, especially on its empirical and physiological side, that the adherent of the traditional philosophy taught in our higher institutions of learning is naturally desirous to find how the bearings of the new on the old psychology will be viewed by the eminent writers who have undertaken this, the most complete of our expositions of neo-scholastic philosophy. Not, of course, that any student versed in that philosophy and fairly familiar with the data of recent psychology can have any reasonable doubt as to the perfect harmony existing between the old and the new. He knows full well that not only is there here no real discord, but, on the contrary, that the recently ascertained results of experimental investigation on the organic side of psychology admirably confirm, complete and perfect the empirical content of the neo-scholastic psychology. As to the rational or metaphysical side of the latter science, the wealth of doctrine handed on from St. Thomas, Suarez and their commentators calls for no further development, and is unlikely ever to receive such. Notwithstanding this reasonable trust in the validity of the old teaching, nay, rather because of such trust, the Catholic student cares to know in what way the most competent masters in

the schools look upon the new facts and theories—what they find desirable to assimilate, what to reject.

Confidence in the worth of this authoritative confirmation will be strengthened when it is known that the psychology of the *Cursus Lacensis* has been entrusted to Fr. Pesch. Those who are acquainted with the Logic and Natural Philosophy with which the series has been enriched by the same writer, are prepared to look for a like breadth and thoroughness of treatment of the present subject. Nor will the expectation be disappointed. One may take exception to some details in the arrangement of subjects, and may regret that here, as in the Logic, the plan calls for no little repetition of matter. Yet on the whole the science of psychology promises to be here set forth with larger views, fuller analysis, more complete development than it has ever thus far received in kindred literature. We say *promises*, for this first volume is but a small portion of the entire projected work. We have here but the analytic data of the science—the division called “natural or physical psychology,” or, as the author does not object to style it, “biological psychology,” or “philosophical biology.” This first book is to be followed by another which will give the synthetic side (explanatory of the organic functions of life) of the same portion of the total subject, and this in turn by what the author calls “anthropological” (rational or metaphysical) psychology. This second half is to fall into four parts, dealing respectively with the human intellect, the will, the relations of soul to body, the soul in its separated state. What extent of book space these divisions are to cover we are not informed.

By this it will be seen that the author takes a broad field for investigation; nothing short of the philosophy of life in the organic world. The doctrine, however, is made to converge, of course, on the *life or soul of man*—vegetable and purely animal life being studied mainly in view of the light they throw on strictly human psychology.

In the introduction the author unfolds the definition of psychology as “scientia quae ab operationibus vitalibus viventium corporeorum notis ad naturam sive essentiam primi earum principii interni, quod anima appellari solet, detegendam et declarandam analytice progreditur; et ex natura sive essentia animae detecta et declarata ad declarandum melius operationes vitales synthetice iterum regreditur.” This is, of course, the initial or working definition. Its perfecting is to be the outcome of the complete study of its details. It opens out, however, at once the author’s teaching as to the sources of

psychological truths and the method to be pursued in psychological research. These sources are primarily consciousness and external observation of life, human and subhuman; secondarily, the data of all the biological sciences (including pathology), of philology, history, ethnography, sociology. The method is, as the definition implies, not purely introspective, nor purely experimental, nor purely metaphysical, but a reasonable blending of all. Analytic from the start, it must by an all-around study of psychic phenomena lead to the laws and the nature of the source of those phenomena, and thence, working backward, re-explain the original data in the synthetic light of the analytically ascertained principles and theory.

Not the least important feature of the introduction is the proposition establishing the possibility of psychology as a special science, a position so often contested in recent times by those who clamor for a "psychology without a soul."

The aim in the body of the work is to determine what we can know of the nature of life. The treatment aptly runs from a general to a special current. First, living organisms are briefly described, their structure and general functions, and particularly the mechanism of sentient action. This leads first to a philosophical view of the existence and kind of life in the three living kingdoms of nature; next to a general definition of life; then to the essential difference between the living and non-living world, and to the philosophical classification of the grades of life, *i. e.*, of living beings. At this point the author re-establishes somewhat more briefly the positions he had defended at greater length in his *Natural Philosophy*—positions, namely, against the various theories of evolution. It is at least noteworthy that a philosopher of Fr. Pesch's recognized ability, after a re-investigation of the subject in the light of the larger literature that has in the meanwhile been devoted to it, finds no reason to abandon in the least the statements he expounded sixteen years ago.

From this stage the author's thought is focused on the principle of life as to its substantiality, its relation to "localization" in the organism, the immateriality and simplicity of the human soul, its unicity, its blending as substantial form with the body into the unity of human nature and personality; lastly, as to its origin.

The volume closes with two sections devoted to the nature of the principle of life in the brute and plant; it being shown that in both organism the "anima" possesses the prerogatives contrary to those with which the human soul is endowed.

From this hasty indication of the trend of the author's thought it will be seen that the present volume affords little occasion for the discussion of questions suggested by the new psychology. Outside of the compressed description of the nervous mechanism and sense organs, there is hardly any reference to physiological phenomena, save inasmuch as is necessary to subserve the main purpose of this portion of the work—viz., the establishing, on the data of experience, internal and external, what we can know as to the nature of the *Ψυχή*—the anima—the principle of life. The notions and definitions derived from this first study are to be used synthetically in the next volume, to be devoted to describing the functions of life. Here will be found the proper occasion, we presume, for explaining theories as to quality and quantity of sensation, etc. To the student not already well versed in scholastic psychology, and much more to such as are adverse to the contents and methods of that system, the present volume will appear decidedly metaphysical. These readers, seeing how the larger part of the teaching is here given to essences, substance, vital principles and the other entities supposed to have no existence outside the brain of the metaphysician, will hardly realize that the method is analytic and inductive. Little unprejudiced study, however, is needed to perceive that the data of experience are all along kept close for verification in connection with the concepts, definitions and principles they are proven to imply. At the same time we cannot but regret the method Fr. Pesch has followed, which causes him to place here at the start so large a quota of metaphysical inferences, to which again, in the after half, or rational psychology, reference must needs be made with perhaps much repetition. Here, as in the first volume of his *Logic*, the author presents with no meagre development the basal truths of his science—truths, as we have said, gathered in this place from empirical data. These truths must needs be reiterated and developed at greater length when the subjects connected with the intellect and will shall arise for discussion. An obvious advantage there would be, indeed, in this repetition of doctrine, were the work such as could ever be of much service to the tyro in philosophy. In view, however, of the fact that it can be utilized mainly by advanced students and professors, it would seem more satisfactory had the subjects connected with the nature and origin of the human soul been relegated for full and continuous treatment to the after part of the science, instead of dividing up the exposition as has been done.

This is, of course, a mere question of arrangement and of minor importance, militating but slightly, if at all, against a work which for its wide range of doctrine, its careful and sustained analysis, its precision and perspicuity of statement has no rival, unless, perhaps, it be the still unfinished psychology of Fr. Urraburu.

F. P. S.

HISTORIA EXERCITIORUM SPIRITUALIUM S. P. IGNATII DE LOYOLA. Collecta et concinnata a P. Ing. Diertins, S.J. Friburgi Herder (St. Louis, Mo.) Pp. 323. Pr. \$1.20.

THE SCIENCE OF THE SPIRITUAL LIFE ACCORDING TO THE EXERCISES. By James Clark, S.J. London and Leamington: Art and Book Co. New York: Benziger Bros. Pp. xvi, 475. Pr. \$1.60.

It may be safely asserted that, outside the Bible, no book has ever been so potent for good, none has entered so deeply and so widely into the reforming and shaping of the higher lives of so many individuals, and, by consequence, none has exercised a more beneficial influence on Christian society than the Spiritual Exercises of St. Ignatius. It were idle to eulogize in type what has been lived by the Saint of Loyola himself, by the glorious band of apostles and martyrs and confessors whom he formed on the methods of the Exercises, by the many saints who to it, under God, owe the beginnings and development of their heroic sanctity, by the countless army of priests, regular and secular, by the unnumbered communities of men and women, by the innumerable multitudes of the laity of every rank and condition of life, all of whom owe to this wonderful book so much of what has been and is best in their own lives and what of good they have been able to effect in the lives of others.

Whatever, therefore, may contribute to spread and deepen the knowledge of the Exercises must be welcome—not only to the sons of St. Ignatius, but to every one whose duty and privilege it is to give its truths a living application. Two such helps, each on a different line, are offered by the two volumes at hand. One deals

with the historical aspects of the Exercises, the other unfolds systematically their contents.

The first edition of Fr. Diertins' history was issued in Rome in the year seventeen hundred. The materials that had entered into its composition were drawn chiefly from the early Lives of St. Ignatius, by Orlando, Maffei and Bartoli. From these sources the author wrought in class style a brief sketch of the Saint's life and an elaborate account of the genius and subsequent influence of the Book of Exercises. Twenty years later a second, but slightly changed edition, was called for. The present reprint contains in addition two valuable documents from the Bollandists—one furnishing, with many interesting details of the Saint's early life, a thorough vindication of the authenticity of the Exercises; the other—entitled *Gloria Posthuma S. Ignatii ex commoratione apud Manresanas*—describing the miraculous events that occurred after the death of the Saint, the subsequent history of the Manresan cave, and the influence of the Exercises in various parts of Europe.

It is the lot of great works like the Exercises and the Imitation of Christ to have their authorship questioned. Fortunately for the former what controversy was raised came so quickly in the wake of the work itself as to render vindication comparatively easy. After his conversion St. Ignatius was for some time under the spiritual guidance of Clanonius, a Benedictine monk of Montserrat, and was doubtless acquainted with the Exercitatorium of the Abbot Garcia Cisnero. Occasion was taken from this fact by a certain Constantinus Cajetanus to make the claim that the Saint had drawn *magna ex parte* the Exercises from the Libellum of Cisnero. A comparison, however, of the two books shows how utterly groundless was the charge, for they differ widely in matter, form and scope. The book of Const. Cajetanus was afterwards on other grounds placed on the Index, and a general Chapter of the Benedictine Order, held at Ravenna in 1644, solemnly disavowed all responsibility for the work of the ex-monk. Many extrinsic arguments, moreover, prove incontestably the Ignatian authorship of the Exercises. The interested reader will find them here set forth by Fr. Diertins and by the Bollandist Pinus in the Appendix. The Exercises were not, however, all written during the Saint's retreat at Manresa. The final completion given in the annotations and additions and the perfected order of the whole came only in the lapse of the succeeding twenty-five years, during which the constant use of the Exercises had taught the

Saint the special varying needs of souls beginning and advancing in the spiritual life.

Fr. Clare's work is, as its title suggests, an analysis and development of the Exercises. It opens with an abridgment which gives in a few bold strokes the contents and scope of the whole work. Then each of the parts, the method of meditation, examination of conscience, the annotations and additions, are explained. The meditations themselves for the four weeks are translated into clear English, and, when requiring it, annotated. Three appendices have been subjoined; the first giving twelve brief meditations of general application, the second containing as many more, bearing directly on the life of the ecclesiastic; the third containing nine on the special duties of religieuse.

The whole book, though primarily designed for the members of the Society of Jesus, will be found of service to all who seek a thorough understanding of the great principles and methods of the spiritual life laid down by St. Ignatius. Both to those who give and to those who practice the Exercises, whether in daily meditation or in periodical retreats, the work will prove of decided use.

RELIGION ET CRITIQUE œuvre posthume de M. l'Abbé de Broglie recueillie par M. l'Abbé C. Piat. Librairie Victor Lecoffre, rue Bonaparte, 90, Paris. 1 vol. in-12. 3 fr. 50.

We are mainly indebted to the Duke de Broglie for the publication of these essays, which form a sort of true counterpart to Mr. Balfour's *The Foundations of Belief*. The Abbé Piat, who acted as editor of the papers confided to him by the brother of the deceased priest, may not have given us all that was best among the literary remains of his gifted and loyal countryman, but what he has selected for us is of a very high order, and it forms a complete apology of the Christian faith in its superior relation to science and philosophy.

The author devotes much space to a definition of religion in its general acceptance. He tests the correctness of that definition, and proves its strength by examining the manifold influences of the religious idea upon art, speculative thought, and public as well as private morality. The symptoms of superstition, magic and spirit worship are traced in their relation to religious sentiment. From this general definition the Abbé de Broglie passes to that of the true

religion, the existence of which is supported by what he styles the "philosophical presumptions" of men of all times.

In the next place the author questions history in order to prove the superiority of Christianity in its practical bearing upon the advancement of human kind to a higher ideal. This includes a comparison of various religious systems which are all in a manner subordinate to Judaism and Christianity, of which the former is merely the vestibule. This chapter, which is an opening lecture of a course on the history of non-Christian religions, should be read as an introduction to the author's principal work, his *Histoire des Religions*.

The third step in the work leads to an exposition of the relations between religion and science. All the conflicts which are aroused between these two attributes of perfect humanity rests only on the seeming basis of assumption in place of facts; they are either metaphysical *opinions* opposed to faith or dogmatic *opinions* opposed to science.

The conclusion is an appeal to common sense as the point of departure and control of philosophical speculation, and a comparison between progress relatively on the lines of evolution and on those of Christian principle.

The Abbé Piat introduces the volume by an unusually able preface, in which he points out the achievements and the originality of methods in M. de Broglie's apologetic work.

BRIEFS FOR DEBATE. Edited by W. Du Bois Brookings, A. B., and Ralph Curtis Ringwalt, A. B. New York: Longmans, Green & Co., 1896. Pp. xlvii., 213. Pr. \$1.25.

One of the chief difficulties experienced by those who have the management of young men's literary societies is that of getting the members to take sustained interest in such exercises as develop mental growth and vigor. The tendency to mere social amusement and pastime gives too little play for intellectual endeavor. Debating has long since been tried as a stimulus to higher things, but has generally been found wanting. Probably it may be that a lack of efficacy of the debating exercises in producing the looked-for result has been due to the improper methods adopted in carrying them out. Managers and participants have been obliged to draw

on a too-limited experience in the conducting of such exercises in a way to make them at once attractive and fruitful. A book like the one before us will go far to supplement such experience. The introduction, on the art of debate, offers valuable suggestions as to selection of questions, sources, and use of materials, practice, criticism, management, bibliography, etc. The body of the work is made up of Briefs for Debate. They number seventy-five in all, and are selected from a much larger collection prepared during the past ten years by Harvard students. The subjects cover the field of politics, economics and sociology, and have been chosen because of their timely, practical bearing. They are just those on which every intelligent reader of current periodical literature has some more or less confused notions and on which he feels he ought to have more precise and detailed information. Each brief gives the arguments for both sides of the respective question with reference to the pertinent bibliography from which the debater may gather fuller material. An appended list of two hundred additional topics points the way to other inexhaustible fields.

There is a freshness, a nerve about these briefs which contrast strikingly with the ancient *is-the-pen-mightier-than-the sword* method. With such a book in hand a live director ought to be able to sustain in healthy exercise almost any organization not wholly underserving of the adjective literary.

TAQUISARA. By F. Marion Crawford. Two volumes. New York: The Macmillan Company (London: Macmillan and Co.) 1896. Pr. \$2.00.

Marion Crawford's Italian stories are, as a rule, interesting; they are written in an elevated style, and they show a fine perception of individual character. Yet the threads which hold his plots together are not only highly colored, but often tangled in so weird a fashion as to remind the reader involuntarily of the phantastic experiences related in the story of Mr. Isaacs, published years ago.

In "Taquisara" the author, instead of having recourse to preternatural agencies for the unraveling of the difficulties into which he gets his romantic actors, invents combinations which, though entirely unreal, will not appear so to the average reader who dwells outside of the mysterious circle into which Mr. Crawford affects to lead him. This might be well enough and to the credit of artistic

genius ; but when invention plays foul with theology and with the facts that make religion revered, we have reason for criticism.

One of the chief *dramatis personae* in this novel is Don Teodoro Maresca, parish priest of Muro, in the Neapolitan district. Among his parishioners is the young Princess of Acireale, between whom and Gianluca, son of the Duchessa della Spina, there arises a love affair. Gianluca takes sick, and one day, while the princess, the priest and Taquisara, an intimate friend of the sick youth, are present in his room, he has a sudden spell which apparently indicates approaching death. The princess asks Don Teodoro to join them then and there in marriage. The priest complies, but ere he has completed the words of benediction, and whilst his eyes are raised to heaven, Gianluca falls back senseless, whilst Taquisara, dreading the idea of having the princess married to a corpse, snatches her hand out of that of his seemingly dead friend and holds it in his own. Whilst they are in this attitude the priest, not having noticed the change, pronounces the words "ego conjungo vos." Looking down he sees that Taquisara has taken the hand of the lady, who, being wholly unconscious of the act, believes herself married to Gianluca. The latter, after some time, revives, and appears happy in the thought of his marriage, which is to be ratified by the syndic as soon as Gianluca gets well.

The priest (sic) and Taquisara, a man of fine sense and education otherwise, are under the strange delusion that the real marriage took place between Taquisara and the princess, though both shrink from revealing the secret to Gianluca or the princess.

The strangest part, however, is that the priest, in order to obtain a dispensation which would annul the supposed marriage and leave Gianluca the right to claim his bride, goes to consult a great theologian, to whom he makes a confession. In his confession he reveals that he himself was never really ordained, but that through human respect he concealed the fact throughout a long missionary life. The theologian advises him (what any confessor should have done if the man had gone to confession at all during all these years) to be secretly ordained, and, to facilitate the matter, consults the Cardinal. The Cardinal is willing to ordain the penitent, but since Don Teodoro, in that case, would have to present himself in person and also indicate the persons involved in the marriage difficulty, the act would mean a breaking of the *sigillum*. This phase is so absurd that we do not see how any person at all familiar with the use of the Catholic sacraments could form such a view ; for the Cardinal,

having Don Teodoro under his own jurisdiction, knowing the history of the priest's missionary career, and being, moreover, uncle of the princess who consulted him in her affairs, would have known the persons in question. Besides, the supposed priest (to say nothing of the combination of conscientious scrupulosity and sacrilegious deception in his character), is so utterly unreal a conception that there is no possible apology for the invention. Finally the Cardinal, who, like the learned theologian, seems to have forgotten both his theology and common sense, bids the latter to kneel down, asks him whether he is in the state of grace, says a prayer, throws his own chain and cross over the astonished priest, and tells him that he is now bishop. The new bishop hurries back, tells the sham pastor to kneel down, and makes him a priest. Then the priest hurries back to tell Taquisara that he is not married to the princess, a fact which the youngest seminarist might have told him without so much ado.

Any well-informed Catholic must recognize the absurd action of the plot, which could never possibly take place among Catholics of commonest sense, whether in Italy or in Africa, where the supposed priest had labored. Yet persons who are strangers to the uses of the Catholic Church, or converts who get the wrong end of the ceremonial despite their good will and grace of faith through baptism, might believe such things possible; and the mere suggestion of a pretender acting the priest in the confessional and at the altar is enough with certain scrupulous souls to unsettle their minds. Of course, there may be impostors who assume the priestly character, but it is morally impossible, under the Catholic system of Church administration, that they can retain the mask for any length of time. Least of all such a one as Don Teodoro is described to be, who, whilst he never goes to confession—not even to make his Easter—(or if he does could certainly never get absolution, and therefore heaps sacrilege on sacrilege, defrauding, at the same time, thousands of Christians of their heavenly rights), is of so timorous a conscience that he hesitates in matters of plain duty, and runs to a theologian for advice when his studies—for he is a man of books and a lover of theological learning—if not common sense, must have taught him that the theologian would laugh at him (or ought to have done so) instead of consulting the Cardinal. We are at a loss to understand how Mr. Crawford could have invented and soberly written down such plot, for he, a professed Catholic, must know better, even if the readers for whom he plays do not.

THE AMERICAN ORDOS.

1.—*Ordo Divini Officii* recitandi Missaeque celebrandae juxta Rubricas, etc., cum Officiis Votivis ex Indulto pro Clero Saeculari Statuum Foed. Officiis generalibus hic concessis utente. Pro A. D. 1897. Fr. Pustet & Co. New York and Cincinnati.

2.—*Ordo Divini Officii*, etc., a Clero Provinciarum S. Ludovici, Milwaukiensis, Chicagiensis, Sanctae Fidei, Dubuque.—St. Louis : B. Herder. 1897.

3.—*Ordo Divini Officii*, etc. Pro anno communi, 1897. Baltimore : Typis Joannis Murphy et Sociorum.

4.—*Ordo Divini Officii*, etc. Pro Clero Universalis Ecclesiae. 1897.—Romae : Typis Guerra et Mirri. Cum Privilegio Summi Pontificis.

The above-mentioned Ordos include the daily Office of the Roman Church as recited by the secular clergy throughout the United States. They have, respectively, the *imprimatur* of the ecclesiastical superiors in whose territories they are used, whilst the Roman Office *Pro Urbe et extra Urbem* is printed *Cum Privilegio Summi Pontificis*.

The clergy of the Middle and Eastern States, where the privilege of the Roman Ordo (proper) is not granted, have reason to appreciate the general accuracy with which the Ordos of this year have been prepared, although there remain some minor errors, to which we shall call attention.

The fact that Easter occurs on the 18th of April brings the *Dominica in Albis* on the 25th, displacing St. Mark's feast. But although the feast itself yields to the Octave of Easter Sunday, the procession and Litany retain their place in the regular Office of that day, *i. e.*, the 25th April. In places where the Rogation Mass is chanted beside the Mass of the Sunday, it is to be sung in *tono feriali* and without "*Credo*," even though it be Sunday.¹

In the *Monita* of the American Ordos the paragraphs treating of Requiem Masses must be corrected to bring them in harmony with two recent Decrees of the S. Cong. of Rites, quoted in the

REVIEW, Sept., 1896, and which we repeat in the present number (see Conferences). According to the latest *editio typica* of the Breviary, the third line of the hymn *Iste Confessor* is to be *meruit supremos* on the feast of St. Peter Dam., Febr. 23d. The reason for this is that the *dies obitus* of the Saint is Febr. 22d, and the feast, as a rule, has no first Vespers. The Pustet Ordo, according to its title page, is intended for the United States at large; it seems, however, more especially intended for the New England and Middle States; at least we find the anniversaries of the Election and Consecration of the Bishops of only this part of the country indicated. A slip containing corrections of the more important errors has been sent out by the publishers of this Ordo.

In the St. Louis Ordo, intended for the Western provinces, Febr. 20th, the Orat. pro Papa ob annivers. creationis is erroneously assigned to third place. It should be: 3 Or. *Ecclesiae*, 4 Or. pro Papa. Febr. 23d the *m. t. v.* for the *Iste Confessor* is not noted. Nothing is said about the Rogation Mass on April 25th. We could not find the festum *Puritatis B. M. V.* for St. Louis and Kansas City. As these two dioceses celebrate the Anniv. Ded. Eccl. on the third Sunday of October, we expected to find the festum *Puritatis B. M. V.* assigned to October 22d, as *dies fixa*. Finally, we may mention that there is a want of agreement in the various Ordos and Directories regarding the dates of the election and consecration of some of our Bishops. Thus, *e. g.*, in the St. Louis Ordo, May 21st is given as the Anniv. transl. of Archbishop Kain; whereas, according to Hoffmann's Directory, Bishop Kain was appointed Coadjutor cum jure successionis on July 6th. If this latter date is correct, it is the proper day on which to celebrate the anniv. transl., according to the decision of the S. Cong. of Rites, Jan. 30, 1878. Again, March 11th is assigned as the dies anniv. Elect. of the Bishop of Brooklyn by the Pustet Ordo, Nov. 11th by the Baltimore Ordo of 1896. The dates of the Election and Consecration, respectively, of the Bishop of Albany, according to the Pustet Ordo, are May 15th and July 4th; according to Hoffmann's Directory May 11th and July 1st.

The compiler of the Baltimore Ordo has taken particular trouble to have the correct dates of the anniversaries of Episcopal elections which (not the date of Consecration) require commemoration in the liturgy. These dates will be found in another part of the present issue (Conferences), as likely to be of service for reference when the Ordo is at fault.

BOOKS RECEIVED.

A CONTROVERSIAL CATECHISM; or Protestantism Refuted and Catholicism Established by an Appeal to the H. Scriptures, etc. By the Rev. Stephan Keenan. With latest revisions by Rev. George Cormack, and Preface by the Rt. Rev. John Cuthbert Hedley, O.S.B.—London: Burns & Oates. (Benziger Bros.) 1896. Pp. 255. Pr. 50 cents.

NOTES ON CHRISTIAN DOCTRINE. By the Rt. Rev. Edward Bagshawe, D.D., Bishop of Nottingham.—London: Kegan Paul, Trench, Trübner & Co. (Benziger Bros.) 1896. 12mo. Pp. 287. Pr., bd., \$2.00.

THE ABBÉ DE LAMENNAIS and the Liberal Catholic Movement in France. By the Hon. W. Gibson.—London and New York: Longmans, Green & Co. 1896. 8vo. Pp. 346. Pr. \$4.00.

RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY of Philadelphia. Published quarterly. September, 1896. Pr. \$2.00 per year.

LIFE OF FATHER CHARLES PERRAUD. By Augustin Largent, priest of the Oratory. Authorized Translation. Introduction by His Eminence, James Cardinal Gibbons.—New York: The Cathedral Library Association. 1896.

PRAELECTIONES DOGMATICAE quas in Collegio Ditton-Hall habeba Christianus Pesch, S.J.—Tomus IV: De Verbo incarnato—De B. V. Maria—De Cultu Sanctorum. Pr. \$1.90. Tomus VI: De Sacramentis in genere—De Baptismo—De Confirmatione—De SS. Eucharistia. Friburgi Brisg. 1896. Sumpt. Herder (St. Louis, Mo.). Pr. \$2.20.

THE SERMONS AND LECTURES OF THE REV. MICHAEL B. BUCKLEY, of Cork, Ireland. Edited by his sister, Kate Buckley. With a Memoir of his Life by the Rev. Charles Davis, Skibbereen, Dioc. of Ross.—Dublin: Sealy, Bryers & Walker. (Published for the editress.)

THE SECRET DIRECTORY. A Romance of Hidden History. By Madeleine Vinton Dahlgren.—Philadelphia: H. L. Kilner & Co. 1896. 12mo. Pp. 330. Pr., bd., 75 cents.

THE QUEEN'S NEPHEW. An historical narration from the early Japanese Mission. By Rev. Joseph Spillman, S. J. Transl. from the German by Miss Helena Long.—St. Louis, Mo. B. Herder. 1896. 16mo. Pp. 149. Pr., bd., 50 cents.

MOSTLY BOYS. Short stories by Francis J. Finn, S.J. Enlarged edition. New York, Cincinnati, Chicago: Benziger Bros. 1897. 12mo. Pp. 224. Pr., bd., 85 cents.

PASSING SHADOWS. A novel by Anthony Yorke.—Benziger Brothers. 1897. 12mo. Pp. 301. Pr., bd., \$1.25.

A ROUND TABLE OF REPRESENTATIVE AMERICAN NOVELISTS, with Portraits, Biographical Sketches and Bibliography.—Benziger Bros. 1897. 12mo. Pp. 353. Pr., bd., \$1.50.

HAUSFREUND. Illustr. Familienkalender für 1897. Verlag. d. Volksfreund, Buffalo, N. Y.—Chicago : Mühlbauer & Behrle. Pp. 144.

ALMANAC AND CALENDAR of the Apostleship of Prayer (League of the S. Heart). 1897. Pr. 10 cents.

THE CATHOLIC HOME JOURNAL. A monthly magazine of illustrated literature. Pp. 52. Subscription yearly, \$1.00. Philadelphia, No. 8500 Frankford avenue.

FOREIGN IDEAS IN THE CATHOLIC CHURCH IN AMERICA. By Rev. G. Zurcher. 1896. Buffalo, N. Y. Pp. 55. Pr. 25 cents.

LIST OF BOOKS RELATING TO THE CATHOLIC CHURCH IN THE UNITED STATES. Prepared by the Alumnæ Association of the Holy Angels' Academy, Buffalo, N. Y. Columbian Reading Union, 415 W. 59th Street, New York City. Pr. 10 cts.

LIST OF BOOKS FOR THE YOUNG. Columbian Reading Union, New York City. Pr. 10 cts.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VI.—(XVI.)—FEBRUARY, 1897.—No. 2.

THE PSALMS IN THE CATACOMBS.

THE Jewish celebration of the Sabbath consisted in the singing of Psalms, in readings from the Prophets and in prayer. St. Paul bears witness that in this form of worship the early Christians followed the example of the Jews, and we may safely assume that, since our Lord celebrated the Last Supper amid the chant of the Hallel Psalms, this practice constituted at all times an integral portion of the eucharistic liturgy.¹

But neither the Christians nor the Jews limited the use of the psalter to the public liturgical services; on the contrary, their entire social and domestic life was permeated and leavened with sentiments and expressions drawn from the Psalms. Tertullian, in the beginning of the third century, pictures the life of prayer in a certain Christian home consisting of husband and wife, in the following words: *Sonant inter duos psalmi et hymni, et mutuo se provocant, quis melius Deo suo canat*², as though both were striving to outdo each

1 Duchesne in his *Origines du cult chrétien* p. 107, says: Le chant des psaumes fût . . . une des parties essentielles du services divin. On l'alternait avec les lectures que l'on faisait soit à l'office des vigiles, soit à la messe, avant l'oblation.

2 Ad uxorem, II, 9.

other in the singing of Psalms and hymns to praise God. During the fourth century we have numerous examples to show that the practice of singing and reciting Psalms was common in both private and public devotion. St. Jerome tells us that in his day even among the working classes the singing of Psalms had replaced the old pagan street songs (*amatorias cantiones*), and that the ploughman at his labor and the reapers at harvest time and during the vintage were heard to answer each other in the chant of the Psalms.¹

From these instances showing the popular use of the Psalms, we may justly conclude that they were also employed in the burial service of the Christians,² and this not only in the days when Constantine's reign had allowed Christians the public exercise of religious worship, but long before, even in the age of the persecutions.³ It is amidst the recitals of the cruel slaughter to which the Christians were subjected during the reign of the Emperor Valerian, that we find in the Acts of St. Cyprian, Bishop of Carthage, the account of how at night the faithful bore the bodies of the martyrs to their resting place in procession, with torchlight and solemn chants (*cum voto et triumpho magno*). The hymns here mentioned are unquestionably portions of the psalter, chanted not in sad cadences of sorrow, but in the joyous tones of triumph. If the confessors of the religion of Christ were thus innocently defiant at Carthage, we may suppose that the Christians in Rome and other places were no less so. It is true that the Acts of the Martyrs inform us in many cases

1 *Quocunque te veritas arator stivam tenens alleluja decantat, sudans messor psalmis se evocat, et curva attendens vites falce vinitor aliquid Davidicum canit*—Epist XVII ad Marcell. This description refers in the first instance to Bethlehem, where *extra psalmos silentium est*, but it applies likewise to many other Christian communities of that time. Cf. Kröll's excursions on the subject, in Kraus' *Realencycloped.* II, 664.

2 Cf. Anton de Waal's treatise on the subject of Christian burial, l c. p. 874.

3 Tertullian (*De Anima*, n. 29) refers to the custom of praying at the house of the deceased before the coffin was removed; and he relates an instance in which a dead woman raised her hands in the attitude of prayer whilst the priest was reciting the Office for the departed, "*cum oratione presbyteri (cadaver) componeretur.*"

that Christians were buried secretly, but this would hardly have been necessary under all circumstances ; for, according to the Roman Law, all burials, at least those of ordinary persons, were to take place at night, and the cemeteries (catacombs, in Rome) were at least two Roman miles¹ outside the gates of the city, so that even during the persecutions there was comparatively little danger that the Christian bands chanting their funeral hymns on the now desolate roads leading out of the city would, ordinarily, meet with interruption from the pagans.² Moreover there was the express written Law of the Romans, which permitted any one to undertake the burial of executed criminals, and the Christians were supposed to belong to this class. The common usage also, according to which women chanting their laments (naenia) accompanied the funeral procession, was in favor of tolerating the singing of funeral chants by Christians who buried their dead, even though the hymns were not of a doleful strain. That they were indeed of a joyful character, rather than sad, is amply attested. Regarding the funeral of the Bishop and Martyr St. Peter of Alexandria, who suffered death during the reign of Diocletian, we have an account by Sophronius of Jerusalem, similiar to that related above of St. Cyprian : "They carried palm branches as the symbols of victory, together with burning torches; and chanting hymns, bore the sacred remains amid the smoke of sweet incense, and placed them in the grave." (*Victricia signa palmas gerentes, flammantibus cereis concrepantibus hymnis, fragrantibus, thymiamatibus coelestis victoriae triumphum celebrantes deposuerunt sacras reliquias et sepelierunt eas.* —Angelo Mai, *Spicil.* III, 689.)

The Second Council of Toledo (can. xxii) prescribes that the dead be buried amid the chanting of Psalms (*Qui ab hac*

1 About half an hour's way.

2 Victor Uticensis notes it as a mark of special cruelty during the persecution by the Vandals that the Catholics were forced to bury their dead without the solemn chants, "*sine solemnitate hymnorum, cum silentio ad sepulturam deducere.*"

vita recedunt, cum psalmis . . . et psallentium vocibus debent ad sepulcra deferri), but the Apostolic Constitutions, and St. Chrysostom with other early sources point out the very Psalms which it was customary to sing at funerals.¹ They are, in fact, the same which are used in the *Officium defunctorum* to this very day. In the Apostolic Constitutions (Lib. VI, cap. xxx) we read: In funeribus mortuorum, si fuerint fideles in Domino, cum psalmis deducite eos: *Pretiosa in conspectu Domini, mors sanctorum ejus* (Ps. cxv, 6), et iterum: *Convertere anima mea in requiem tuam, quia Dominus benefecit tibi* (Ps. cxiv, 7), et alio in loco: *Memoria justorum in laudibus* (Ps. cxi, 7), et: *Justorum animae in manu Dei* (Sap. III, 1).

The two following citations from St. Chrysostom give us also an insight into the spirit with which the ancient Church desired her faithful followers to be animated when they carried their beloved to the grave. *Dic mihi, quid sibi volunt clarae lampades? Annon eos (defunctos) tamquam athletas deducimus? Quid autem hymni? Annon Deum glorificamus et gratias agimus, quod eum qui excesserit, jam coronaverit?* "Tell me what is the meaning of those lights? What else can they mean than that we are leading home our dead as victors from the strife for the championship? And do you ask why we chant these hymns? Should we not indeed praise God and thank Him because He has already awarded the crown to the brother who has gone from us?" . . . *Cogita, quid psallis illo tempore: Convertere anima mea in requiem tuam, quia Dominus benefecit tibi* (Ps. cxiv, 7). *Et rursus: Non timebo mala quoniam tu mecum es* (Ps. xxii, 4). *Et rursus: Tu es mihi refugium a tribulatione quae me circumdat* (Ps. xxxi, 7). *Cogita quid sibi velint hi psalmi. Si revera credis iis quae dicis, supervacaneae luges et lacrimas.* "Reflect upon the words of the Psalm which you recite on these occasions (of burial): 'Enter my soul into thy rest because the Lord has done well by thee.' And again: 'I fear no harm, because thou art with me.' And again: 'Thou art

1 Cf. Kröll in Kraus' *Realencycl.* l. c. II, 666.

my refuge in tribulation which encompasseth me.' Think of the meaning of these psalms. If you believe indeed that which you speak, then there is no cause for sadness and for tears." (Homil. IV in Hebr.) Elsewhere he says: "The singing of Psalms and the prayers, and the presence of the fathers (priests) who accompany the dead, and the number of the brethren who follow the bier, are not intended to make you weep and lament and mourn, but to rouse you to thanksgiving toward God who has taken unto Himself him, whom you bury."¹

The burial of the dead did not always follow immediately after they had been taken into the catacombs. The sarcophagi in which the dead were to be encased had, as a rule, to be brought from the city, and this, owing to the weight of the material (stone), was not an easy task. The inscriptions upon the slabs covering the tombs were generally made in the workshops of the stonecutters, and not, as has sometimes been asserted, after the sarcophagi had been put in place. This we must conclude from the very character of the inscriptions which frequently represented elaborate emblems of the anchor, the fish, the dove, the Good Shepherd, an Orante, or even several of these symbols united. Such work could have been performed only by those who could take time for the execution of the designs.² Accordingly the corpse was placed for the time in one of the innumerable *cubicula* or burial-chambers. But here it was not permitted to rest unguarded. Bishop Evodius writes to St. Augustine

1 Psalmorum cantiones et preces et patrum conventus ac tanta fratrum multitudo est, non ut fleas, moereas et indigneris, sed ut Deo gratias agas, qui eum accepit qui effertur.—Homil. XXIX de dormientibus. For other examples we refer the reader to Bingham's *Origines christianae* XXIII, c. 3.

2 A striking instance of the fact that the inscriptions were usually made in the workshop, and then delivered to the person who had charge of the burial, is found in the tomb of St. Philomena, which dates from the second century. The inscription PAX TECVM FILVMENA had been painted with red color upon three slabs; but it appears that the person who placed them upon the tomb, not being able to read, put them in the wrong order, so that when discovered the inscription read: || LVMENA || PAX TE || CVM FI ||

about the burial of a young *lector* in the following words: *Per triduum hymnis Deum collaudavimus supra sepulchrum, et redemptionis sacramenta tertio die obtulimus.* "For three days we remained at the tomb, singing praises to God; on the third day we offered the sacrifice of redemption."¹ In a similar way St. Gregory of Nyssa speaks of the night watches he kept, singing Psalms, at the tomb of his sister Macrina.² Thus it became the custom for relatives and friends of the deceased to keep sacred vigil near the body, amid the alternate chanting of Psalms. The benches of natural stone and the elevated seats, apparently for those who led in the devotion, as we find them so frequently in the catacombs, are a sort of monumental testimony to this custom of watching and praying at the tombs of the faithful. Such seats are found notably in the coemeterium Ostrianum on the Via Nomentana.³ Some of our readers who have visited the catacomb of San Callisto, may remember a large chapel in the rear of which stands the heavy sarcophagus-slab of Pope Miltiades. Along both sides of the mortuary chamber are stone benches arranged, as would appear, so that the Office for the Dead might be chanted by alternate choirs.⁴ Before

1 Evodius ad Augustinum; inter Augustini Epp. 258.

2 Quum igitur nocturna pervigilio, ut in martyrum celebritate, canendis psalmis perfecta est.—Tom. II, p. 200.

3 The rooms in which these benches are usually found were formerly supposed to have been chapels where catechetical instruction was given to the Christians during the time of the persecutions. But according to De Rossi (Roma Sotteranea, vol. III) this view has been generally abandoned.

4 According to Duchesne (Origines du culte chrétien, p. 108) the custom of alternately chanting the verses of the Office originated in Antioch, about the year 350. It is not difficult, however, to imagine that the introduction of this usage was gradual, and varied in different places according to the character of the congregation. Thus we must suppose, since the complete version of the different Psalms was not always known by memory to the faithful, and since books were rare, that a leader, probably a cleric, would chant the Psalms, and that the rest of the faithful only responded by repeating either the final or some other verse from the Psalm, somewhat like the antiphons (Cf. Duchesne, l. c. p., 107.) or the *responsoria*, which are still in use in the recital of the Canonical Hours. This method of repeating a certain significant verse of the Psalm appears to be indicated in the passage

the body was deposited in the tomb, the holy sacrifice of the Mass was celebrated for the repose of the soul of the departed, as Evodius states in the passage already cited: "et redemptionis sacramenta tertio die obtulimus." St. Augustine tells us the same in speaking of the funeral of his mother, St. Monica: *Cum offeretur pro ea sacrificium pretii nostri, jam juxta sepulchrum posito cadavere antequam deponeretur, sicut fieri solet.*¹ It is needless to show that the prayer of Psalms constituted part of the liturgical service of the Mass, as it does to this day.

These ceremonies and prayers were repeated at the tomb on the seventh and thirtieth days, and on each recurring anniversary. Of this custom the monuments in the catacombs bear witness. In the vaults of S. Priscilla there is an epitaph placed by loving parents upon the tomb of their daughter Agape, which dates from the second century and reads as follows:

VOS PRECOR O FRATRES ORARE HVC QVANDO VENITIS ET
PRECIBVS TOTIS PATREM NATVMQVE ROGATIS SIT VESTRÆ
MENTIS AGAPES CARÆ MEMINISSE VT DEVS OMNIPOTENS
AGAPEN IN SÆCVLA SERVET.

"I beseech you, brethren, when you return hither for prayer, and in united devotion invoke the Father and Son,

from St. Chrysostom, which was cited above. The people thus responded either at the end of the Psalm, or, in the manner of our litanies, by repeating their verse at fixed intervals. Sozomenus (Lib. V. c. 19) relates on occasion of the translation of the relics of St. Babylas, at the time of Julian the Apostate: "*Praecinebant autem ceteris ii, qui psalmos apprime cattebant, multitudo deinde respondebat cum concentu, et hunc versiculum succinebat: Confusi sunt omnes qui adorant sculptitia, qui gtoriantur in simulacris.*" Here it is evident that the people only responded by the repetition of the same verse from Ps. xcvi, as a kind of refrain. In the same way St. Augustine speaks of the singing of Psalms in the mortuary chamber, after the death of his mother: "Psalterium arripuit Evodius et cantare coepit psalmum cui respondebamus omnis domus: Misericordiam et iudicium cantabo tibi, Domine (Ps. c, l)."—Conf. IX, cap. 12.

that you forget not to remember dear Agape, so that God Almighty may preserve our Agape unto eternal joy !”¹

Considering what has already been said regarding the form of liturgical worship, it is plain that the words *orare* and *precibus totis rogare* imply the singing in common of portions of the psalter.

But the loving remembrance of the dear departed called together the living at other times to give expression to their feelings of devotion. And in these private reunions of prayer for the dead we also find that the singing of the Psalms plays an important part as a means of converse between the living and those whose bodies rested in the tomb. There is an inscription of the year 373 which reads :

SANCTIQVE TVI MANES NOBIS PETENTIBVS ADSINT VT
SEMPER LIBENTERQVE SALMOS TIBI DICAMVS.²

Since the prayer of the psalter was, so to say, interwoven with the daily life of the early Christians, and since we find everywhere in the devotional forms of the liturgy expressions and allusions taken from the Psalms, it cannot surprise us that the inscriptions and images of the catacombs should bear the impress of that same devotional spirit.

As regards the inscriptions of the earlier Christian ages, it must of course be kept in mind that the epigraphical forms then in use, and in which brevity plays so essential a part, did not permit the recording in stone of extended adaptations, much less of literal citations from the psalter. The phrases suggested for inscriptions by the reading of the Psalms are such as indicate the hope of peace after the hardships and persecutions which the departed had undergone on earth. Thus we recognize, especially among the inscriptions of the second and third centuries, allusions to the following

1 De Rossi, *Bulletino* 1885, p. 73.

2 De Rossi, *Roma Sotteranea*, III, p. 499. The pagan expression *Manes* though somewhat out of place in a Christian inscription, is not unusual, particularly in the second half of the fourth century. Like the D. M. (*Dis Manibus*), which occurs so often on Christian as on pagan tombs, it had largely lost its original meaning and become a mere sepulchral formula.

passages: *Convertere, anima mea in requiem tuam*;—*in pace in idipsum dormiam et requiescam*;—*eduxisti nos in refrigerium*;—*redimet in pace animam meam*;—*factus est in pace locus ejus*;—under such forms as these:

Hic requiescit in pace; me requies secure tenet;¹ *in pace requiescas—in aeterno*;² *hic dormit in pace*;³ *dormis in somno bacis*;⁴ *in pace recesserunt*;⁵ *cujus spiritum in refrigerium suscipiat Dominus*.⁶ In the inscription: *succurrite* (martyres) *ut vincam in die judicii*⁷ we readily recognize the *ut vincas cum judicaris* in Ps. l, and the *Domine probasti me et cognovisti me* of Ps. cxxxviii is repeated in the *multis casibus probatus et fidei Catholicae adsertor dignus inventus*.⁸ Upon a Greek inscription in the catacombs of S. Priscilla, belonging to the second century, we find a reference to the Septuagint version of verse 5 of Psalm lxiv: *beatus quem elegisti et assumpsisti; habitat in tabernaculis tuis*, “blessed is he whom thou hast chosen and taken to thee, he shall dwell in thy courts,” which is alluded to in the epitaph: “O Father of all whom thou hast created and taken to thee, take into thy home Irene, Zoe and Marcellus.”⁹ In another inscription we read: *Innocenti spirito, quem elegit Dominus, pausat in pace fidelis*.¹⁰ On a Gaulish tomb we find a literal version of Psalm xxx, 5: *Deus meus es tu: commendo spiritum meum*.¹¹ The catacombs of Basilla contain an inscription: *Parentes filio . . . in pace et in refrigerium*, and the ‘Museum Kircherianum’ has one which reads: *Deus refrigeret spiritum tuum*, both of which recall the passage *Transivimus per ignem et aquam, et eduxisti nos in refrigerium* of Psalm lxv. Similarly a Gaulish epitaph on the tomb of two martyrs *qui vim ignis passi sunt*, concludes with the words: *Refri-*

1 De Rossi, *Bullet.*, 1882, p. 95.

2 Ibid., 1886, p. 116.

3 Ibid., 1886, p. 64.

4 Ibid., 1886, p. 30.

5 Marchi, *Monumenta*, 114.

6 De Rossi, *Bullet.*, 1886, p. 129.

7 Armellini, *Antichi cimiteri* p. 404.

8 De Rossi, *Roma Sottterr.* II, p. 224.

9 De Rossi, *Bullet.*, 1888, p. 31.

10 Ibid., 1876, p. 8.

11 Le Blaut, *Inscr.* II, 302.

geret vos qui omnia potest. A most interesting example of the use of the psalm-forms among the inscriptions in the catacombs is one which dates from 491, in a recently-discovered sepulchre found in Kertsch (South Russia). Here the entire ninetyeth Psalm (*Qui habitat in adjutorio Altissimi*) is written on the walls round about, whilst quotations from other Psalms are to be found upon the cornices and jutting.¹

In regard to the paintings in the catacombs there has hardly been enough of search and examination to show how far the psalter has furnished subjects and occasions for artistic expression. Nevertheless we are convinced that a closer investigation of details than has been hitherto made would reveal many emphatic instances of the use of the Psalms in graphic expression. Thus the peculiar attitude of the *Orante*, whose forms, with uplifted arms, we find represented in the oldest Christian paintings of the catacombs, and later on among the sculptures of the sarcophagi, strongly suggest the initial verse of Ps. xxiv: *Ad te Domine levavi animam meam; Deus meus in te confido, non erubescam.*² In the same way we get a better comprehension of the numerous pastoral scenes depicted in the sepulchral chambers of the catacombs, when we recall the portions of Psalms referring to such scenes, as ex. gr. Ps. xxii, 2; lxxvii, 52; lxxviii, 13; xcix, 4: *in loco pascuae me colloca-vit; perduxit eos, tamquam gregem in deserto; pascere Jacob servum tuum; nos, populus ejus et oves pascuae ejus*, etc. Many of the inscriptions and paintings contain the figure of the *dove*, which is justly regarded as the symbol of the departed soul. This image obtains a mysterious significance when we apply to it the passage from Ps. liv, 7: *Quis dabit mihi pennas sicut columbae, et volabo, et requiescam*, words which beautifully express the longing of the Christian

1 Cf. Rom. Quartalschrift, 1894, p. 49 seq.

2 Compare also Psalm cxviii. 48: *levavi manus meas ad mandata tua*, and other kindred passages from the Psalms.

soul for eternal peace. In numerous arcosolia or niches which contain martyr-relics of the fourth century we find Christ represented in the midst of the Apostles, or surrounded by saints, which in view of the connection with the approaching dissolution in death, may have been suggested as a fitting expression of the words of the Psalm: *De stercore erigens pauperem, ut collocet eum cum principibus, cum principibus suis*. A direct reference to certain portions of the psalter is found in two representations among the paintings of early Christian times. The first of these expresses the passage *quemadmodum desiderat cervus ad fontes aquarum* (Ps. xli, 1), upon a picture which was found, though considerably injured, in the cemetery of San Callisto. De Rossi has copied it¹ and places it as belonging to the fourth century. It pictures two stags approaching from opposite sides, and stretching out towards a fountain which issues in four streams from a rock in the centre. The second represents our Lord, at His feet a serpent and an adder, a lion and a dragon. It refers to the *super aspidem et basiliscum ambulabis*, of Ps. xc, 13. This figure also is of the fourth century, although it does not occur first in the pictures of the catacombs, but rather on objects of general use, such as lamps, where adoring angels are frequently found placed on either side of our Lord. Nevertheless, it is plain from the Acts of the Martyrs, notably those of SS. Perpetua and Felicitas, that the application of these words of the Psalm to the various temptations that assail human life dates far back into the earliest times of persecution. Thus we read that, in a dream or vision, St. Perpetua sees before her a ladder reaching to heaven; at the foot of it lies a dragon. The Saint places her foot upon the first rung of the ladder, and crushes the dragon's head, *et cum primum gradum (scalae) calcassem, calcavi caput ejus*. At another time she is met by the dragon changing into a hideous negro, "but as she stepped forth to embrace martyrdom," says the report of her death, "she sang Psalms whilst crushing the

¹ *Bullet.*, 1865, p. 12.

head of the Ethiopian"—*Perpetua psallebat, caput jam Aegyptii calcans.*¹

In a tomb discovered at Alexandria, in Egypt, in 1865, a picture was found, somewhat faded, representing the single figure of a woman. Beneath it were the words above mentioned, *super aspidem et basiliscum ambulabis* of the ninetyeth Psalm, and after that

ΧΡΙΣΤΙ ΑΝΩΝ ΕΛΠΙΣ

"Hope of Christians." The discoverer of the picture in his report to De Rossi adds: "Je pense que c'était une image de la Vierge"² as though the allusion referred to the prophecy made in paradise regarding Mary: *ipsa conteret caput tuum.*

In the liturgical service of the Church, the use of the Psalms has been retained as of old. All the official prayers of the breviary, the preparation and thanksgiving for Mass, the itinerary, service of the sick and dying, benediction at meals, and the numerous blessings of the Ritual, are made up of, or largely interwoven with, portions of the psalter. It is indeed to be greatly regretted that the body of the faithful have become comparative strangers to these beautiful and hallowed forms of prayer. May we not hope for a return of the ancient customs in this respect, and would it not be a wise and fruitful departure on the part of Catholic writers of books of devotion for the people if they undertook to make

1 In another part of the same Acts it is related, as though in her own words, that when she had conquered death in the form of the Ethiopian, the bystanders gave loud expression of their approval by chanting snatches from the Psalms, *coepit populus clamare, et favitores mei psallere.*—(Although the word *psallere* as used by pagan classical authors signifies "to sing to the sound of an instrument," Christian writers, like St. Jerome, use it to express the chanting of the Davidic psalms with or without the accompaniment of instruments.—Edit. note.) Similar instances occur throughout the history of the early Christian confessors and martyrs, to each of whom the words of the psalmist, speaking in the name of the Most High, may be applied: *Quoniam in me speravit, liberabo eum; protegam eum, quoniam cognovit nomen meum.*

2 De Rossi, *Bullet.*, 1865, p. 60.

the Psalms understood and used by the faithful in public and private devotion? In the days of St. Ambrose, the great Bishop of Milan, the singing of Psalms constituted the ordinary service of prayer in the Church, and we read that the lectors often found it difficult to bring the congregation to cease from singing and to listen to the reading of the S. Scriptures, because they so loved the popular chant of the Psalmody.

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CLERICAL STUDIES.

XXXII.

CHURCH HISTORY (IV).

The Mental Requisites of the Historian.

IN our last paper we endeavored to show what may be done in the study of Church History by a priest amid the ordinary duties of the ministry. To the main facts and features of the subject already mastered in the Seminary course, with proper attention and the helps within his reach, he may, if so disposed, add much in the course of years—a firmer grasp and connection of events, a clearer and more accurate knowledge of certain great epochs and leading characters, a direct acquaintance with many things originally taken on trust. Ordinary intelligence, industry and a taste for historical reading will suffice for that. But, to go deeper and make history a specialty in any degree, something

besides is requisite—what is called the Historical Mind, or the Historical Gift.

Like the other leading forms of human knowledge, History appeals not only to the general faculties of the mind, but also to its special gifts; and just as certain mental endowments make the philosopher, the scientist, the inventor, or the statesman, so others make the historian. But as the original gift leads to little unless it be duly cultivated, it is only natural that before concluding our remarks on this branch of study, we should point out more distinctly the qualities which go to make the successful student of history and briefly show how they may be cultivated and developed.

I.

THE CRITICAL FACULTY.

One of the most important is a complex power of the mind commonly called the Critical Faculty.

History has for its primary and necessary object the real past. But past realities, as they reach us, are often mixed with fictions and fancies, especially when they come from distant ages; even when nearer to us, they may have already become distorted by passion or prejudice; they have, therefore, to be carefully sifted. In some way or other the student of history has to ascertain the value of what comes up before him. If he gets things at second hand, as is mostly the case, he has to decide how far his authorities are reliable, whether as regards the substance of the facts, or their details, or the proofs on which they are made to rest, or the conclusions that are drawn from them. If he goes back to the original sources, he has to determine at one time their genuineness, at another their real meaning, or the trustworthiness of the writer. Now, these and similar judgments constitute the sphere of the critical faculty.

The Critical Faculty, then, as considered here, is the power of forming a correct judgment on things appertaining to history. It is a branch of what Cardinal Newman so happily describes, in his "*Grammar of Assent*," under the name of

the "Illative Sense," a complex power of the mind by which, from a multitude of data all seen together, judgments are formed and conclusions gathered. Applied to history it admits of many varieties and of numberless degrees, from the exercise of the humblest common sense to the vivid intuitions and far-reaching inductions of the trained intellect. In some degree it is necessary even to beginners, but it has to grow with the difficulty and complexity of the problems with which the student has to grapple. The ancient historians of the Church were by no means devoid of it ; indeed, we find it in a remarkable degree in the "Father of Church History," Eusebius. But it is sadly missing in most mediæval writers. In their time, the need of verification was not felt, its methods and means being equally wanting. Again reverence forbade too close a scrutiny of whatever was deemed sacred, while a ready faith and love of the marvelous welcomed the most fanciful accounts even of recent events.

Later on, with the diffusion of learning, the critical spirit reappeared, and through the sixteenth and seventeenth centuries it grew rapidly in consciousness of power and breadth of action. With the Benedictines and Bollandists, already referred to, it reached such a degree of excellence in their respective fields that modern critics have left their work substantially untouched. But the movement to which they gave so vigorous an impulse continued its course, and though too often unduly radical and unnecessarily destructive, it has led to results of which the present age is justly proud. Every point of importance in the past has been investigated in turn, and, as a consequence, all ancient history has been rewritten, the older works being superseded everywhere, in ecclesiastical as well as in secular history. Fleury, who, in the original French, and in its many translations and adaptations, had reigned supreme, almost to our day, is no longer an authority, and, notwithstanding the ease and charm of his style, has now ceased to find readers. Baronius, Tillemont, etc., hold their own, chiefly as abounding in documents. To documents original and authentic the modern historian invariably turns, embodying them in his narrative as far as the literary

canons will allow, or summarizing them with a constant reference to sources. Each quotation is verified, each conclusion tested, each judgment revised, with the result of modifying positions which had for centuries remained untouched, strengthening some, weakening or destroying others, or maintaining them only with many qualifications.

It is in these more thorough and truly scientific methods that the student of the day has to be trained. General rules of criticism are helpful, and they may be found in the *Introductio ad Historiam Ecclesiasticam criticè tractandam* of F de Smedt, S. J., or in his excellent little volume, entitled *Principes de la Critique Historique*. But criticism, let it be remembered, is an art, and no art can be learned by rules only. Principles have to be combined with practice. The student has to determine the trustworthiness of each book he takes up, basing his judgment on the reputation of the writer or on the particular features of the narrative, each form of test strengthening or qualifying the results reached by the others. For example, even though we had never heard of Froude or Darra's, a thoughtful reader cannot go far into one or the other without distrusting their guidance. As an introduction to a critical study of early documents, perhaps there can be nothing better than to take up one of the recent critical editions of the Apostolic Fathers, as given by Hefele or Funk, or still more thoroughly by Archbishop Lightfoot. In general, nothing helps more to appreciate what belongs to, or refers to, a period than a certain acquaintance with contemporary documents. It is like reading up what has happened in a country one has travelled through, or in which one has lived.

Once awakened, the critical faculty exerts itself instinctively, grows with each fresh exercise, and acquires in the true historian a marvellous delicacy of touch. He sees, often intuitively, what is spurious and what is genuine; he determines with accuracy the amount of credence to give to all manner of statements that come under his notice. His judgments often differ from those of the uninitiated, nor can he always fully justify them, but he feels them to be right.

Hence he may be quite sure of what seems to rest on slender evidence, because he sees it to fit in, by a sort of undesigned coincidence, with many other things unquestioned; on the other hand, he may be far from entertaining the common assurance regarding other things, because he knows that, though repeated by scores of historians, they ultimately rest on the testimony of a single writer whose means of information may have been very imperfect or whose accuracy there may be nothing to vouch for. In like manner, instead of accepting as of equal value the substance of an event and all its circumstances, he carefully discriminates between them, knowing that while the former may be beyond question, the latter are seldom more than probable, so common is it with those who would seem most reliable to contradict each other in matters of detail, and even for the same narrator to give accounts at different times of personal experiences which it is impossible entirely to reconcile. It is on record that the writer who undertook to give a full and faithful narrative of the battle of Waterloo, all drawn from the letters and recollections of men who shared in it, only succeeded in bringing together a mass of evidence utterly self-contradictory as well as opposed to the accredited accounts of that great event. The abundance of documents often only adds to the perplexity of the writer, and we can well understand the temptation to which one confesses, after an experience of the kind, of abandoning altogether the study of history, and betaking himself to fiction.

To sum up: historical criticism implies judgment, perspicacity, insight, a gift for sifting evidence, for weighing testimonies; a certain literary sense enabling to discern what documents are genuine and what spurious, what is primitive in them, and what a later addition; a quickness to see what is likely or unlikely in a given time or place, what narratives are trustworthy or the opposite, what is real and what fanciful in the connection established between facts and the conclusions drawn from them. It is the common sense, the tact, inborn and cultivated, with which a man separates historical error from truth, builds up the latter on solid foundations,

and follows with a keen eye and equitable appreciation, at its every stage, the historical work done by others. Rare in former times, it has become a not uncommon gift in our day, owing to the wide diffusion of historical studies, and the special direction they have taken. Reviews of historical works, as found in our periodicals, often exhibit it in a high degree.

II.

LOVE OF TRUTH.

"It is the law of history," says Cicero, "to speak the whole truth and nothing but the truth, without favor or grudge." *Quis nescit primam esse historiae legem ne quid falsi dicere audeat; deinde ne quid veri non audeat; ne qua suspicio gratiae sit in scribendo, ne qua simultatis?* It is truth that distinguishes history from fiction. Whoever writes history claims to speak the truth, and whoever studies it does so with the expectation, and generally for the purpose, of finding the truth.

Yet it may be safely said that there is no manner of inquiry in which truth is so liable to be disregarded or missed, none in which so many things conspire to mislead the inquirer. Wrong standards, ignorance, passion, prejudice, likings, dislikes, all tend to pervert men's judgments and blind them to the most obvious features, sometimes to the reality of the most unquestionable facts. Extending to persons and things of the past the same feelings of sympathy or antipathy as to what surrounds us, we are all exposed to view them in the same way, exaggerating, consciously or unconsciously, the qualities of those we like and the faults of those we dislike, or, conversely, hiding from others and from ourselves the faults of the former and the virtues of the latter. Nothing short of constant watchfulness and a firm resolve to be fair to all can preserve the reader or writer from this manner of evil. Church History begets it more easily and entertains it more steadily than secular history, for this reason that the latter, while awakening our interest in a high degree, in most cases leaves the judgment unbiased, whereas our sym-

pathies are aroused by almost everything in Ecclesiastical history, the good name, the honor of the Church being more or less directly associated with all the events in which they had a share, as well as with the lives and actions of her children.

How, then, should the student of history steer an even course and handle facts so as to avoid all reproach of unfairness?

1. His greatest peril is in dealing with historical characters with which he is out of sympathy. His duties in their regard are substantially the same as if they were his contemporaries.

Here is a man against whom he has a personal grievance, or whose action he considers mischievous or morally wrong. Let him denounce the evil, by all means, if thereby he can stay it; let him counteract the harmful influence by showing the unworthiness of the agent; let him ventilate his own grievance in view of obtaining redress. But he may not recklessly assail the character of his opponent; he should not strive to injure him by false imputations. Deliberate calumny is always a great wrong. Neither should he take up at random and repeat without scruple the evil reports which have reached him, simply because they are effective, for this is only thinly-veiled slander. It is no excuse to say that he only repeats what he heard. He has no right to propagate what is hurtful to his fellow-man without at least making sure of its being true. Neither may he, without dishonesty, so manipulate facts true in themselves, as to produce on the public an incorrect and unfavorable impression of his opponent.

Now, all this is substantially true of the historian: for, although those he speaks of are no longer sensible to what is said of them, yet theologians hold that, in a true sense, they have still a right to their character, and the family to which they belong, their friends and admirers, properly resent any unjust imputation on them.

Sometimes, indeed, the one who deals with historical facts is not a judge, but an advocate. When formally or equiva-

lently acknowledged as such, his business is no longer to produce a correct impression of the facts or characters he has to describe, but to supply truthful elements which, combined with facts presented on the opposite side, will enable the reader to pronounce an equitable sentence.

2. This leads us to ask, in the second place, how far the student is bound to look for, or the historian to set forth, the unfavorable aspects of things.

And here the comparison already resorted to will again serve to guide us. We are certainly not more bound to aim at knowing the whole truth in the past than in the present. Now, what is it we look at or look for around us? Are we concerned to know all about the men we meet, or about current events? By no means. We want to know what is useful, what helps us on; what pleases, charms, rejoices, encourages us; what brings inspiration; what tends to make us happier or better. The rest is worthless, except as a lesson or as a warning. Let police, judges and juries, let moralists look into the darker aspects of society and the misdeeds of individuals: we feel it to be no business of ours, unless in regard to those whose faults it is our duty to correct, or whose moral worth determines the character of our relations with them.

In like manner, those interested in history ordinarily want to know of the past only what is profitable, what teaches, what charms, what inspires. They do not feel bound to see their heroes under every aspect, or to sound events to their very depths and measure them in all their bearings. Even the historian who ministers to their tastes does not feel himself called upon to do it. He draws pictures; but, like all painters, he idealizes—that is, he drops what is meaningless, and sets aside or subdues the features of the period or of the personage which would mar their beauty. And the result is clearer, more serviceable, easier to conceive and to retain, than if he had undertaken to say everything. In this way, too, historians may, with equal sincerity and a knowledge of the same facts, present two portraits of the same personage, two descriptions of the same period, utterly unlike one another, or having very little in common. An admirer of

the Middle Ages will dwell with delight on the faith, the courage, the chivalry, the lofty ideals of the period, while referring but briefly to its dark sides. A detractor, on the contrary, will pass over its brighter aspects in silence, or dispose of them in half a dozen lines, but he will devote as many pages to a description of the ignorance, the superstitions, the coarseness, the cruelty and all the vices of the same epoch. In most characters there is, in ever-varying proportions, a combination of good and evil—enough evil, apparent or real, to darken the brightest figures,—enough of what is loveable to render attractive, when seen alone, the very worst characters. It is in this way that, without any necessary departure from literal truth, such men as Luthier, Calvin, John Knox, Huss, Wyckliffe have been made popular. It was only necessary to emphasize their qualities and to hide their faults.

History written thus is, to say the least, misleading. But can it be written otherwise without losing much of its interest? A historian can hardly do justice to his subject unless he be in some measure in sympathy with it, and, if so, can he be impartial? And if impartial, is not his work liable to be cold and dreary? Those who are one-sided and extreme may prove most useful to whoever wants to get at the truth. They supply the best that can be said in favor of their respective positions, and thereby dispense with further inquiry in that direction, while their admissions on the opposite side may be considered as proven, for otherwise they would not have been made. In other words, they are like advocates before a court of justice, helping, by their very extremeness, judge and jury to reach an equitable decision.

Finally, to know all that can be known on some subjects may not be good for everybody. There may be minds too weak to bear it, or too ill-equipped in the facts and principles which are its necessary counterpoise, or too excitable to see it and to hold it in its true proportions. It is due to such to accommodate things to their capacity, and, without any departure from truth, to set before them only what may be profitable. Truth is the abstract law of history; but when

written for those referred to, judgment and discretion are the law of the historian. It is the principle unhesitatingly followed by those who write secular histories or biographies for the multitude; there is no reason why it should not be extended to narratives of a religious character.

What is thus supplied to the young, to the ignorant, or to the half-educated, is historical, but it hardly can be called history, for history, as Bacon says, is like a true friend—it neither flatters nor dissembles. This latter is, of course, the only admissible conception of History as a science; it is, furthermore, that to which the modern mind turns in preference to any other. To find ideals, most people nowadays are perfectly satisfied to turn to poetry or fiction. What they look for in History is the real. They want to know the truth unadulterated, unattenuated,—the whole truth, so far as it can be known, even though it prove disappointing. In this greater knowledge, and in the more equitable judgments that follow upon it, they find a keener and healthier enjoyment than in cherishing delusions born of ignorance. Even the partisan soon discovers that, in the interests of his position, not less than of truth, he has to get at the strong points of his opponents, and, consequently, study questions all round. Least of all should the clerical student persistently close his eyes to unpleasant facts. They bear with them lessons most salutary, though unwelcome. Neither should he, for polemical purposes, unfairly question or minimize them when objected by others. To do so would show that he distrusts his cause, or confesses his inability to defend it honestly. Transparent candor is the best and most appropriate defense of truth, and in the end, like honesty, it proves the best of policy. Consequently there is nothing he should have more at heart than to be fair to his opponents, and, comparing all sides of a question, to do justice to all. In view of this he has to remember that the writers he has chosen for his guides, while professing to follow the maxim of Quintilian: *Historia scribitur ad narrandum non ad probandum*, in reality are often concerned, perhaps unconsciously, to substantiate a view or to prove a system, to write up or to

write down somebody or something, and that, therefore, if he would know the whole truth, the only practical way to reach it is to hear both sides: *Audi et alteram partem*.

III.

IMAGINATION AND MEMORY.

If the object of the student of history were only to collect facts and testimonies, industry alone would be necessary, with that amount of accuracy which is secured by the exercise of the critical faculty. But history is not a mere register of documents or a dry summary of events. It is a living image of the past ; not a hazy semblance, not a bare outline, but a full and true likeness of detail, with that graphic representation of the surroundings which adds so much to the interest of facts, and is often necessary to a proper appreciation of their meaning. To construct such a picture out of data often fragmentary and incoherent is the work of the imagination. But to trace it accurately requires knowledge besides, a knowledge of the people and of the period. It is because this knowledge was missing in mediæval writers and in modern historians up to a recent period, that their descriptions are so unreal. Just as the older painters were wont to array their figures, Greek, Roman, Jewish and barbarian alike, in the same conventional drapery, or in the common dress of their contemporaries, so the writers we refer to, whenever they attempt to improve on their materials, depict events of all kinds, sacred and secular, as if they had occurred in their own time.

Fleury was one of the first to attempt another and truer method. There is much "local color" in his Ecclesiastical History, and his little volume, *Moeurs des Israelites et des Chrétiens*, is a wonderful attempt to reconstruct the daily life of the ancient Jews and the early Christians. But it is not so much to him as to secular writers that the new school, "the picturesque school," as it is called, owes its success. Walter Scott, in his historical romances, led the way in England ; the

French historical school of Thierry, Guizot, Michelet, etc., made it popular all over Europe. For the last forty years an incalculable amount of labor has been expended in unearthing the minutest details of the past, and in reconstructing extinct forms of civilization, with the result that we may now know the habits and life of the Egyptians, the Greeks and the Romans, thousands of years back, as well as we know those of the last century, and that the historian can watch the events and describe the characters of remote periods amid their true surroundings just as if they were happening in his own time.

It is easy to see of what special value such work is to the student of Church History, antiquity having for him a meaning, doctrinal and practical, it can have for nobody else. Hence we find that our modern works on ecclesiastical history, great or small, aim at supplying him with all manner of particulars on the ideas, habits, institutions of each period. All these his constructive imagination enables him to build into series of pictures, to place each object in its proper setting and to see its characters as they lived and moved.

But to have looked into and understood the past would be of little avail if what has been thus seen is not remembered; hence the necessity for the student of history of a good memory. Memory, of course, has a considerable share in all our knowledge, for to know is mostly to remember. But in history its share is greatest, the very substance of the science being held by that faculty. Hence Bacon, in dividing human knowledge according to our faculties, assigns History to Memory, Philosophy to Reason and Poetry to Imagination. It is only natural, therefore, that we should find great historians, such as Gibbon and Macaulay, gifted with a prodigious memory of details, whereas the ablest minds devoid of that faculty in any noticeable measure are incapable of handling historical subjects.

Memory varies extremely in its action as well as in the objects it grasps and retains. There is the ready memory, the retentive memory, the accurate memory. There is the mem-

ory of words, of thoughts, of things—the memory of leading features, or of multiplied, minute details. What the student of history needs most is a memory retentive and accurate, storing up and holding in readiness facts, dates, particulars, judgments and appreciations, his own and those of others. Such a memory is chiefly a gift of nature, but in every degree, from the highest to the humblest, it is susceptible of improvement, and this should be no small comfort to those who are tempted to relinquish the study of history because of their inability to retain what they have learnt. The truth is that nobody can remember more than a fraction of what he had once mastered, and as regards history in particular, while nobody can hope to remember all its details, there is nobody who may not remember much of what is worth retaining. To some the artificial or mnemonic methods of culture are beneficial; the natural methods are accessible and helpful to all. Thus concentration of thought on any object impresses it on the memory, and, in general, the clearer, the more vivid, the more frequently-repeated impressions are, the surer they are to be remembered. Again we remember things unfamiliar by connecting them with what we know. The logical ordering of thoughts or of facts is a great help to many, and even those who cannot remember details may always know where to find them and, in the meantime, have a very distinct and definite impression of the conclusion they have gathered from them, which is, after all, the chief benefit of the study.

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THE PONTIFICAL DECLARATION OF THE INVALIDITY OF ANGLICAN ORDINATIONS.

Continuation.

XIX.

TO the facts which we have previously mentioned to prove, against the assumption of Anglican apologists, old and new, that the interpretation of the acta of Julius III and Paul IV, as given by Leo XIII, is correct, may be added another.

During the reign of Mary, and from the day on which the Bull of Paul IV (September 22, 1555) was published in England by the Cardinal Legate, the custom began, and has been, since then, constantly observed, not only in England, but also in France, the United States of America, and even in Rome, in short, everywhere, of *reordaining absolutely and entirely*¹ without affixing any condition, and just as in the case of simple *laymen*, those Anglican bishops and ministers who, returning to the fold of the Church, desired to be consecrated to the service of her altars.

The ancient Episcopal records, lately examined in England, present *fourteen* distinct instances of this fact, eight of which took place in the diocese of London. The statement is invariably concerning ecclesiastics who had been ordained according to the *Ritual of Edward*; and of these it is distinctly recorded from 1555 to 1558, that they *received anew and entirely the same orders*.² Dr. Brown, the Anglican Bishop of Stepney, quite recently confirmed the fact and commented on it in a letter published by the *London Times*, in its issue of May 1, 1896.

After the death of Cardinal Pole³ and the destruction of the

1 *de novo et ex integro.*

2 *De novo ex integro eosdem ordines susceperunt.*

3 November 18, 1558, sixteen hours after that of Queen Mary.

Catholic Hierarchy¹ in England by Elizabeth, the converts were constrained to seek refuge in other countries, in order to escape the religious persecution which was then cruelly and incessantly carried on in their country. We find them in France, Flanders, at Rome, and elsewhere. Canon Estcourt, in the work to which we have repeatedly referred,² speaking of Englishmen who sought refuge in France, gives a detailed list of Anglican ministers who, on becoming converts to Catholicism, had been *newly and unconditionally ordained* during the years 1575, 1577, 1578, 1579, 1580, 1581, 1601, etc. Similar proofs can be deduced from various documents in the Archives of the S. Office, and in those of the English College at Rome. From one of these documents, dated 1686, we learn that there existed in Scotland also a custom "of receiving and treating the Scotch bishops and priests, who returned to the Catholic faith, as though they were *simple laymen*."³

Thus we find conclusive historical evidence to disprove the assumption of those Anglican writers who have recently maintained that the custom of unconditionally reordaining converts had its origin, not in the Pontifical Acts of 1553-55, but in 1704, or some time during the first half of the eighteenth century.⁴ No doubt it is to this erroneous notion that

1 The last two Catholic Bishops, Thomas Watson of Lincoln, and Thomas Goldwell of St Asaph, died, the first in the prison of the Castle of Wisbeach in September, 1584, the second at Rome in April, 1585. Cf. MAZIERE BRADY, *Annals of the Catholic Hierarchy*, Rome, 1877, p. 37.

2 *The Question of Anglican Ordinations Discussed*, London, 1873.

3 From a *Letter of Mgr. Francis Genetti to Mgr. Casoni, Assessor of the S. Office*, in the Archives of said Congregation.

4 It is noteworthy that those who maintain that the origin of the custom according to which Anglican clergyman were reordained after being admitted to the Catholic Church, dates from a supposed decree of the Holy Office of 1704, did not perceive that the text of that decree itself, as published by them, confutes their assertion. In the text which *Gasparri* gives us (*De la vateur des Ordinations Anglicanes*, Paris, 1895, pp. 16-18) under the title "Here is the entire text of the Decree," we read: "*It has always been the constant custom in England that, if any of the heretical ministers*

the Pontiff refers when, in his Bull, he says : "The authority of Julius III and of Paul IV, which we have quoted, *clearly shows the origin of that practice* which has been observed without interruption for more than three centuries, namely, that Ordinations conferred according to the Edwardine rite should be considered null and void. This practice is fully proved by the *numerous cases* of unconditional re-ordination according to the Catholic rite *even in Rome.*"¹

XX

But if the year 1704 does not mark the beginning of the above mentioned practice, it certainly marks the beginning of a new series of pontifical documents in which the practice of the Holy See is solemnly confirmed and declared obligatory.

In that year the Sacred Congregation of the Holy Office was questioned as to the validity of the Orders received by a certain John Clement Gordon, Protestant Bishop of Glasgow, in Scotland, who, having been converted to the Catholic Church, desired to embrace the ecclesiastical state. It must be remembered that Gordon had been promoted to Orders, not according to the Edwardine *Ordinal* as it was in 1550, and as it was examined by Julius III and by Paul IV, but according to the Edwardine *Ordinal* in its modified form of 1662.² From the *authentic Acts* of said Congregation it appears that

return to the bosom of the Church, he is to be considered a *secular*. Hence, if he be married, let him remain in that condition ; if he be unmarried and desire to enter the ecclesiastical state, *let him be ordained according to the manner of other Catholics*, or, if he prefer, let him take a wife."

1 "Auctoritates, quas excitavimus Iulii III et Pauli IV, *aperte ostendunt initia eius disciplinae* quae tenore constanti, iam tribus amplius saeculis, custodita est, ut ordinationes, ritu Eduardino, haberentur infectae et nullae ; cui disciplinae amplissime suffragantur *testimonia multa* earumdem ordinationum, quae in hoc *etiam* Urbe, saepius absoluteque iteratae sunt ritu catholico."

2 Of this modification we have already spoken. See paragraph VIII.

the above question had been proposed to the Consultors March 10, 1704. Two weeks afterwards the examiners gave their answer: "That the said John Clement Gordon should be *ordained ex integro*. On March 26th following," the Cardinals decreed that the enclosed writings be transmitted by the same Cardinals."¹ What was the tenor of the *inclosed writings* will be manifest from the Decree which we give in full. It appears, futhermore, that the question was thoroughly discussed and studied during consecutive sessions which lasted *thirty-six* days, in which both the Consultors and the Cardinal Inquisitors General took part. The *genuine* text of this Decree, now published in its entirety for the first time, is as follows:

"Thursday, April 17, 1704, in the usual Congregation of the Holy Roman and Universal Inquisition held in the Palace of St. Peter, in the presence of the Most Holy Lord Clement XI Pope.

"The petition of John Clement Gordon, an Anglican Bishop, converted to the Catholic faith, having been brought before us, and certain writings and opinions collected from other sources referring to a similar case (concerning which case, however, no final decision had been arrived at or given), in which petition he asked, with the concurrence of the Consultors, that—although he had obtained episcopal consecration from Bishops of the Anglican Sect, and according to the customary rite of the pseudo-Bishops—the faculty be granted him to receive priesthood according to the Catholic rite, since his consecration to the episcopacy was null, both on account of the defect of the legitimate succession of Bishops in England and Scotland who consecrated him, and also on account of other reasons which render such consecration void.

"His Holiness, having received the opinions of the Cardinals, decreed that John Clement Gordon be ordained *ex*

1 "Emi dixerunt quod inclusae scripturae mittantur per manus eorumdem Emorum."

integral and absolutely to all Orders and in particular to the priesthood, and that in case he had not been confirmed, he should first receive the Sacrament of Confirmation.”¹

Here we have not simply a decree of the Holy Office, afterwards confirmed by the Supreme Pontiff, as some engaged in the late controversy would have it,² but we have in truth a decree emanating from the Pontiff himself—*SSmus decrevit*.

The *scripturae et iura alias collecta pro simili casu* to which allusion is made in the document, are the opinions and acts of the same Congregation in a case proposed to it July 24, 1684, by the Bishop of Fano, Nuncio Apostolic in Paris. The case had reference to “A young man, a Calvinist, having gone from France to England, was, according to the custom of that sect, ordained deacon, and afterwards priest, by the pseudo-Bishop of London. The young man having returned to France, and embraced the Catholic religion, wished to marry.” The question proposed was whether the Orders received by him were valid, and for that reason constituted an impediment to matrimony.

Concerning this case the Holy Father writes thus in his

1 “Feria V diei 17 Aprilis, 1704, in solita Congregatione S. R. et Universalis Inquisitionis habita in Palatio S. Petri, coram SSmo. Dno. Nro. Clemente Papa XI.

“Delata instantia Ioannis Clementis Gordon Episcopi anglicani, ad Catholicam fidem conversi, et quibusdam scripturis seu iuribus alias collectis pro simili casu, quamvis olim non fuerit decisis, vel saltem hac de re nihil fuerit decretum, cum Voto DD. Consultorum, qua petebat, ut non obstante consecratione Episcopali obtenta ab Episcopis Sectae Anglicanae, et ritu solito illius pseudo-episcoporum sibi concederetur facultas transeundi ad ordinem Presbyteratus ritu Catholico suscipiendum, cum sua consecratio ad Episcopatum nulla sit, tum propter deficientiam legitimae successionis Episcoporum in Anglia et Scotia, qui illum consecraverunt, tum propter alia motiva, quibus nulla redditur dicta illius consecratio.

“SSmus auditis votis Emorum Cardinalium, decrevit quod Ioannes Clemens Gordon, ex integro et absolute ordinetur ad omnes ordines et praecipue presbyteratus, et quatenus non fuerit confirmatus, prius Sacramentum Confirmationis suscipiat.”

2 GASPARRI, *Ibid.* page 16.

Bull: After a searching investigation,¹ the several Consultors gave their answers—or, as they call it, their *vota*—in writing, and the remaining examiners unanimously agreed with their conclusion, pronouncing *for the invalidity of the Ordination*;² nevertheless, *for reasons of opportuneness*, the Cardinals deemed it well to answer by a *Dilata*, (viz: not to formulate the conclusion at the moment).³ If, therefore, in this case there was no final decision, it was not because the Cardinals, Judges in the “Suprema,” doubted the justice of the resolution given by the Consultors, but for a reason wholly founded on external circumstances. The *Acta* of that time and especially the *Answer* of the Cardinal, who was the *Relator*, vouch for this.⁴

• From the circumstance that *the same Acts were repeatedly followed out and examined*,⁵ we may safely judge upon what motives the Decree of Clement XI was based. And we must here insist that the legend concerning the consecration of

1 At that time also a special commission had been appointed. Mgr. Genetti, who was a member of it, writes as follows to the Holy Office: April 15, 1704: “The question being of very great importance, and one of those which frequently come up for practical discussion, various meetings were held at which Mgr. Leyborn presided, and which seven or eight of the most learned theologians of the clergy of England attended; among them was Mr. Gifford, afterwards Bishop and Vicar Apostolic, Mr. Bettan, at present preceptor of the King of England, and other doctors of the Sorbonne and of Douai, all of them very learned men.”

2 The literal text of the resolution of the Consultors reads as follows: “Feria II die 13 Augusti, 1685. DD. CC. mature discussio Dubio unanimi voto responderunt *pro invaliditate praedictae ordinationis*. An autem expediat ad hanc declarationem in praesenti casu devenire EE. PP. oraculo reliquerunt.

3 Post accuratam rei investigationem, Consultores non pauci responsa sua, quae appellant vota, descripto ediderunt, ceterique cum eis in unam conspirarunt sententiam *pro invaliditate ordinationis*: tantum quidem, *ratione habita opportunitatis*; placuit Cardinalibus respondere, *Dilata*.

4 In 1684 and 1685 England was much agitated over the religious question, and the Cardinals, agreeing with the *Relator*, prudently decided to abstain at the time from an act which might have embarrassed King James II, who was then trying to restore to its former condition the Catholic religion within his kingdom.

5 *Eadem acta repetita et ponderata sunt.*

Parker¹ played no part whatever in determining the action of the Pontiff. In fact, it is repeatedly asserted in the records of 1684, 1686 and 1704, that "in a matter so grave, it would be impossible to base a resolution of such consequence on a fact contradicted by Catholics and Protestants;" that "a just decision should not be arrived at by accepting a statement concerning Parker, which depended on a much-entangled story; . . . but that it should rest safely on the defect of intention, and of the words used by the Anglican heretics in the Order of the priesthood;" that "the principal subject of the discussion was *the examination of the Edwardine form*, which was in force for more than one hundred years, and of the same form, somewhat changed under Charles II in 1662;" that this examination was made with due regard to the forms of the Orientals, and that for this reason "the formulas of the orations of the Armenians, of the Maronites, of the Syrians, of the Jacobites and of the Nestorians, both Catholic and heretics, were then translated and studied;" that particularly in 1704, "by two or three *answers* it was again *demonstrated* that those ordinations were null, *especially* on account of the insufficiency of the form." Whence, it appears, as the Holy Father justly remarks, that, although this Anglican Bishop Gordon in his *Pro-memoria*² enumerates, among the reasons for the nullity of his consecration, the legend of Parker, nevertheless, *in the giving of the decision this reason was altogether set aside, as documents of incontestable authority prove*, NOR WAS ANY WEIGHT WHATEVER ATTACHED TO ANY OTHER REASON THAN THAT OF THE DEFECT OF FORM AND

1 See Paragraph IX.

2 The text of this *Pro memoria* is the same as that which is given erroneously by MGR. GASPARRI (op. cit. pp. 16-18) as the genuine text of the Pontifical *Decree* of April 17, 1704! Relying upon this false supposition, he writes; "Parmi les raisons invoquées en faveur de la nullité dans le *décret* (sic) du 17 Avril, 1704, la *principale* est la fameuse histoire de 'Nag's Head.' racontée même avec des variantes et d'autres erreurs manifestes . . . Or cette légende, aujourd'hui abandonnée, *enlève toute autorité à la décision* (?!) *ou au moins la rend douteuse.*" The same error, with the same deductions has been repeated time and again in the *Revue Anglo Romaine* and by three other French writers.

INTENTION.¹ And if in the exposition of the case, as given in the genuine text of the Decree, express mention is made of the defect of the *legimitate succession of Bishops*, that defect has reference to the invalidity of the form; for precisely on this account was there a defect of Bishops and consequently also of episcopal succession, as Paul IV had already decided,² and as was explicitly stated in the "Relation" which preceded the Decree.

From the same *Acta*, concerning the two cases examined by the Holy Office in 1684-1686 and in 1704,³ it is likewise apparent that if the question of the handing of the instruments (*traditio instrumentorum*) was touched upon, which does not take place in the Anglican *Ordinal*, it was done not to prove an essential defect, but only to show "that if this was wanting, the determination of the words used in the form was absolutely wanting, and that the designation of the *power* which was to be conferred was wanting also." For the rest, is there any serious theologian who does not know that the Congregation of the Holy Office,⁴ even at that time, did not consider this defect as a positive argument of nullity, and, therefore, as the Holy Father says in his Bull: "that in such a case, according to the established custom, the Bishop was simply directed to repeat the Ordination *conditionally*."⁵

Lastly, it must be observed that, although the Decree of Clement XI had reference to the particular case of Gordon, nevertheless it was published, not as though it applied exclusively to this case, but rather because of its general applica-

¹ *In sententia ferenda omnino seposita est ea causa ut documenta produnt integræ fidei, NEQUE ALIA RATIO EST REPUTATA NISI DEFECTUS FORMAE ET INTENTIONIS.*

² See Paragraph XVI.

³ The same may be said of the *Acta* in the six subsequent cases examined by the S. Congregation down to the case of 1874, proposed by the Archbishop of Westminster.

⁴ Cf. Arch. S. O. *De Ordinibus sacris* from 1603 to 1699.

⁵ "Tunc praescriptum de more erat ut ordinatio *sub conditione* instauratur.

tion as demonstrating that there existed in the case a *defect of form*, a reason which is equally applicable to all the Ordinations performed by the same rite. In one of the ancient documents of the Holy Office this is expressly noted: "The Supreme Pontiff pronounced judgment *directly* concerning the fact in a special case proposed to him, but *indirectly* concerning the general law of the invalidity of the Anglican Orders."¹ In conformity with this interpretation and authenticating it by its later *Acta*, the Sacred Congregation has constantly answered, in every similar case brought before it, by referring to the terms and application of the Decree of Clement XI.

The practice, therefore, of ordaining *from the beginning* and unconditionally² those who had been ordained according to the Anglican rite, has been constantly followed in the Church from 1555 to 1704, and from that time down to our day—that is, for about three centuries and a half. The thirty-four Pontiffs who have, during this time, occupied the See of Peter, could not have been, and were not, ignorant of the existence of this practice, and they not only tolerated it, but they formally approved and sanctioned it. From this may be deduced the following weighty theological argument as expressed by the Holy Father in his Bull: Since it has ever been a constant and established rule in the Church to deem it a sacrilege to repeat the Sacrament of Orders, it never could have come to pass that the Apostolic See should have silently acquiesced and tolerated such a custom. But not only did the Apostolic See tolerate this practice, but it approved and sanctioned the same as often as any particular case arose which called for its judicial decision in the matter."

Such is the *extrinsic* argument against the validity of the Anglican Ordinations. But this, as we have already noted

1 "Summus Pontifex pronuntiavit iudicium *directe* quidem de facto in casu speciali proposito, *indirecte* vero de iure generali invaliditatis Ordinum Anglicanorum."

2 *Ex integro* et absolute.

in our answer to Lord Halifax, is neither the only nor the principal argument on which Leo XIII has founded his decision. There is another argument, which is *intrinsic*.

(*To be continued.*)

THE CHAPTER "DE FIDE CATHOLICA" IN THE THIRD PLENARY
COUNCIL OF BALTIMORE.

Acta et Decreta. Tit. I, cap. unicum, pp. 4-7.

I.

TO the practical American mind it may appear strange—or at least superfluous—that the disciplinary code which governs the Church of the United States should be introduced by a treatise, however succinct, on the subject of the "Catholic Faith."

The essential utility of the tract lies in this, that it embodies a clear definition of the foundation upon which rests, not only the spirit of the ecclesiastical legislation, but also the authority which claims loyal obedience to all its enactments. For a like reason, the Code of Justinian, as well as the different collections of Decretals made by Gregory IX, Boniface VIII, and Clement V, begin their acts with a chapter *De summa Trinitate et Fide Catholica*. It is from the unequivocal acceptance of the principle that God reveals Himself to man through the Church, and that the Divine Spirit promised by Christ for its guidance is manifest not only in the preservation of pure doctrine, but in the choice of means by which the Christian community is governed, it is without doubt from the complete recognition of this principle that the wondrous vitality of the Church derives its

efficacy. This efficacy is shown in the perfect uniformity of doctrine and policy, the ready obedience, the unflagging courage and the heroic self-abnegation which characterize Catholic organization and work, qualities which act like the salt of the sea for the preservation of life despite the numerous noxious influences from without and within.

Every American Catholic who claims recognition from the Church and participation as such in her spiritual benefits, accepts her as the sole, direct and legitimate exponent (*sive sollemni judicio, sive ordinario et universali magisterio*) of divine revelation. He accepts, therefore, all the fundamental teachings of the Church regarding the Creation, the Fall, Redemption and the economy of Revelation, written and unwritten, the necessity of infallible Faith and its superior claim to fallible reason. He recognizes in the Church itself the only historical institution which verifies the formal declaration of Christ that He would found a tribunal on earth which should take His place, visibly, for carrying on the work of Redemption, by communicating His teachings and graces to future generations, through an ever-living evangelization and just interpretation.

Accordingly, the consistent Catholic professes his adherence, inwardly and externally, to the exposition of the *divine teaching* and the direction of *religious discipline* as it comes from the lips of the Supreme Pontiff, the legitimate successor of the Prince of the Apostles, to whom the safe-guarding of faith and morals was committed by Christ, in the most emphatic manner, until the end of time. And since faith and morals can be safe-guarded only by the proper exercise of discipline, it follows that with the consent to doctrine and justice we must join a loyal obedience to whatever the Chief Pastor commands or wills, either directly expressed or made known through the official organs of the hierarchical order. Nor is this loyalty limited to the fulfillment of positive and expressed commands and directions from the authority of the Holy See, or the Ordinary, so far as he represents that authority. The Chief of the Church possesses, even as did the Chief of the Apostles, special prerogatives of light and

power, which give to his enactments an exceptional wisdom and weight. Hence the Fathers of the Council make a distinct profession of their adherence to the mind of the Pontiff who presently *governs* the Church. They formally and emphatically repudiate the several errors in doctrine and morals which the Supreme Pontiff has branded in his Encyclical Letters as notable dangers to the Christian faith and life of our days—such as the errors of socialism, of supreme civil dominion, of divorce, and the like.

II.

Among the last-mentioned errors there are some which have made their disturbing influence felt within the Church, in constantly-varying forms, ever since Christianity put in force its methods for their extermination. Conquered in one shape they hid for a time—the times of open persecution against the Church—to reappear under a different guise whenever the sign of Christ showed itself triumphant, and its followers seemed to prosper. These errors are aptly characterized by the Fathers of the previous (the Second) Plenary Council as *errores serpentes*, creeping errors which, serpent-like, insinuate themselves in the minds of the unwary, and alienate them from the true faith and the law of obedience to divinely-constituted authority. The Council sets down these dangers in their several forms. There are, first of all, the efforts of sectarianism to allure the poor by the offer of material aid or preferment, and the rich by the attractions of social recognition and position. There are the men within the fold, who, hiding their restlessness and ambition under the pretext of zeal and piety, go about to gather followers, sowing party spirit and creating dissensions. There are those, who, seeking to avoid the severity of the Gospel Law which imposes self-abnegation and toil, would fain accommodate the precepts of God to the demands of animal nature ; and to justify their own weakness, they pretend that it is in conformity with the decrees of Providence—“*voluptatum amatores magis quam Dei ; habentes speciem quidem pietatis,*

virtutem autem ejus abnegantes. Et hos devita." And in proportion as the worship of the senses and the indulgence of human weakness corrupts the intellect, wisdom departs from the souls of those who come under the influence of false teachers, and they gradually lose all sense of personal responsibility. Hence arise the manifold intellectual schemes intended to serve as substitutes for the religion of Christ. Men cultivate not only indifferentism, which leads them to infidelity, but they give themselves to the vagaries of transcendentalism or of pantheism, speculations which feed their vanity, for they engage the mind by opening up an endless labyrinth of hypotheses without ever admitting a serious conclusion. Others again, feeling the void in their hearts and convinced of the immortal nature of the life within them, turn for a solution of the riddle to the deceptive practices of magnetism, or search for a response to their need in the dangerous hallucinations of spiritism.

To all these forms of error the Fathers of the Second Plenary Council¹ pointed in explicit words, bidding pastors to watch, and not only to warn the faithful against them, but to supply the saving answers which Revelation and Christ's Redemption have given to us in the Catholic Church.

That was twenty years ago. Since then, even before the succeeding Third Council, the serpent had begun to shed its vari-colored skin. Sectarianism, daily losing more and more of its positive character, has given way to indifferentism among the intelligent masses. This is outside of the Church. Within it, by a similar process, a considerable section of nominal Catholics has been and is losing that strong, positive faith which rests upon the essential basis of dogma, and for which the Irish people, who make up the bulk of our Catholic nationality, of all others have been so remarkable in the past. Where this weakening of a positive religious basis has challenged criticism, there attempts have been made to justify it by two pretences—the progress of intellectual cul-

1 Tit. I, n. 25-41.

ture, which is antagonistic to blind faith and dogma ; and—the love of freedom, which is the paramount virtue of the American people.

Both causes have, as has just been said, exerted their strong influence outside and within the Catholic Church to lessen respect for positive or dogmatic faith ; and the two streams, of Protestantism and indifferent Catholicism, have gradually converged until they have met in *American religious liberalism*.

III.

Religious liberalism of the national type is the enemy which confronts the Church in America, as it has confronted and harassed the Church within the last century in Jansenism, Gallicanism, Febronianism and Josephinism. These were in reality Protestant onslaughts under the mask of Catholic orthodoxy, appealing to the State against ecclesiastical autocracy. By their side another form of liberalism was doing battle against the Church. It was the rationalizing element in the hierarchy, which, with men like Dr. Trautson, Archbishop of Vienna, began its destructive work by inveighing against the scholastic method in our theological seminaries, and by advocating the substitution in its place of the "new science." A third enemy which entered the field to undermine the positive teaching of the Church was the liberal Catholicism represented by the gifted De Lamennais. He had, indeed, no sympathy with Protestantism or any of its doctrinal forms ; he realized the danger arising from the false progress of the rationalizing school ; yet he aided both in their destructive work, and his captious zeal was capable, for a time at least, to lead astray some of the noblest minds of France. His ideal was not the freedom that sets aside dogma only to give place to private judgment, nor that freedom which advocates the unlimited right of philosophical speculation ; he wanted freedom simply from traditional methods, freedom from "ultramontane" control, a "free church in a free state," and separation of both in principle as well as in fact. Deluded De Lamennais ! his

end—despair of the power of truth to do him justice, and unshriven infidelity, prove the sad efficacy of the cause which he for years so ardently defended. His impress has remained in the schools of France perhaps to this day, at least we all know how much of it leavened the views of otherwise great men like Montelambert, de Broglie, de Falloux and Dupanloup, not to speak of the contagion it spread into Belgium, on the one side, and Italy (Ventura, Gioberti, etc.) on the other.

A like triple cord of religious liberalism is visibly, though gradually, winding itself about the Church in America. Zealots of the most opposite aims aid each other unwittingly in humiliating the Spouse of Christ and tying her to the yoke of State worship. It is an idle task to prophesy to the children who pipe and dance, but the student of history may perchance recognize the symptoms of an old disease stealing upon us—an intermittent fever, the spells of unrest and the sure decay, albeit the hectic flush, the large, moist eye, and the hopeful promises of strength when the warmth of the spring returns, make the body seem for the moment fair.

Or are there no such symptoms in our Catholic public life? Is there no danger that the needless flaunting of the American flag in our schools and even sanctuaries may beget a false nationalism at the expense of respect for religion? Can we indeed become true and loyal to our Government more by honoring the images of George and Martha Washington than by inculcating respect for Christ and His holy Mother? Who has the right to put this thralldom on our sacred convictions, or to persuade us that it need be? It has been said that Catholic soldiers fought with marked valor in the war for American Independence; that our priests and religious won glorious victory in aiding the wounded and dying. They were Irish, they were French, they were German, and their readiness to defend the glory of their adopted flag had not been drilled into them by demands to make sacrifice of their religious usages.

There is, if we mistake not, an effort being made of nationalizing the Church by robbing its children of the

Catholic feeling and the *Catholic* instinct, which qualities have never been a detriment to the development of most ardent patriotism and civic loyalty.

A second symptom of false liberalism is found in the impatience with which we look upon the tried ways of attaining *true* knowledge. Science, which pits its hypotheses against facts of faith, and challenges proofs from the Church, where it is bound rather to give them in support of its assumptions, has such a potent charm for the inquisitive mind of our weakly erudite generation that we fancy wisdom can but be found in laboratories, and that a well-equipped department of physical science is of far greater importance than the discipline of the mind, which weighs reasons and searches for causes. The subject has many branches, but this is not the place to dwell on details.

A third symptom of liberalism is recognizable in the growth everywhere of disrespect for authority, both in matters of doctrine and discipline. Perhaps one of the most noteworthy features in connection with this fact is the attitude, in many cases, of those who represent authority. The leaders constituted by God possess an independent right which, if conscientiously and prudently used, can operate only for the good of their charge; yet leaders in the Church are found appealing to the masses and the popular prejudices of those who are supposed to need correction and direction. Whatever view we may take of the principle of a government by the people, it must still be maintained that all authority comes from God; and this *a fortiori* in the Church, where the form of authority, once identified with its elected representative, is in no wise dependent on the will or favor of its subjects. It is this constant appeal to the judgment of the American people which, however flattering to our national self-love, is at the same time wholly inconsistent with the divine plan of governing the Church; it is such appeals without necessity which in reality weaken the basis of authority.

The fourth and final signal of danger to all true religion is the freedom with which we allow ourselves occasionally to

identify Protestantism, such as it is, with the only true religion of Christ.

No intelligent Catholic can misunderstand the charity which helps the non-Catholic, of whatever faith he may be, in his temporal needs ; none can justly find fault with the attempts made by Catholic missionaries to enlighten Protestants regarding the true faith and approved practice of the Catholic Church. But when we withdraw the barriers of doctrinal difference, make common cause in sacred things under the plea of being broad-minded and liberal, we are sowing cockle in our own field. Truth is as hard as death. It will not be minimized ; it will not accommodate itself to the tastes and prejudices of men ; it stands to demand any sacrifice from its adherents rather than to permit the yielding of an iota—and this without any diminution of charity.

Such are the forms in which error lays itself round about us, finds entrance into our schools, assemblies, churches, literature, all tinged and dyed with the notions of liberty and independence and the novelty of unequalled progress. Though it is natural that we should glory in our prosperity, it must not be forgotten that temporal prosperity is the least congenial atmosphere for the growth of a sturdy faith.

‘Ο. ΘΑΡΣΕΥΣ.

THE EUCHARISTIC MOVEMENT.

THE last Eucharistic Congress at Washington was a most satisfactory manifestation of that solid, well-grounded piety which belongs to every good priest. If we remember that the movement was formally inaugurated in this country but a few years since, and that, for a considerable time of its existence, it was confined largely to the Western districts, we must admit that the convention at Washington was a wholly unexpected success both in point of numbers and in enthusiasm. That the leaders of this movement may look for much greater results in the near future is a fact borne out by many considerations, and, among these, the following particularly striking ones are worthy of note.

The devotion is constitutionally Catholic—truly universal. The Blessed Sacrament is the actualization, the concrete manifestation, so to speak, of the fundamental facts and beliefs which compose Catholicism. Everything connected with it is essential, belongs to the whole Church, and is restricted in no way by any patronage except that of the universal Church itself. In this fact lies a chief source of the new movement's attraction, the secret of its working power, not only for the secular clergy, but, as it seems to me, in hardly a lesser degree for the Religious Orders.

The secular clergy, that is to say, the clerical body, which in origin and scope is the universal ministry, may be regarded as the divinely-appointed organization through which the ordinary work of God in the body Catholic is done. This priesthood owes its existence to the general needs of the universal Church. It has not sprung from particular crises—does not owe its birth to the exigencies of a special epoch, or to the sudden needs for heroic action on the part of the army of God in certain divisions of the battle line. Its existence is necessarily co-equal with the existence of the Church. Times and places may produce special societies to meet their special requirements, but, intrinsically, these needs—and consequently the societies they engender—are ephemeral. The Catholic Church has witnessed the passing

away of organizations without number. I need only mention the Knights Templar and Hospitallers of St. John to recall at the same moment a host of others. When a society has endured beyond the circumstances that have produced it, one of two things has followed : its gradual decay, or its adoption, consciously or unconsciously, of new purposes. Not so with the secular clergy.¹

Like the Church itself, its methods, training, and all its outward apparel are ever changing, but its essential work—the ministry of the living Word to the faithful under the direct authority of the chief shepherd of each fold, the bishop—is as permanent as the Hierarchy, of which it is a part. Now the very centre of priestly ministry is the Blessed Sacrament; for, (*a*) It is the Christian sacrifice; without sacrifice in the Church men might be appointed by God, preachers and agents for the forgiveness of sins, but not priests; and, (*b*) The priest's substantial mission is to administer spiritual nourishment to the faithful, of which nourishment the Bread of Life, the Real Presence, is the chief ingredient. Hence, the fascination which the Holy Eucharist must needs have for that universal body of the clergy, who are not priests for specified and restricted aims, such as making war upon a particular evil tendency of the age, or of all ages, not to exemplify one or another special practice, such as mortification, or prayer, or preaching, nor to carry out a single purpose of Christian charity, like the care of the sick, education of youth, etc., but who are priests

1 Fr. Olier, founder of the Congregation of St. Sulpice, would say of this body: "They are set in the Church to be models of sanctity to all conditions of men; consequently they ought to possess the graces and the virtues of all other states; religious as well as laics ought to see in them all that is necessary to their own perfection. If priests who are detached from the world are said to live like religious, it is only a sign of the corruption of the age; for it ought rather to be said in the language of the saints, that religious lead the life of priests, seeing that priests are bound to live in such wise, and religious are bound to imitate the holiness of priests, to follow their steps, and sanctify themselves by following those rules of perfection which were originally given for the clergy."—*Life of M. Olier*, by E. H. Thompson, p. 310.

altogether, it may be said, for the service of the Blessed Sacrament. No wonder, then, that a movement whose object is to emphasize the ministry and worship of this Sacred Institution, is taken hold of by them with a certain eagerness, apparently as if by instinct, and without effort or strain. Hence the unostentatious way in which the devotion diffuses itself; it needs only to be known to find everywhere willing disciples, glad to unite with others in giving formal and organized expression to the hitherto unspoken inclinations of their hearts.

On the same basis, that is, its constitutional catholicism, the devotion appeals to the members of Religious Orders; to all it is a ready and love-begetting bond of unity. A few observations will show the fitness of such a bond. The fecundity of the Church in begetting and developing organizations suited to the different wants and circumstances of her flock is marvellous. Throughout the ages there never was an opposing force without, nor a threatened corruption or disintegration within, that she did not overcome or coerce, by means of some newly-created instrument of defence. Her giant creation, the Monastic Institution, stood between her and the barbarians; not to speak of the earlier Orders to whom we owe the evangelization of Europe. The Franciscans and the Dominicans put a new and higher spirit into the common-folk of their time, and staved off heresy; the Carmelites were a living rebuke to the worldliness of a loose age; the Jesuits opposed growing disregard of Papal authority by a special vow of never-swerving loyalty to it. A catalogue of the various institutions and communities and the purpose of each, would fill a volume. Each foundation naturally pushed all its effort along the line of its main object; and, therefore, did this object determine and shape its spiritual life, its devotions, its penances, its exercises, etc. The success that each met with in working out the special purpose of its institution led each to lay special stress on the importance and utility of some distinct means to the common end. Thence arose a certain holy rivalry, if one may say it, of devotions. Each community, while admitting the usefulness of other

practices, found reason to emphasize the special value of its own. There resulted on the part of each an earnest effort to make others acquainted with the efficacy of the devotion which each primarily practiced ; the faithful were urged to take up with it, and various laudable motives were wont to be brought forward, to induce them to adopt the practice. This procedure, commendable in itself, was, at times, attended by certain unintended drawbacks: (a) a devotion was apt to be thrown out of its proper perspective. There was a danger of conferring upon it an exaggerated worth, so to speak, an *ex opere operato* power. (b) The authorized ordinary system of the Church's administration ran the risk of being, and at times was, hampered or interfered with, by over-insistence upon the value of this or that special practice. It has happened that a particular exercise would appeal to certain of the faithful in such fashion as to lessen their veneration for the more general and ordinary usages of the Church ; and cause them to look up to the custodians of that favored devotion as *par excellence* blessed and authorized of Heaven. From this conviction the step to a lower estimate of what all Catholics possessed, and of the ministry which dispensed these more general graces, was a natural one. Parish attachment would be noticeably lessened, and parish interests suffered. From this spirit there arose danger of occasioning and fostering a certain irritation between different communities and the clergy at large. One party might feel that another was encroaching on its domain, whilst the practices themselves easily took on the complexion of party-badges and affiliations: and so, generally, substantial holiness would not be increased. Now, the Blessed Sacrament has none of these possible disadvantages connected with it. It is entirely open and free ; it is hampered by no affiliation ; the only rivalry there can be is that of vying in friendly contest to render greatest service to the one legitimate object of all human love and veneration. Besides, it actually includes a number of the special devotions. The sacred Infancy, the Interior Life, the Holy Face, the Sacred Heart, the Passion—Jesus is surely the essence of

each ; and is not Jesus the essence of the Blessed Sacrament ? Not that the new movement does away with these special objects and their homage ; on the contrary, it supposes and safe-guards them, while at the same time it removes completely the danger of exaggeration, for who can exaggerate the actual Jesus ? Therefore, this re-enlivening of faith in and worship of the Eucharist appeals to that love of unity truly characteristic of souls consecrated to God ; it supplies a ground upon which all can meet with the full conviction that their one end is God's worship purely—His service cleared of every possible selfish consideration ; not His honor exclusively or pre-eminently *per nos*—by means of a particular *us*—but, *per omnes*, through all. For these reasons it is not surprising that a conception thus thoroughly in unison with the spirit of the universal Church takes fast hold upon all whose life-purpose is the service of God.

Another source of the new movement's power over all religious minds, comes from the fact that the devotion simply emphasizes what is old and approved ; there is nothing new or untried in it. Its theology is clearly defined, thoroughly canvassed and well understood. There are no novel ideas to be exploited, no familiar positions to be indicated, nor strange usages to be introduced. The Mass, as essence of Catholic worship, the Holy Communion and Real Presence, those most excellent means of grace—these are insisted upon, in the fashion the Church has always insisted upon them, as the most characteristic and important components of our religion. The deadening effects of routine are impeded, our ordinary Christian duties are thrown into appropriate relief, and new motives supplied to invigorate our appreciation of them. That a revival of such results is not, perchance, untimely may be illustrated by an incident. An American priest had said Mass at a church in one of the suburbs of Paris on a Sunday, not many years since ; afterwards he waited to hear the parish Mass. What struck him painfully whilst assisting at this principal service of the day, was the small attendance, above all, of men. The service ended, the Curé of the church came to him, and, after some general re-

marks, endeavored to enlist his sympathy and aid in the propagation of some new devout practice originated by himself. The stranger told him that he was already identified with a devotional movement, the success of which he had much at heart. "Ah," said the Curé, "that is good; we will help one another; you will assist in the establishment of my work, and I will interest myself in yours. Pray, what is it?" "My hands are full," was the placid rejoinder of the American priest, "to get my people to hear Mass on Sunday." One thing we may be absolutely certain of is, that emphasizing the Blessed Sacrament as the foremost object of our homage will not allow souls to overlook the pressing obligations of Catholic living; on the contrary such emphasis enjoins these duties as of supreme moment.

The incident just narrated recalls still a further motive, which, were others lacking, would, of itself, urge every priest charged with the care of souls to the propagation of the devotion. Our work is mainly among the masses of the people, the multitudes upon whom Jesus had mercy. Christ in the Blessed Sacrament is just as much interested in them *now* as long ago during His earthly ministry. The thing is to get the multitudes interested in Him; and no more welcome or more effective medium of accomplishing this object can be found than the Holy Eucharist. The renewal of Christian life, not only among women, but—and especially—among men, is quick and effective wherever this devotion is urged. The reason is plain; other devotions do not necessarily exclude the state of sin; in fact it is not unheard of for ignorant people, now and then, to attach a sort of superstition to certain devotional practices out of the common. They make use of them, occasionally, as a sort of palliative for sin; a charm whose virtue is to ward off sudden overtaking in evil courses, which these poor wretches are loth to leave. Sad to say, injudicious and exaggerated expressions on the part of a preacher may give a false approbation to beliefs of the kind. A case in point is the following: A missionary, anxious to illustrate the helpful effects of venerating the Mother of God by means of a certain scapular, told

the following story: An out-and-out wrong-doer, utterly depraved, determined upon suicide. He jumped into a river; strange to say he found it impossible to sink. At first bewildered by the weird phenomenon, ere long he remembers that there is about his neck the identical scapular of the Blessed Virgin, of which the preacher had been speaking. Determined upon death, the outcast tore it from his neck, flung it away, and sank to die.

Did some of the more uncultivated listeners conclude that a *certain quantity* of sin might be committed with impunity, *provided* they had upon their person such a scapular—and were they altogether to blame?

A misconception of this nature in regard to the Blessed Sacrament is impossible. A foremost factor in rendering it due honor is frequent Communion; where this is practiced, the state of sin is utterly impossible; frequent Communion and the state of sin are opposite poles of the spiritual life.

And as the Eucharist thus efficaciously kills off sin among the people, in like manner it lends itself to encourage and strengthen every good work. The devotion is strikingly pliant; it is everywhere in proper place and harmony with the usual organizations of a parish; rather, it can be made the inspiration of these various organizations. Indeed, already Holy Communion holds, as a general thing, the foremost place among the duties of members of distinctly Catholic associations, and the explicit profession of special homage to the Eucharist need add comparatively little to the accustomed practices of the various societies. In what way this amalgamation may best be accomplished experience alone will demonstrate; and the conferences of the annual Congress can give to tested results the promulgation necessary to secure their universal adoption. Meanwhile, a method suggests itself which may prove a practical help to some of our parish clergy. The essential lines of the method might be laid out as follows:

I. A general parish Institute, involving three Circles or Grades of membership.

II. The requirements of the different grades might approximate these regulations : (a) For First Grade : Communion at Christmas and Easter ; care in hearing Mass devoutly on Sundays and Holidays ; marked respect for the Church¹ and the name of Jesus ; attendance at the general Monthly Meeting. (b) For the Second Grade : Members of all parish societies and others who receive Communion four times a year ; recite daily the prayer of Reparation ;² visit a church occasionally when not otherwise obliged to do so ; and attend the monthly meeting. (c) For the Third Grade : Monthly or more frequent Communion ; daily recitation of the prayer of Reparation ; at least a weekly visit of a quarter of an hour to the Blessed Sacrament ; attendance at the monthly meeting.

III. The monthly meeting urged above should be made of more than ordinary interest to the whole parish. I would suggest : 1. That each parish society attend as a corporation, care being taken that room be reserved in the church for non-members present. 2. The exercises need not exceed an hour or an hour and a quarter in duration, and might be thus patterned : (a) The prayer of Reparation, read by the priest and repeated by the people, followed by a congregational hymn. (b) The priest could present a brief summary of each society's work during the month past ; tactful remarks would keep up the live societies and help weaker ones to renewed

¹ In many localities the touching custom prevails of saluting Jesus in passing before a church ; women incline the head, and men raise their hats.

² The form of this prayer could be determined by the association, or a prayer already used might be adopted. For example, the brief but comprehensive form, added to the usual prayers after Mass, or repeated after Benediction, while the Sacrament remains exposed :

“ Blessed be God. Blessed be His Holy Name.
 Blessed be Jesus Christ, true God and true Man.
 Blessed be the Name of Jesus.
 Blessed be Jesus in the most Holy Sacrament of the Altar.
 Blessed be the great Mother of God, Mary most holy.
 Blessed be her holy and Immaculate Conception.
 Blessed be the name of Mary Virgin and Mother.
 Blessed be God in His angels and in His saints.”

efforts; and the community would be kept constantly informed of the good works carried on in their midst,¹ an information certain to result in the increased membership of the societies. (c) A few minutes' silent adoration of Jesus in the Most Blessed Sacrament; an appropriate congregational hymn (for example, "Come, Holy Ghost"); and then a twenty minutes' discourse upon some topic related to the Eucharist. (d) Benediction and Thanksgiving, "Thee, Sovereign God," by the entire congregation.

IV. The collection at the monthly meeting should be devoted to Sanctuary purposes, and a percentage might be laid aside for the use of the local Tabernacle Society.

As remarked, this plan is a suggestion and nothing more; it is intended only to practically illustrate how easily special and organized devotion to the Blessed Sacrament works in with the regularly established parish organizations.

I venture to make an additional observation. No one could reasonably assume that glad reception and zealous efforts in behalf of the new movement on the part of the general clergy might in any way derogate from the just exercise of other devotions. God forbid! Our Blessed Mother, the Saints, the Souls in Purgatory—how can one come close to Jesus without drawing nearer to them also; and the nearer we come to Him, the more are we attracted by, feel the need of, and become entirely devoted to all. History teaches the lesson that where the Blessed Sacrament is cherished, there all holy practices thrive. It is something more than a coincidence that at the time when, by a blighting heresy, many Christians denied the Real Presence, they also made the Communion of Saints a point of attack. If the devotion to Jesus in the Tabernacle be fervent, we need not fear that Mary, His Mother, the Saints, His friends, the suffering souls sighing for Him will be less venerated, or forgotten, or neg-

¹ The number of visits made by the St. Vincent de Paul men, the cases attended, etc., might be here mentioned by the priest; also the number of pledges given in connection with the Total Abstinence Union, the state of their benefit funds, etc. The report should be pointed, terse and clear, not exceeding ten, at the outside fifteen, minutes.

lected; nor will any well-founded pious practice be overthrown. On the other hand, if love and service of the Blessed Sacrament continue lukewarm or careless, the subordinate pieties will quickly lose vitality, assume the habiliments of superstition, or entirely disappear. When the Host is fully honored, then do the currents of the spiritual life of the Church flow and throb with the energy of the Divinity Itself. In view of the devout awakening which the Eucharistic movement in our midst betokens, who will say what world-compelling saintliness may not shine out within the Church?

Sis Jesu nostrum gaudium,
Tui es futurus præmium,
Sit nostra in Te gloria,
Per cuncta semper sæcula !

JOSEPH V. TRACY.

*St. Mary's Seminary,
Baltimore, Md.*

THE CUSTODY OF THE TABERNACLE.

A NUMBER of sacrilegious robberies which took place in Rome a short time ago have called forth from the Cardinal Vicar a serious protest against the neglect of parish priests to observe certain precautions by which the Blessed Sacrament is at all times to be safeguarded. (*Documentum E. Vicariatu Urbis*, Nov. 5, 1896.)

The Cardinal refers to the ancient canons of the Church, which ordain grave penalties against those who fail to observe the prescribed ordinances and exercise becoming watchfulness by which thieves are prevented from laying sacrilegious hand upon the Holy of Holies. "*Statuimus*," says the Fourth Lateran Council (Can. XX, Cap. I), "*ut in*

cunctis ecclesiis. . . . Eucharistia sub fideli custodia, clavibus adhibitis, conservetur; ne possit ad illam temeraria manus extendi, ad aliqua horribilia vel nefaria exercenda. Si vero is, ad quem spectat custodia, eam incaute reliquerit, tribus mensibus ab officio suspendatur, et si per ejus incuriam, aliquid infandum contigerit, gravibus subiaceat ultionibus."

The Decree which ordains suspension of three months from the exercise of the parochial functions against pastors who leave the Blessed Sacrament exposed to the ready possibility of sacrilegious abuse does not affect the members of religious Orders, inasmuch as they are not governed by the same disciplinary code; nor is there, perhaps, so much danger of violence to the tabernacle where a community has the care of a church, as where the parish priest is its isolated guardian. But the Cardinal Vicar recalls to mind the *monitum* of Benedict XIV (De Syn. Dioec. Lib. IX, Cap. XV, n. 4): "Regulares delinquentes contra Decretum Innocentii III, Cap. I *De Custodia Eucharistiae*, non solum a suo superiore regulari, sed etiam ab episcopo, cui tanti sacramenti cura debet potissimum incumbere, corrigi et puniri possunt; sicuti, approbante Innocentio XIII, die 8 Januarii, 1724, rescriptum est a S. C. EE. et RR."

Thus the Bishop of the Diocese is made responsible even in the case of religious who neglect to observe the prescribed cautions.

But the Vicar of Rome does not limit his exhortation to generalities. He distinctly reminds his clergy that the safety of the Blessed Sacrament from attempts of robbery is not the sole object of his caution, but that the ancient spirit of reverence for the dearest treasure of man on earth is the best guarantee of its protection from sacrilegious hands. Accordingly he prescribes "with the full weight of his pastoral authority and with urgent insistence" (*usando di tutta la sua autorità e con massima insistenza*), that the following ordinances be faithfully, and as soon as possible, carried out:

I. That the Key of the Tabernacle be of no less precious metal than silver, or at least heavily plated (*Le chiavi de'*

Sacri Cibori siano di metallo non meno prezioso dell' argento o, almeno, di un metallo bene inargentato).

2. That the lock of the Tabernacle be so constructed as to make it difficult to open it with any other key but that which belongs to it.

3. That this key be not left exposed, but be always kept in a carefully-guarded place in the Sacristy (*in Sagrestia e custodite gelosamente*).

4. That whilst the church is open to the public, the rector or the sacristan, or some other trusty person, should always be at hand to watch over the safety of the Blessed Sacrament.

By these precautions the Cardinal Vicar desires to indicate the responsibility which devolves upon pastors generally with regard to becoming reverence for the Blessed Eucharist. Of late years numerous attempts have been made to rob churches in the United States ; these are due, it may safely be held, not so much to any neglect on the part of pastors, as to the increase of vagrancy and crime amid the unsettled social conditions of our country. Nevertheless, if we consider the awful result of even a slightly culpable neglect in this matter, it must increase the zeal and vigilance of every priest who believes in the real presence of the King of kings in the humble palace intrusted to our care. We guard the honor and safety of our civil rulers by troops, we protect them with our own lives, if need be ; can we venture to do less for the last and highest Judge to whom we shall have to go in the end to vindicate our own honor and eternal safety?

ANALECTA.

E S. CONGREGATIONE PROPAGANDAE FIDEL.

DE FACULTATIBUS QUIBUS GAUDENT PRAEFECTI APOSTOLICI.

P. Bertrando Danzeul, Praef. Apost.

RME PATER.—Supplicem nuper porrexisti huic S. Congni libellum, quo, attenta presbyterorum deficientia, facultatem postulasti confirmandi pro lubito, etiam ultra triennium, in officio Monialium confessarios, nec non deputandi ad huiusmodi munus, pro casuum necessitate, illos missionarios, qui quadragesimum aetatis annum nondum attigerint.

Praeterea facultatem postulasti, quatenus reapse eadem indigeas, sequentes impertiendi benedictiones, videlicet :

A. Benedictionem novae Crucis.

B. Benedictionem Imaginum Jesu Christi Dni Nostri, B. M. Virginis, et aliorum Sanctorum.

C. Ritum benedicendi ac imponendi primarium lapidem pro Ecclesia aedificanda.

D. Ritum benedicendi novam Ecclesiam.

E. Ritum benedicendi novum coemeterium per sacerdotem ab Episcopo delegatum.

F. Ordinem reconciliandi coemeterium violatum.

G. Benedictionem solemniolem novae Crucis.

H. Benedictionem Ostensorii.

I. Benedictionem capsarum pro reliquiis Sanctorum.

J. Benedictionem simplicem novae campanae, quae tamen ad usum Ecclesiae non inserviat.

Itaque precibus tuis benigne annuens haec S. Congregatio facultatem uti supra, quoad Monialium Confessarios, libenter tibi concedit.

Quoad benedictiones hoc Tibi significo, videlicet: Circa illas, quae sub litteris A. B. C. D. E. F. H. continentur, nulla Te indigere extraordinaria facultate pro iisdem licite ac valide impertiendis. Quoad benedictionem simplicem campanarum, formulam invenies in Appendice recentis editionis Ritualis Romani, ubi adest: ad quaestionem "quibusnam campanis benedictio simplex proprie adhibeatur?" responsum fuit: "omnibus campanis, quae ad usum sacrum non inserviunt, et pro his adhibeatur adnexa formula nuperrime approbata."

Tandem pro impertiendis benedictionibus ad litteras G. et I. descriptis, haec Sacra Congregatio debitas Tibi facultates concedit.

Interim Deum precor ut omnia bona Tibi concedat.

Romae, 13 Aug. 1896.

Tuus,—R. P.

Addictissimus Servus

M. Card. LEDOCHOWSKY, *Praef.*

A. ARCHIEP. LARISSEN., *Secret.*

**EPISTOLA EMI. CARD. RAMPOLLA AD EMUM CARD. GIBBONS DE
NOVO LYCEI WASHINGTONIENSIS RECTORE DESIGNATO.**

*Advertit etiam ad obloquutiones et calumnias contra Rvm.
Dom. Keane.¹*

Feliciter advenere Litterae quibus me de Episcoporum conventu doces Washingtoniae habito ad novum Lycei magni Rectorem designandum, simul designatorum nomina indicas, et qua quisque ratione sit muneri gerendo. Haec equidem omnia ad Patrem Beatissimum pro officio retuli, Qui quem ex designatis elegerit, unitis litteris ad te datis, Ipse per se manifestandum duxit.

Id mihi unum addendum superest, Pontificem Maximum Rectorem novum honestamento aliquo esse exornaturum, quo scilicet demaudatum munus melius pro dignitate gerat. Qua super re nosse sententiam tuam exoptat.

¹ This Letter reached us too late for publication in our last number.

Quod vero ad Revmum Dominum Keane attinet, ut obloquutiones calumniaeque omnes praecidantur, nihil illi de fiducia Sua et existimatione imminuit Beatissimus Pater, eumque Romae perlibenter haberet, ubi et in aliquod e Canoniorum collegiis Patriarchalium Basilicarum cooptabit, interque antistites adleget qui Pontificis solio adstant.

Manus humillime deosculatus, venerationis meae sensa iterum testor.

Eminentiae Tuae,
Hucus et Addmus Famulus suus,
M. Card. RAMPOLLA.

Romae die 24 Nov. 1896.

Emo Domino Iacobi Gibbons,
Archiepiscopo Baltimorensi.

E S. CONGREGATIONE RITUM.

FESTUM B. REGINALDI CONCEDITUR DIOECESI NEMAUSENSI
(NIMES).

Rinus Dominus Joannes Alfridus Gilly, hodiernus Episcopus Nemausensis votis quoque Cleri et fidelis Plebis sibi commissae libenter obsecundans, qui Beatum Reginaldum Confessorem ex Ordine Praedicatorum atque unum e primis Sancti Dominici discipulis peculiari devotionis studio prosequuntur, utpote ortum in oppido vulgo, *Saint Gilles* intra fines Nemausensis dioeceseos, Sanctissimum Dominum Nostrium Leonem PP. XIII supplex rogavit, ut calendario ac proprio ad usum Cleri totius eiusdem dioeceseos Festum ipsius Beati Reginaldi ritu Duplici Minori inseri valeat die duodecima februarii, cum Officio ac Missa anno 1876 approbata, quemadmodum Clero saeculari Parisiensi et Aurelianensi concessum est.

Sacra porro Rituum Congregatio, vigore facultatum sibi ab oedem Sanctissimo Domino Nostro tributarum, benigne

annuit pro gratia iuxta preces ; servatis Rubricis, contrariis non obstantibus quibuscumque. Die 31 ianuarii 1896.

† CAJ. Card. ALOISI-MASELLA, *S. R. C. Praef.*

A. TRIPEPI, *Secretarius.*

L. ✠ S.

LECTIONIBUS INDULGETUR ADDITIO QUAEDAM.

Ex Apostolico indulto diei 31 proxime elapsi mensis ianuarii festum Beati Reginaldi Confessoris ex Ordine Praedicatorum, utpote qui ortum duxerit in oppido vulgo *Saint Gilles* sito intra fines dioeceseos Nemausens. recolitur ritu Duplici Minori a Clero eiusdem dioeceseos, die duodecima februarii, cum Officio et Missa pro memorato Ordine atque archidioecesi Parisiensi approbatis. Quo vero peculiaris memoria inseratur lectionibus secundi Nocturni pro Clero Nemausensi, Rmns Dnus hodiernus Vicarius Capitularis, Sede vacante, Sanctissimum Dominum Nostrum Leonem Papam XIII iteratis precibus rogavit ut initio IV lectionis post verba: "*Reginaldus, qui et Reynaldus, vel Rinaldus, post medietatem saeculi duodecimi in Gallia*" addantur haec: "in oppido a Sancto Aegidio, vulgo *Saint Gilles*, nuncupato, intra fines dioeceseos Nemausensis, ortus est." Itemque in fine sextae lectionis, post verba: "Apostolica Auctoritate firmatis:" immutatio fiat sequentibus verbis: "ac de eodem *Beato Reginaldo, tam in Ordine Praedicatorum universo, quam dioecesis Aurelianensi, Parisiensi et Nemausensi, ipsa Apostolica Sedes festum cum Officio et Missa celebrandum indulsit.*"

Sacra porro Rituum Congregatio utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, suprascriptas additiones ad usum Cleri dioeceseos Nemausensis benigne indulsit. Contrariis non obstantibus quibuscumque.

Die 10 aprilis 1896.

† CAJ. Card. ALOISI-MASELLA, *S. R. C. Praef.*

ALOISIUS TRIPEPI, *Secretarius.*

L. ✠ S.

E S. CONGREGATIONE INDULGENTIARUM.

I.

Ubi indulgentia de Portiuncula transfertur ad insequentem Dominicam, Confessio peragi potest etiam feria 5^a praecedente.

Beatissime Pater,

P. Minister Prov. Reformatae S. Leopoldi in Tyolo Sept. ad pedes S. V. humillime provolutus exponit, quod in Ecclesiis suae Provinciae Indulgentia de Portiuncula nuncupata, vi privilegii a S. Sede pro toto Austriaco dominio concessi, lucratur a fidelibus populis prima dominica post diem secundam Augusti. — Cum vero, per decretum diei 14 Julii 1894 a S. Congr. Indulg. latum, concessum iam sit, ut Confessio Sacramentalis peracta etiam die 30 Julii, nimirum di immediate praecedenti pervigiliū diei quo a primis Vesperis datur perfrui Indulgentia de Portiuncula, suffragari valeat in posterum ad memoratam Indulgentiam acquirendam pro universis Christifidelibus; ideo humilis Orator instanter postulat an praedicto Indulto, anticipandi scilicet Confessionem, frui possint fideles in locis ubi Indulgentia de Portiuncula transfertur ad insequentem dominicam, ita ut inibi Confessio peragi possit et valeat etiam feria 5^a ante praefatam dominicam? — Et quatenus Negative, supplicatur pro gratia iuxta petita.

Quam ob gratiam, etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. LEONE PP. XIII sibi specialiter tributis, benigne annuit pro gratia iuxta preces ad tramitem Decreti huius S. C. d. d. 14 Julii 1894. Praesenti valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. C. die 20 Julii 1896.

A. Card. STEINHUBER, *Praef.*

L. ✠ S.

† A. ARCHIEP. NICOPOLIT., *Secretarius.*

II.

CONCEDUNTUR INDULG. OCCASIONE TRIDUANARUM SUPPLICATIONUM QUAE FIENT RECURRENTE 14⁰ CENTENARIO
CONVERSIONIS CLODOVAEI.

TRÈS SAINT PÈRE :

La Supérieure générale de la Congrégation de Sainte Clotilde, humblement prosternée aux pieds de Votre Sainteté, expose que cette année est le XIV^e centenaire de la conversion de Clovis, et le LXXV^e anniversaire de la fondation de cette Congrégation. Pour fêter cet anniversaire, on fera précéder, dans tous les oratoires et maisons de l'institut, la fête de Sainte Clotilde, patronne de cette Congrégation, d'un triduum solennel. On supplie donc Votre Sainteté de vouloir bien accorder à tous ceux qui interviendront à ce triduum l'indulgence de sept ans et sept quarantaines pour chacun de ces jours, et une indulgence plénière un jour au choix ou le jour de la fête de la Sainte.

Et que Dieu.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SSmo D. N. Leone PP. XIII sibi specialiter tributis, benigne concessit ut Christifideles utriusque sexus, qui devote interfuerint praefatis triduanis supplicationibus, de consensu Ordinariorum peragendis in Ecclesiis seu publicis Oratoriis praedictarum sororum domibus adnexis, lucrari valeant singulis earundem supplicationum diebus indulgentiam septem annorum totidemque quadragenarum; plenariam vero indulgentiam, si eisdem supplicationibus quolibet die adstiterint, simulque infra idem triduanarum supplicationum tempus vere poenitentes, confessi ac S. Synaxi refecti, aliquam Ecclesiam vel publicum oratorium adiverint, et inibi aliquamdiu ad mentem S. S. pie oraverint. Praesenti hoc anno tantum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem S. Congnis, die 15 Aprilis 1896.

A. Card. STEINHUBER, *Praef.*

A. ARCHIEP. NICOPOLIT, *Secr.*

E SACRA POENITENTIARIA.

FACULTATES QUINQUENNALES QUOAD CASUS S. SEDI RESERVATOS ET DISPENSATIONES MATRIMONIALES, QUAE EPISCOPIS CONCEDI SOLENT.¹

Raphaël divina miseratione Episcopus Ostiensis et Veliternus S. R. E. Cardinalis Monaco La Valletta, Sacri Collegii Decanus, Sacrosanctae Patriarchalis Archibasilicae Lateranensis Archipresbyter, SS. D. Nostri Papae et S. Sedis Apostolicae Maior Poenitentiarius.

Vobis Venerabili in Christo Patri N. N. infrascriptas communicamus facultates ad quinquennium duraturas, quibus, non obstante Constitutione *Apostolicae Sedis*, pro foro conscientiae per vos sive per vestrum vicarium in spiritualibus generalem, dummodo in sacro presbyteratus ordine sit constitutus, etiam extra sacramentalem confessionem pro grege vobis commisso et intra fines vestrae dioecesis tantum atque de speciali in unoquoque casu exprimenda Sedis Apostolicae auctoritate vobis delegata, uti valeatis; quasque canonico poenitentiario, nec non vicariis foraneis pro foro pariter conscientiae ac in actu sacramentalis confessionis dumtaxat, etiam habitualiter, si vobis placuerit, aliis vero confessariis, cum ad vos sive ad praedictum vicarium generalem in casibus particularibus poenitentium recursum habuerint, pro exposito casu impertiri possitis, nisi ob peculiare causas aliquibus confessariis a vobis specialiter subdelegandis, per tempus arbitrio vestro statuendum, illas communicare iudicabitis.

I. Absolvendi ab excommunicatione Romano Pontifici simpliciter reservata ob manus violentas iniectas sive in clericos sive in regulares, dummodo non fuerit secuta mors vel mutilatio, seu lethale vulnus aut ossium fractio; et dummodo casus ad forum Ordinarii deducti non fuerint; iniunctis de iure iniungendis et praesertim ut parti laesae competenter satisfiat.

II. Absolvendi a censuris contra duellantes statutis in casibus dumtaxat ad forum Ordinarii non deductis: injuncta

¹ His facultatibus nonnullae nuper additae sunt mutationes, uti videre est in casu.

gravi poenitentia salutari et aliis iniunctis quae fuerint de iure iniungenda.

III. Absolvendi quoscumque poenitentes (exceptis haereticis publicis, sive publice dogmatizantibus) a quibusvis sententiis, censuris et poenis ecclesiasticis incursis ob haereses tam nemine audiente vel advertente, quam coram aliis externatas; ob infidelitatem et catholicae fidei abiurationem private admissas, sortilegia ac maleficia haereticalia etiam cum sociis patrata, nec non ob daemonis invocationem cum pacto donandi animam, eique, praestitam idolotatriam ac superstitionem haereticas exercitas, ac demum ob quaecumque insinuata falsa dogmata incursis, postquam tamen poenitens complices, si quos habeat, prout de iure denunciaverit; et quatenus ob iustas causas nequeat ante absolutionem denunciare, facta a poenitente seria promissione denuntiationem peragendi cum primum et meliori modo quo fieri poterit, et postquam in singulis casibus coram absolvente haereses secrete abiuraverit et pactum cum maledicto daemone initum expresse revocaverit; tradita eidem absolventi syngrapha forsitan exarata aliisque mediis superstitiosis ad omnia comburenda seu destruenda; iniuncta pro modo excessuum gravi poenitentia salutari cum frequentia sacramentorum et obligatione se retractandi apud personas coram quibus haereses manifestavit, et reparandi illata scandala.

IV. Absolvendi a censuris incursis ob violationem clausurae regularium utriusque sexus, dummodo non fuerit commissa cum intentione ad malum finem, etiam effectu non secuto, nec casus fuerint ad forum Ordinarii deducti; cum congrua poenitentia salutari. Et insuper absolvendi mulieres tantum a censuris et poenis ecclesiasticis ob violationem ad malum finem clausurae virorum religiosorum incursis, dummodo tamen casus occulti remaneant; iniuncta gravi poenitentia salutari cum prohibitione accedendi ad ecclesiam aut conventum seu coenobium dictorum religiosorum durante occasione peccandi.

V. Absolvendi a censuris ob retentionem et lectionem librorum prohibitorum incursis iniuncta congrua poenitentia salutari, nec non firma obligatione tradendi prout de iure

sive per se sive per alium absque ulla mora et quantum fieri poterit ante absolutionem libros prohibitos quos poenitens in sua potestate retineat.

VI. Absolvendi a casu Sedi Apostolicae reservato ob accepta munera a regularibus utriusque sexus, iniuncta poenitentia salutari; et quando agitur de muneribus quae valorem decem scutatorum non excedunt, imposita aliqua eleemosyna absolventis iudicio taxanda et caute eroganda, cum primum poterit, in beneficium religionis aut conventus cui facienda esset restitutio; dummodo tamen non constet quod illa fuerint de bonis propriis religionis: quatenus vero accepta munera vel fuerint ultra valorem scutatorum decem vel constet fuisse de bonis propriis religionis, facta prius restitutione, quam si de praesenti poenitens adimplere nequeat, emissa seria promissione restituendi infra terminum absolventis arbitrio praefiniendum; alias sub reincidentia.

VII. Absolvendi a censuris et poenis, ecclesiasticis eos qui sectis vetitis massonicis, aut carbonariis, aut aliis eiusdem generis sectis nomen dederunt, aut qualemcumque favorem praestiterunt; ita tamen ut a respectiva secta omnino se separent eamque abiurent, libros, manuscripta ac signa sectam respicientia, si quae retineant, in manus absolventis tradant ad Ordinarium quamprimum caute transmittenda, aut saltem, si iustae gravesque causae id postulent, comburenda; iniuncta pro modo culparum gravi poenitentia salutari cum frequentia sacramentalis confessionis aliisque iniunctis de iure iniungendis: nec non absolvendi eos qui eiusmodi sectarum duces et coriphaeos occultos denunciare culpabiliter neglexerint: iniuncta pariter salutari poenitentia et firma obligatione sub reincidentia eosdem vobis vel aliis, ad quos spectat, prout de iure denunciandi.

VIII. Absolvendi religiosos cuiuscumque ordinis (etiam moniales, per confessarios tamen pro ipsis a vobis approbatos vel specialiter deputandos) non solum a praemissis, sed etiam a casibus et censuris in sua religione reservatis, dummodo religiosi apud confessarium subdelegatum legitimam habuerint licentiam peragendi confessionem sacramentalem.

IX. Dispensandi ad petendum debitum coniugale cum transgressore voti castitatis privatim emissi qui matrimonium cum dicto voto contraxerit, huiusmodi poenitentem monendo ipsum ad idem votum servandum teneri tam extra licitum matrimonii usum quam si marito vel uxori respective supervixerit.

X. Dispensandi cum incestuoso vel incestuosa ad petendum debitum coniugale, cuius ius amisit ex superveniente occulta affinitate per copulam carnalem habitam cum consanguinea vel consanguineo sive in primo, sive in primo et secundo, sive in secundo gradu suae uxoris seu respective mariti: remota occasione peccandi et iniuncta gravi poenitentia salutari et confessione sacramentali singulis mensibus per tempus arbitrio dispensantis statuendum.

XI. Dispensandi super occulto impedimento primi, nec non primi et secundi ac secundi tantum gradus affinitatis ex illicita carnali copula provenientis, quando agatur de matrimonio cum dicto impedimento iam contracto, et quatenus agatur de copula cum suae putatae uxoris matre, dummodo illa secuta fuerit post eiusdem putatae uxoris nativitatem et non aliter: monito poenitente de necessaria secreta renovatione consensus cum sua putata uxore aut suo putato marito, certiorato seu certiorata de nullitate prioris consensus sed ita caute ut ipsius poenitentis delictum nusquam detegatur: et quatenus haec certioratio absque gravi periculo fieri nequeat, renovato consensu iuxta regulas a probatis auctoribus traditas: remota occasione peccandi ac iniuncta gravi poenitentia salutari et confessione sacramentali semel in mense per tempus dispensantis arbitrio statuendum.

Item de speciali et expressa apostolica auctoritate vobis facultatem concedimus dispensandi super dicto occulto impedimento, seu impedimentis affinitatis ex copula illicita etiam in matrimoniis contrahendis, *dispensandique facultatem subdelegandi, etiam habitualiter parochis vestrae dioecesis*, quando tamen omnia parata sint ad nuptias nec matrimonium usque dum ab Apostolica Sede obtineri possit dispensatio absque periculo gravis scandali differri queat; remota semper occasione peccandi, et firma manente condi-

tione quod copula habita cum matre mulieris huius natiuitatem non antecedit: iniuncta in quolibet casu poenitentia salutari.

XII. Dispensandi super occulto criminis impedimento, dummodo sit absque ulla machinatione et agatur de matrimonio iam contracto: monitis putatis coniugibus de necessaria consensus secreta renouatione.

Item ex eadem speciali et expressa apostolica auctoritate pariter facultatem concedimus dispensandi super eodem occulto impedimento, dummodo sit absque ulla machinatione, etiam in matrimoniis contrahendis, in casibus tamen urgentioribus in quibus tempus non suppetat recurrendi ad S. Sedem; iniuncta in utroque casu gravi poenitentia salutari et confessione sacramentali semel singulis mensibus per tempus dispensantis arbitrio statuendum.

N. B. Mens nostra est 1. ut si forte ex oblivione vel inadvertentia ultra praedictum terminum his facultatibus vos uti contingat, absolutiones seu dispensationes exinde impertitae ratae sint et validae; 2. ut iniunctio confessionis sacramentalis, de quo sub nn. X, XI, et XII, non sit irritativa sed tantum praeceptiva; 3. ut his facultatibus non solum singulatim sed etiam cumulatim in uno eodemque casu uti possitis.

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B. POMPILI, S. P. Corrector.

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CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be discussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

THE EXPRESSION "RESURRECTIO EJUSDEM CARNIS" IN THE
ROMAN PONTIFICAL.

Qu. The following interrogation is found in the Roman Pontifical in that part in which the Bishop-elect is examined. The writer wishes to know how to translate it, how to interpret it, and how it corresponds with the teachings of modern physiology?

"Credis etiam resurrectionem *ejusdem carnis quam nunc gestas* et vitam aeternam?"

Resp. 1. The interrogation here quoted as made to the Bishop-elect is taken from the formula of the faith prescribed by Leo IX for Peter the Bishop; it is repeated substantially in the profession prescribed by Innocent III for the Waldensians, and by Clement IV for Michael Palaeologus, and is embodied in the definition of the Fourth Council of Lateran.¹

2. It may be thus translated: "Do you believe also in the resurrection of the same body that you now have, and in life eternal?"

3. The difficulty which the question suggests is implied by *ejusdem carnis*. It may be asked what identity between the terrestrial and the risen body we are to hold according to the terms of Christian faith? Passing by the singular opinions of Origen and Durandus, the teaching of theology

1 See Denziger Enchiridion Symbol. 295, 373, 386, 356.

on this point may be summarized from the latest authority¹ thus: (1) Physical identity is certainly *de fide* as defined by the Fourth Lateran Council. (2) What does such identity imply? (a) It does not imply that the risen body shall include the aggregate of material elements possessed by the living body during its entire earthly existence: *secus haberentur monstra*, as Mazella says. (b) It implies that as much of the former matter be resumed by the risen body as suffices to constitute a *human body*: “*Illa materia quae sufficiens fuerit ad corpus hujusmodi componendum resumetur et satis erit ad veram resurrectionem.*”² (c) The required identity does not exclude addition of material foreign to the original body. Such matter would be added in case of a person who had been born deprived of a bodily member and with those who die in childhood. (It is the general teaching of theologians that the dead shall rise “*in virum perfectum, in mensuram aetatis plenitudinis Christi.*”)

4. Modern physical science presents no objection against the resurrection that was not foreseen and solved by St. Augustine³ and St. Thomas.⁴ Indeed, the physical doctrine as to the indestructibility of matter and the preservation of the chemical elements through all the renewals of the body, the circulation of those elements through the innumerable forms of plant, animal and human organisms—all this shows how the risen body may resume under divine administration without the aid of special creation enough of the original matter as suffices to constitute it numerically the same with the terrestrial.

5. The special difficulty arising from cannibalism is foreseen and answered by St. Thomas.⁵ We may here subjoin the remark of Suarez, which shows that the eminent Doctor was quite familiar with the repeated renewals of the human

¹ Tepe, *Institut. Theol.*, vol. iv, in loco.

² Suarez de *Myster. Vitae Christi* d. 44, S. 2, n. 8.

³ De Civ. Dei l. 22, cc. 12, 19.

⁴ Contra Gent. l. 4, c. 80 and Suppl. to Summa Theol. q. 80.

⁵ C. G. l. cit.

body during life : " Dicendum videtur sine speciali miraculo (quod fingendum non est sine fundamento) non posse evenire ut duo homines in toto vitæ decursu eandem omnino materiam habeant. Quia nullus est qui solis hominis carnibus nutriatur ; imo pauci sunt qui aliquando eis utantur in cibum ac deinde tot sunt rerum transmutationes ut naturaliter accidere non possit eandem omnino materiae partem, tam in generatione quam in nutritione et augmento a duobus participatur." ¹ Apposite to this is the observation of Mazella : It is likewise certain that the grass and plants convert many other substances into their own tissue than those which they assume from the human corpse. Indeed, what they assimilate from the latter source is the least part of their structure, and the same is true of animals as well as of man, who is nourished by both vegetable and animal food. ²

6. For fuller details see, besides the authors already cited, Tanquery, Synopsis Theol. Dogma., vol. ii ; Jungmann, De Novissimis ; Meric, L'Autre Vie ; D. de Saint Projet, Apologie Scientifique, and, especially, Bautz, Die Lehre vom Auferstehungsleibe. This is the most exhaustive work on the subject.

THE MISSA PRO SPONSIS AND THE STIPEND.

Qu. I understand that the priest who marries a couple need not offer the Mass for them. In that case, does he say the *Missa pro sponis*, or the Mass of the day ?

Resp. He says the *missa pro sponis* if the rubrics permit, and offers the special fruit of the Sacrifice as such according to his special intention or that of the person who offered the stipend. The reason is that, though the celebrant prays *pro sponis* in the Mass, the rite which ordains the form of the Holy Sacrifice is to be distinguished from the intention which directs the merits of the same Sacrifice.

1 Suarez, l. c. n. 6.

2 Mazella—De Deo Creante, p. 903.

THE CONFESSOR IN THE CASE OF MIXED MARRIAGES.

Qu. How is the priest to act in cases of mixed marriages, clandestinely contracted, when afterwards the Catholic party repents and wishes to be admitted to the Sacraments?

1. Suppose that the marriage is valid, the non-Catholic party being baptized. Can the Catholic be simply admitted to the Sacraments without any ratification of the marriage by the Catholic Church? Or should a dispensation be obtained for them, and should they, if willing, be made to renew in anyway their consent?

2. If the marriage be *invalid* on account of disparity of worship and the non-Catholic party is unwilling to have the marriage revalidated according to the law of the Church, being unwilling to agree to the usual conditions, what is the Catholic to do in case he regrets his fault and wishes to become reconciled to the Church?

A PRIEST.

Resp. If a marriage has been *validly* (though unlawfully) contracted, there can be no cause for requesting a dispensation, the parties having dispensed themselves; nor is there any reason for renewing a consent which has already been recognized as sufficient to render the marriage valid before God.

The act, so far as the Catholic party consciously ignored the precept of the Church and recognized the danger to religious and domestic peace for the most part involved in such unions, was a sin. As such, the confessor has to deal with it, imposing a proportionate penance and inducing the penitent to undo, by every prudent and legitimate means, the scandal and injury caused by the act in the family and out of it.

If the marriage is *invalid* on account of disparity of worship (one of the parties being unbaptized), it becomes the duty of the confessor or pastor of the penitent to remove the obstacle to the validity of the attempted marriage, which the prohibition of the Church creates. This is done by applying to the Ordinary for a so-called *sanatio in radice*. The *dispensation thus obtained* is equivalent to a formal acceptance by the Church of the original consent given by both parties

to the marriage. It renders the union legitimate from the beginning.

As the impediment in the given case really affects only one of the parties, and is acknowledged only by one, it suffices if that party (the Catholic) renews his or her consent, for the consent of the other must be assumed as continuous since it is not expressly revoked or admitted as faulty. (*Si nullitas nota sit tantummodo uni parti . . . et impedimentum hanc solam partem afficiat, sufficit ab ipsa renovari consensum, alterius insciae consensu perseverante.*—Cf. Deshayes, *Mem. Juris Canon.* n. 1593.)

Since (*post factum*) the usual conditions which the Church insists upon before dispensing in such unions can no longer be enforced, the confessor has simply to act as he would do in the case of penitents who have been guilty of relatively serious contempt of the law, implicit denial of their faith, scandal or injury to their offspring; he has to suggest prudent and practicable remedies to undo the wrong.

If in either of the above-mentioned cases the marriage has been contracted before a minister of heretical worship, absolution from a *reserved* case would (in most of our dioceses), have to be obtained from the Bishop.

THE CHANTERS OF THE PASSION IN HOLY WEEK.

Qu. Would you give your opinion about the lawfulness of having the *Passion* during Holy Week sung by the celebrant of the Mass and two *sub-deacons*, or two clerics in surplice? I am the only priest here, and have quite a number of religious students who are most eager to have all the services of Holy Week as solemn as can be. *De Herdt* and *Wapelhorst* and, I presume, *custom* are for the affirmative; the *Ephemerides Liturgicae* holds for the negative. *Quid agendum?*

F. J. D.

Resp. There can hardly be any doubt that the practice of having clerics—even *sub-deacons*—take the part of the chant-

ers of the *Passion* in Holy Week is contrary to the rubrics. The directions given in the Preface of the editio typica—make no allowance for such interpretation.

As for the authority of De Herdt and Wapelhorst, it must be noted that the latter refers to the former, whilst De Herdt in his turn has undoubtedly misconstrued a decision of the S. Congregation, which was not intended to cover the case in question. Wapelhorst is apparently conscious of this fact, for (I cite his later edition—the fifth), in referring to De Herdt's view, he says: "Defectu ministrorum duobus clericis superpelliceo indutis licere cum celebrante Passionem cantare, *ex allato Decreto vix ac ne vix quidem potest probari.*" Cf. Comp. S. Lit. n. 178, 2. This does away with the value of Wapelhorst's statement.

The decree upon which De Herdt bases his argument is given in the "Decreta authentica" as follows:

Feria iii et iv Majoris Hebdomadae canitur Passio a duobus, sed vocem Christi dat ab altari sacerdos celebrans.

To which the S. Congregation answers: *Permitti posse defectu ministrorum.* (Jan. 10, 1852, n. 5166 ad 2.)

It is plain that the "a duobus," though the word "diaconis" is not added, must be interpreted with the ordinary limitation which prohibits clerics, who are not deacons, from taking part in the solemn Mass as deacons. If De Herdt supplies *clerics* he does so entirely gratuitously and in contradiction to both the general law and the express decision of the same Congregation, which, when asked on a previous occasion whether the custom according to which "in missis hebdomadae majoris canitur passio, non solum a subdiaconis verum et a laicis" could be tolerated, answered: *Abusus omnino tolli debet.* (Decr. auth. n. 2811, ad 8.)

Nor can the phrase "defectu ministrorum," in the answer cited by DeHerdt, mean anything else than the "ministri missae sollemnis," just as it is used in the clause by which the S. Congregation sanctions that, in the absence of *three deacons* or priests, distinct from the ministers of the Mass, the celebrant may take the part of Christ so that only two deacons in place of the three ordinarily prescribed for the

function take up their position at the gospel-stands in the sanctuary.

With regard to *custom*, its sanction goes no further than this that the part of the *turba* may be sung in figured music by the choir. Such is Roman usage.

The question whether the sub-deacon of the Mass (not having diaconal orders) can lawfully take the part of the deacon in the Passion, has been variously discussed, and the general conclusion arrived at by liturgists is that it requires a deacon or priest who is entitled to wear the stole. This appears also to be Wapelhorst's view when he says: "*Passio a Celebrante ac Diacono et Subdiacono Missae cantari licet, dummodo qui subdiaconi vices gerit in ordine saltem Diaconatus constitutus sit.*" (l. c., n. 2.) A little farther on (n. 6) he seems to imply a doubt when he says: *Subdiaconus . . . si sit Diaconus vel presbyter, imponit stolam diaconalem.*

TEXT-BOOKS OF CATECHETICAL INSTRUCTION IN OUR SUNDAY SCHOOLS.

To the Editor of the AMERICAN ECCLESIASTICAL REVIEW :

Whether or not there is a need of a series of catechetical text-books for Sunday School and other Catholic school purposes might be happily settled by an opinion from the ECCLESIASTICAL REVIEW. Reference is made to a graded series from the lowest to the highest class book, after the style of school readers or similar books now in general use. The Baltimore Catechism, Deharbe, Gaume and several works of the kind are now used, with a Bible history and a final year of Jouin, Schouppe or other like compendiums for the higher and more critical study of religion.

That the fine judgment of some pastors has enabled them to combine and arrange such books into a series sufficiently satisfactory to themselves and their people, is evident enough ; but that many other pastors are willing to admit their

inability to achieve success in this line is equally evident. It is certainly desirable that the study of religion for the young should be made progressive and, in the better sense of the word, popular; and it is difficult to comprehend how the results can be attained under the present diverse methods.

A superintendent of public schools, when about to assume the duties of his office, finds upon his desk several sets of school readers, grammars and arithmetics, and his only work is to choose that set which in his judgment is best adapted to the capacity of his pupils and their future sphere of life. A pastor, on the other hand, is called upon to undertake without delay the religious instruction of the children of his parish, and he is impressed by ecclesiastical authority with the grave importance of the work, while at the same time he is left to himself to evolve from his own experience a plan or system. This is a great burden, and apparently an unnecessary one.

It is not conceived by the writer that councils or bishops will ever enter far enough into details to produce a complete catechetical series. They seem to have accomplished the work of their high office when they put in the best possible form, according to the wants of the times, a statement of the principles of the Christian religion. The Catholic publisher of the present day must do for the Catechism what the Catholic publisher did centuries ago for the Bible. It appears to the writer, though he is diffident of his position, that any one of our large Catholic publishing houses could, under the sanction and ultimate supervision of the hierarchy, bring out an acceptable series of catechetical text books. There are several Catholic authors in Boston and New York who are fully capable of the preparation of such a work, and in response to an invitation from a responsible publisher would certainly undertake it.

There is much to help and guide. Sunday Schools have generally six grades: Prayer Class, Confession, First Communion, Confirmation, Bible, Critical Study of Religion. The ordinary school readers afford, to the mind of the writer, a fair model.

There is place for definitions and the text of the lessons. A few paragraphs to be read that paraphrase and explain the text would relieve the teacher in many ways and perhaps enliven the tedious hour of Sunday School.

Illustrations from the Bible and church history would have fully as great a power of instruction in the religious Catechism as similar ones for secular readers. But the object of the writer is to obtain information rather than to attempt giving it.

J. L.

THE CATECHISMS IN OUR SUNDAY SCHOOLS.

Reverend and Dear Sir :

Fr. Lavelle's article on "Sunday Schools," published in one of your recent issues, must read like a big reproach to many among us who are responsible for the management of our Sunday Schools. What is generally done there? The school opens with a short prayer ; each teacher begins at the head of his class, and examines each child in the lesson ; meanwhile, the rest of the class are disengaged, some idling and chatting, some perhaps studying their catechism, if they care to do so. By the time the last child is examined, the signal for dismissal is given. The children get little or no explanation of the lesson, and Bible History is often entirely ignored. There is time for more work, and more could be done, but we lose much of our opportunity from want of proper organization. There are, I know, schools which approach Fr. Lavelle's standard; but I venture to think they are few in number, and to be found chiefly in the large cities.

While wholly in sympathy with the main contentions in Fr. Lavelle's article, may I offer a suggestion or two?

He wants more than one catechism ; and he refers to the graded reading books used in the day schools, as an illustration of what he would like. But our children have to learn the Catechism by heart ; the school readers are to be read only ; and that makes a considerable difference. For my part, I have always found the abridged Catechism an obstacle

rather than a help. After passing from it, the children get "all mixed up," as they express it, when learning the Second Catechism, which combines new matter with the old in a desultory way, and in a different arrangement of lessons. Notwithstanding some disadvantages, it appears to me much wiser to have but the one Catechism, to which the children look as their standard of religious knowledge, and which they can manage to retain by heart.

Another suggestion is that Bible History and Catechism go hand in hand, beginning from the very first grade. Why omit Bible History until we reach the last grade, to which, as Fr. Lavelle confesses, a considerable number of our children never attain? The matter of the Bible stories could be so arranged as to make it explanatory and illustrative of the Catechism lessons in each grade. Children are very fond of stories. So let the first grade hear the teacher tell the story of the creation, complementary to the lesson regarding the eternity of God, the angels, their trial and fall, the works of the six days, and the subsequent events of Bible History as far as the Deluge. In addition to the above, lead the second grade as far as the giving of the law on Mt. Sinai. The third grade could manage the Bible History to the end of the Books of Kings. Then give the fourth grade all the Old Testament, leaving the New Testament for the fifth grade. This is a rough suggestion, for a better and more detailed division might easily be made to obviate the necessity of reserving to the last grade much important matter contained in the New Testament, such as the doctrine regarding the Second Person of the Blessed Trinity, the Sacraments, and the like, since, as has been said, many children never reach the final grade. Scripture readers graded somewhat in this way, were compiled by the late Provost Wenham, the writer of "The Catechumen." If the school cannot afford Bible Histories for the children, let each teacher have one, and read, or better still, tell in form of story an appropriate portion at each Sunday's class. A few pertinent questions after the lesson will correct misapprehension on the part of the children, and fix the matter in their memories.

THE STIPEND AND THE "MISSA PRO POPULO."

Qu. In this diocese (Canadian) the Bishop is parish priest of the whole diocese. His priests are administrators, and in this sense only, pastors. Supposing that the Bishop says his Mass on Sundays and feasts *pro populo*—that is, for all the faithful of the diocese—does not this free the administrators of the parishes from the obligation of saying their Mass *pro populo* on these days ; or

Could we, in case we had to duplicate, take a stipend for one Mass and offer the other *pro populo*?

Resp. The fact that the Bishop applies his Mass *pro populo* does not dispense him from procuring for each separate parish (of which he retains the indirect government) an administrator who is to say the *missa pro populo* for his delegated charge (provided the *missa pro populo* is otherwise recognized of obligation, as in canonically erected parishes). The Bishop is in any case pledged to say the *missa pro populo totius dioeceseos* whether he retains parochial rights of the separate churches or not.

We may add here that a Bishop who *accidentally* supplies the place of a parish priest would satisfy his obligation of saying the parochial Mass *pro populo* by offering it for the faithful of all the diocese. This distinction rests upon a decision of the S. Congregation. (S. C. de Prop. Fide 25 Sept. 1779.)

As regards the second part of the query, we have the positive prohibition of the Church to receive a stipend for either of two Masses said on Sundays or feasts in parishes where the obligation of celebrating *pro populo* exists. This holds good even where the Bishop is parish priest, since he is supposed to provide an adequate emolument for the curate who replaces him.

Nevertheless, the Ordinary may, under exceptional conditions and by diocesan statute, permit the acceptance of a stipend for one of the Masses "*intuitu defatigationis*," or for other grave reasons. (Cf. Sabetti, Theol. Mor. Tract. XIV n. 714, qu. IV ad 1 and 2.)

In the United States, with the exception of San Francisco, there is thus far no clear and judicial obligation upon pastors

to celebrate the *missa pro populo*, although it is recognized as a duty of charity. The question as to the duties of irremovable rectors on this point is not uniformly decided. Hence the clergy of the United States seem thus far free to accept a stipend for one of the two Masses celebrated by special indult on Sundays and feasts.

CAN A DUMB PERSON ADMINISTER VALID BAPTISM?

Qu. The catechism says: "In case of necessity any layman may baptize." There being no other person present, how is a dumb man to administer the Sacrament to a dying child?

Resp. The answer demands an analysis of the act of baptizing. The sacramental rite consists in the performance of an outward act or sign, the meaning and intention of which are determined by the words which accompany that act or sign. Now, the form employed in baptism contains four distinct and essential elements which render valid the sacramental act:

1. The term designating a person as baptizing;
2. The term which specifies the distinct purpose of the act of pouring (or immersion in) water as a rite *intended for Christian baptism*;
3. The term designating the person to be baptized;
4. The term or terms expressing explicitly and intelligibly the unity of nature in the trinity of the divine persons.

Can a mute person explicitly and intelligibly employ a form which contains these essential terms?

Theologians appear to favor the negative view, assuming that a mute person is incapable of administering baptism. They argue that such person lacks the proper means to perform the *complete* sacramental rite, because the absence of speech constitutes an impediment similar to the lack of other essential matter, such as natural water, to perform the sacramental rite. Hence a dumb person cannot validly admin-

ister baptism, and the dying child is to be left to the divine mercy if no other assistance can be obtained.

There is, perhaps, another view to be taken of the matter, of which the moral theologian of the present day may, in future, feel bound to take account. A modern system of educating the dumb aims at teaching them to articulate. The Rev. P. Whelan, of Mt. Airy, who is engaged in the education of deaf-mutes, and who prepared himself for this special task during the years of his theological studies, informs us that the system of teaching distinct articulation to the dumb has met with considerable success, so that such persons could, under ordinarily favorable circumstances and with a proportionate amount of practice, be brought to pronounce the form of baptism. Such baptism would, it seems to us, be valid, as satisfying the essential requisites of the form.

As it is part of the education of a good nurse or a physician to acquire the manner of baptizing in cases of necessity, so it might be a wise policy to instruct the deaf-mutes in our institutions concerning the same subject in view of its importance on given occasions. Even where the result of this special training remains doubtful, it is probably the safer course to insist that any dumb person baptize in cases of danger according to his ability. If the child die it is not improbable that it carries with it the sacramental grace *ex opere operato*; whilst, in case of recovery, any doubt regarding the probable validity of the Sacrament can be subsequently removed by supplying *conditional* baptism.

The further question suggests itself here, whether a dumb person who spells the form on his fingers whilst he pours the water upon the head of the child may be supposed to baptize validly. We do not believe that an absolutely negative answer can be given even in such case; for whilst a person who thinks in signs repeats mentally, not the words of the form of baptism, but the signs which represent the words, may he not be said to use a form (the vernacular of the dumb) which interprets definitely the meaning and purpose of the outward act designed as a means of salvation?

THE VICAR-GENERAL AS EXAMINATOR CLERI.

TO THE EDITOR :—May the Vicar-General of a Diocese be one of the three examiners at a competitive examination for an irremovable rectorship when the Bishop presides and another examiner may be had in his stead without difficulty? The wording of the Tridentine Decree seems to preclude his acting in the capacity of such an examiner on such occasion, and Benedict XIV declares the examination “ nullius valoris ” if there be less than three examiners present. The case of necessity is not considered here.

T. F. S.

Resp. Although it is ordinarily understood that either the Bishop or his Vicar-General officially presides at the examinations of the clergy, there is nothing in the Tridentine Decree which would sanction the exclusion of the Vicar-General from being regularly designated as one of the three synodal examiners required by the Council.

It is true that the appointment in such cases must be nominal—that is to say, it does not go with the office, but with the person of the designee. Accordingly, a statute making the Vicar-General *ex officio* a synodal examiner would have no force except as indicating the particular person chosen for the office at the time of the appointment.

This is clearly set forth by Benedict XIV in his work *De Synodo Dioecesana* Lib. IV, Cap. VII, n. 5), where he refers to a number of decisions given by the S. Congregatio Concilii (in cas. Toletano, Policastrensi et al.), which at the same time prove that the election of the Vicar-General as *examinator synodalis* is quite in accordance with the canons, even when there are but two other examiners, provided the Vicar-General does not assume the office in virtue of his title as Vicar, but is individually and by name designated to the office of examiner. We cite an instance from Benedict XIV, which puts this construction beyond doubt: “ Cum in Synodo Dioecesana Policastrensi inter Examinatores Synodales deputatus fuisset etiam Vicarius Generalis Episcopi, sub solo appellativo nomine dignitatis Vicarius, atque hic una cum aliis duobus Examinatoribus Synodalibus interfuisset concursui habito ad quamdam Parochialem; S. Congregatio die 19

Septembris 1745 concursum convalidavit ad cautelam, sed simul scribendum dixit Episcopo, Vicarium Generalem non posse deinceps Synodalis Examinatoris munus exercere, nisi proprio expresso nomine ad illud iterum deputaretur." (*De Synodo Dioecesana, l. c.*)

THE TEXT OF THE "STABAT MATER."

Qu. Is there not a version of the "Stabat Mater" which differs from the one given in the Breviary and Missal? Or where did Rossini get the "inflammatus" of his text?

Resp. There are in existence several texts of the *Stabat Mater*, which considerably vary in their reading. The current version, generally attributed to Fra Jacopone da Todi (though Benedict XIV makes it a full century older by tracing it to the poetic pen of Innocent III), has been incorporated in the Breviary and is divided into three parts for the prayer of Vespers, Matins, and Lauds. In the last-mentioned Hour (Lauds), the three stanzas preceding the final triplet of verses are somewhat altered from Fra Jacopone's version, from which latter Rossini appears to have taken his text. The relative merit of the two readings will easily be perceived when we place them side by side.

FRA JACOPONE'S VERSION.

(*Rossini's text*)

Fac me plagis vulnerari,
Cruce hac inebriari
Ob amorem filii.

Inflammatus et accensus
Per te Virgo, sim defensus
In die judicii.

Fac me cruce custodiri,
Morte Christi praemuniri
Confoveri gratia.

Quando corpus morietur,
etc.

THE VERSION OF THE BREVIARY.

Fac me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.

Christe cum sit hinc exire
Da per Matrem me venire
Ad palmam victoriae.

Quando corpus morietur,
etc.

THE BLESSING OF THE ASHES BEFORE A REQUIEM MASS.

Qu. In a parish where there is but one priest, should the blessing of the ashes on Ash Wednesday be omitted when he is obliged to have a Requiem Mass *cadavere praesente*?

Resp. The blessing of the ashes (in purple vestments) is to take place, even when the Mass is *de Requie*, since there is no essential connection between the rite of the Mass and the blessing.

THE FERAL ANTIPHONS.

Editor AMERICAN ECCLESIASTICAL REVIEW.

Qu. Several of the clergy in a recent gathering had some difficulty in deciding a point of the rubrics, which we concluded to submit to you.

Please inform us what Antiphons should have been said for the Psalms at Vespers on Saturday, December 19th.

Kindly quote or show where the rubric can be found for your decision, and oblige,
C. H. M.

Resp. For those who follow the American *Ordo* (not the *Roman* proper, which celebrated S. Urban V *dupl.* on that day), the Vespers of Saturday, December 19th, were ferial *a capitulo de Dominica*. Hence the Antiphons for the Psalms were those prefixed to the ordinary office *per annum*, viz., *Benedictus—Per singulas dies—Laudabo*, etc.

For Lauds and the Little Hours the Antiphons of the same day were, of course, special: *Ecce veniet—Cum Venerit*, etc., taken from the Monday office as found in the Breviary after the third Sunday of Advent.

TRUTH AND THE SELF-ABASEMENT OF THE SAINTS.

Qu. I have often been struck in reading the lives of certain saints who accomplished great works, and thus seemed to give proof of their charity and forethought, yet who spoke of themselves as being more vicious and foolish than the people around them. How are

such statements compatible with truth, and if not true, how can they be pleasing to God, or be placed before us as something edifying? I wish you would give some practical answer to this question which a doubting friend put to me when I read him a passage from the life of St. Catharine, of Siena, who, whilst she could advise the Pope in affairs of great moment, deemed herself a worthless body.

Resp. It is the law of proportions that as we rise to a higher level our circle of vision grows wider, whilst the relative estimate of our own size and power diminishes. Thus the greater a man's knowledge, the greater becomes his sense of limitations in the vast regions of still unexplored science. His view reaches farther for others, but he feels less secure in himself. In like manner it happens that the nearer the exercise of virtue brings a person to God, the more the immeasurable distance of God's perfection becomes clear to his mind. Hence a good man may see good in all around him, yet having by reflection measured his own distance from the point toward which he strives, he realizes his own immense distance from absolute perfection. He sees less of the imperfections of others, the more he is occupied with his own improvement, which, involving concentration and closer introspection, makes him conscious of all the flaws in his own nature. Thus the apparent untruth is simply a disproportion of judgments, owing to different points of view between the man who sees the world around him from above, and the man who sees it close by. The seeming untruth becomes thus the sincerest truthfulness. As an example of this I am tempted to cite a passage from a popular novel writer, because it shows that this judgment is ratified, even by the world, when it is honest. Dickens, in one of his novels, draws a character, Tom Pinch, who is a very simple, yet quite a gifted fellow, and with a good heart and a good opinion of every person whom he comes in contact with. Martin Chuzzlewit, whom he has met in his master's house, is suddenly cast upon the world a poor student without a penny. Martin is a shrewd lad, selfish, and sure to make his way; but Tom Pinch pities him, and following him on the

road thrusts a book into his hand, to the leaves of which he has pinned a half sovereign wrapped in a piece of paper on which are scrawled in pencil the words: "I don't want it, indeed. I should not know what to do with it if I had it." Upon these words, which could hardly have been true, and yet were not a lie, Dickens remarks: "There are some falsehoods, Tom, on which men mount, as on bright wings, toward Heaven. There are some truths, cold, bitter, taunting truths, wherein your worldly scholars are very apt and punctual, which bind men down to earth with leaden chains. Who would not rather have to fan him in his dying hour, the lightest feather of a falsehood such as thine, than all the quills that have been plucked from the sharp porcupine, reproachful truth, since time began!" (*Martin Chuzzlewit*, chap. xiii.)

What is here called falsehood, is in truth but the result of that personal view of self which finds itself small in the presence of another's need. Others may not share that view because they do not see the two-fold term of the comparison in the same way; they are on a lower level, and nearer to the earthly, which seems to them accordingly greater than it is when compared with the divine. Like the eye fixed close to the wall, it may see more of the stone, but it sees less of the wall.

PARS DOMUS SUPRA ALTARE SITA.

Qu. "Abusus vero, qui alicubi irrepsit, habitandi vel dormiendi in ea parte domus religiosae quae supra altare est sita, non amplius tolerandus, sed prorsus eliminandus est." (Conc. Plen. Balt. II, n. 266).

Does the above decree mean only that part or space which is directly over the altar, or does it include the entire space or room over the chapel?

Resp. The phrase "habitandi" indicates that the room above that portion of the chapel which contains the sanc-

tuary is not to be occupied as an ordinary sitting or sleeping apartment. If the room be very large so as to exceed the limits corresponding to the sanctuary, the simplest way to utilize it is to divide it by a temporary partition.

THE PROMISE OF A MASS.

Qu. I promise two persons, separately, to say Mass for their intention. The one offers a stipend, the other does not.

Does not this promise bind me to say two Masses, that is, one for each separate intention?

Resp. Certainly; a promise binds according to the terms in which it was understood. The nature of the obligation in the two cases differs, however, in this, that the one promise binds in *justice*, the other in *charity*; that is to say, if you neglect to say the Mass for which a stipend was received, you are bound to *make restitution*, either by returning the stipend or by having the Mass said by some one else. On the other hand, the neglect of fulfilling the gratuitous promise to say a Mass for a particular intention, though it may be a sin the gravity of which depends on circumstances, nevertheless it does not oblige you to restitution.

TITULARY MASS OF ST. STEPHEN PROT.-M. TRANSFERRED.

Qu. Will you kindly inform a reader of the ECCLESIASTICAL REVIEW:

What Mass is to be said in a church dedicated to the Proto-Martyr St. Stephen on the Sunday within the octave of the feast, supposing that the feast falls on Saturday, and that the day following Sunday (St. John Ev.), is a *Duplex II, cl.*?

Resp. In cases of transfer "*Solemnitatis in Dominicam*," the general rule is to say the Mass of the feast, *more votivo*, that is, with Gloria Credo, and—in parish churches having

no conventual Mass—commemoration of the Sunday. With regard to the last Gospel, A Carpo (Kalendar, perpet. *De Missa Titularis cujus officium transferri debet*; cap. viii. n. 5), says: "In ecclesia ubi neque viget chori obligatio, neque alia canitur missa de die, addenda erit missae de festo transferendo commemoratio officii diei cum aliis in ipso occurrentibus, necnon *dicendum evangelium Dominicae in fine*." (Cf. also "Quaest. Mechlin. in Rubricas," *Quaest.* 114 and 116.)

THE QUINQUENNIAL FACULTIES GRANTED TO BISHOPS.

We direct particular attention to the document of the S. Poenitentiaria treating of the Faculties (regarding cases reserved to the Holy See, and Matrimonial Dispensations), which are commonly granted to Ordinaries of missionary countries. The study and right understanding of these faculties is of special importance to students of theology in our Seminaries, who, on being ordained, are generally obliged to make immediate use of them, often without having previously known of their existence.

THE RECITATION OF THE "ANGELUS" ON SATURDAYS IN LENT.

The question whether the "Angelus" is to be recited standing or kneeling *at noon* on Saturdays in Lent, has been repeatedly discussed by liturgical writers, and the best authorities have generally maintained that it should be recited kneeling. The matter was recently brought before the S. Congregation; and as some of its members had already expressed their opinion individually in writing, and the answer involved the gaining of the ordinary Indulgence, the question was referred for decision to the Holy Father.

The answer was:

"On Saturdays of Lent the '*Angelus Domini*' at noon, is to be recited standing."

In connection with the preceding doubt, the question was also asked: Whether the "*Angelus Domini*" or the "*Regina Coeli*" is to be said at noon on Saturday, within the Octave of Pentecost?

The decision of the Holy Father was:

"On Saturday, within the Octave of Pentecost, at noon, the Antiphon '*Regina Coeli*' is to be recited."

We gave the Decree, in question, in the October number of the REVIEW (Vol. XV, page 423), but recall it here as timely in view of the approaching season of Lent.

THE LITANY OF ALL SAINTS IN THE FORTY HOURS' ADORATION.

Qu. I have before me a copy of your *Manual of the Forty Hours' Adoration* which is all the more useful because of its accuracy in details about which there seemed hitherto some doubt. I am surprised, however, to find that you do not follow the Roman Ritual in the text of the Litany of All Saints, which differs in some petitions from the Litany usually recited. Would you please inform your readers whether either form of the Litany may be lawfully used and why you ignore that of the Roman Ritual?

Resp. If our Reverend correspondent will note the Rubric placed at the head of the Litany in the Roman Ritual to which he refers, he will understand why we did not adopt the form there prescribed. The Rubric reads: "*Litaniae quae dici debent in expositione XL horarum in alma Urbe.*"

THE MISSA CANTATA IN THE ST. LOUIS ORDO.

To the Editor AMERICAN ECCLESIASTICAL REVIEW:

Allow me to call attention through the medium of the REVIEW to the list of days as published in the *Ordo* of the current year for the provinces of St. Louis, Chicago, Milwaukee, Santa Fé and Dubuque, on which the *Missa Solemnis vel Cantata de Requie* is prohibited when the body is present in the church. As given in the *Ordo* for 1897, the list is as follows:

1. Omnia festa solemniora universalis Ecclesiae, nempe : Dominica Paschae et Pentecostes, Nativitas, Epiphania, Ascensio, et Corpus Christi, Imm. Conceptio, Annunciatio et Assumptio Deiparae. Nativitas Joannis Baptistae, S. Joseph, SS. Apost. Petrus et Paulus, et festum Om. Sanctorum.

2. Dies Solemnitatis festi ex indulto translati, modo celebretur in populo.

3. Ultimum triduum majoris Hebdomadae.

4. Festa Solemniora localia, hoc est, Patronus loci praecipuus, Dedicatio et Titulus Ecclesiae Propriae.

5. Tempus Solemnis Expositionis Eucharistiae.

6. FERIA IV Cinerum, et Vigilia Pentecostes, etiam dies St. Marci et Rogationum, si fiat processio, in Ecclesiis parochialibus unum tantum missam habentibus.

As to the Feast of the Annunciation, I am aware that it has been raised to a duplex primae classis by a Decree of the Sacred Congregation of Rites, approved by Pope Leo XIII, May 27, 1895. Does this *ex ipso* entitle the Feast of the Annunciation to rank among the days that exclude the chanting of the Missa Exequialis, praesente cadavere, or is it because it is also a retrenched holiday? The compiler of the *Ordo* in a note to Fer. 4, die 24, Martii, says, "Cras prohibetur M. Def. etiam praesente Cadavere." No such notification is given in the *Ordo* for 1896, although the Feast of the Annunciation has there its proper rank. What is the cause of the change? The Sacred Congregation was asked: "An dici possit Missa de Requiem, corpore praesente, diebus primae classis cum multo apparatu et pompa exteriori celebratis licet non festivis de praecepto?" and answered, "Affirmative, dummodò non sit titularis," April 8, 1808.

Ash Wednesday and the Vigil of Pentecost must have been placed inadvertently among the days prohibited, as there is no law of the Church, as far as I am aware, that forbids the chanting of the Solemn Requiem Mass when the body is present on these days. On the contrary, by a ruling of the Congregation of Rites, March 27, 1779, the Mass is allowed even when the body is absent *ob causam rationabilem* during the Privileged Octaves, and on all Privileged Vigils and Ferias, such as the Vigil of Pentecost and Ash Wednesday, except the three last days of Holy Week. With these few exceptions, the list seems correct, and substantially agrees with that given by the latest and best writers.

E. M. G.

BOOK REVIEW.

AN EXAMINATION OF THE ARGUMENTS IN THE PAPAL LETTER ON ANGLICAN ORDERS.—THE POPE'S CRITERIA APPLIED TO THE ROMAN ORDINAL. Published by St. Mark's League, Philadelphia. Pp. 17.

The above pamphlet was sent to us with a request to answer the objections raised in it against the recent letter of Leo XIII regarding the invalidity of Anglican Orders. The author is, we are told, the Rev. Dr. Alfred G. Mortimer, Rector of St. Mark's Protestant Episcopal Church, Philadelphia, a scholarly gentleman, who, a short time ago, published a "Catholic" text-book of instruction for Confirmation and First Communion. A controversial examination of the Papal document coming from a leading Anglican minister would naturally cause us to expect a temperate and candid exposition of facts in support of his views, so that we should have to confine our argument merely to an interpretation of the Catholic authorities to which Dr. Mortimer appeals in his criticism of the Papal document.

We regret that our task proved to be less grateful. Let the unbiased reader judge.

It is well known that the Pontifical Letter which Dr. Mortimer submits to "examination" declared that, since there was undeniable historical evidence that the Anglican ordination-rite established by Cranmer in 1552 (usually called the *Edwardine* rite) was essentially deficient, and that this rite being followed for at least a hundred years, as by civil law established, it broke the continuity of Apostolic succession; that, therefore, the subsequent Orders in the Anglican Communion were, in the Catholic sense, null and void.

Dr. Mortimer takes exception to the Papal declaration by saying that if the Edwardine form of Ordination was insufficient "we share this insufficiency of form with the Apostles, who were ordained with *precisely* the words used in the Edwardine Ordinal." And he furthermore insists that the choice of the latter form was "most undoubtedly caused by a desire to conform exactly to the Scriptural form."

The form of Priestly Ordination in the Edwardine Ordinal of 1552, as compared with same form altered by the Anglican Convocation a hundred years later (1662) is :

*Edwardine Form for the
Priesthood A. D. 1552.*

Receive the Holy Ghost; whose sins thou dost forgive they are forgiven; and whose sins thou dost retain they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Same Form
altered A. D. 1662.*

Receive the Holy Ghost, *for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands.* Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained. And be thou a faithful Dispenser of the Word of God, etc., (as in the form of 1552,)

Both forms contain indeed the Scriptural words, "whose sins thou dost forgive," etc. But are these the only words in virtue of which the Apostles received the Priestly Ordination, and do they cover the essential ground of the Apostolic Priesthood? If Dr. M. were to baptize the children in his church by the infusion of water saying: "In the name of the Father, and of the Son," he would truly use the words used by the Apostles; yet as the form is incomplete, it would not be a valid baptism; or if a nurse bathing a child would in the manner of Christians who perform their actions in the name of the Holy Trinity pronounce the ancient Christian benediction, saying: "I wash thee in the name of the Father, and of the Son, and of the Holy Ghost," it would still be no baptism, because, though the form is complete and the material act of washing is identical with the act of baptizing, yet the intention corresponding to the essential terms of the sacramental act is wanting.

Surely, Christ did not confer the priesthood upon His Apostles merely by bidding them to forgive sin. If the power of binding and loosening was an *integral* function of the continued work by which the fruits of the Redemption were to be applied to coming generations, can we say—does any of the Christian Fathers before King Edward's time say—that this was the *essential* function by which the Holy Ghost was to operate through the Apostles and their successors, who were to be ordained, not only to preach, to reconcile, but to offer sacrifice, as St. Paul expressly tells us: "Every high priest, taken from among men, is *ordained* for man in

the things pertaining to God *that he may offer both gifts and sacrifices for sin.*" Nor does the Apostle leave us in doubt as to the character of this atoning sacrifice which, he adds (Heb. v, 1) is to be according to the order of Melchisedec, that is to say, the eucharistic offering of which the prophet Malachias had spoken. And this priesthood "no man assumes to himself unless called of God, as was Aaron." From the grace and power of consecrating the true Body and Blood of the Lord flows the efficacy of the other priestly functions, of communicating the word and administering the sacraments by which, as through so many channels, the fruits of the Atonement are applied to the individual soul. Of the *sacraments* and *priestly* functions which have been recognized in the Church since Apostolic times the Edwardine Ordinal specifies the forgiveness of sins, a power which we may recognize in the priests and prophets of old (as when Nathan announced forgiveness to David), but *which has nothing about it to distinguish the priestly office of the New Law.*

It may be urged that the admonition, "And be thou a faithful dispenser of the Word of God and His Holy Sacraments," must be taken to supply the deficiency to which we have called attention. It will be noted that the Convocation of 1662 sought to make good the omission (would Dr. M. say that they were less anxious to adhere to the Scriptural form *only*?) by inserting the words: "*for the office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands.*" Whether this change was necessary must be determined from the intention and sense which the framers of the Edwardine form, and those who used it according to law prescribed, had attached to the words. If by *sacrament* the revisers of the Prayer Book of Edward VI meant what the Lutherans and Calvinists mean, then it confirms the contention of Catholic theologians that the Anglican rite was merely a formula used by Protestants. What do history and facts say?

The Edwardine Commissioners changed the Ritual from the ancient Catholic form twice. The revision of 1552 is the second revision. Let us see what were some of the principal changes made, and whether they were really and clearly an indication of Protestantism and, as has been asserted with good reason, the work, practically if not literally, of the German Reformers Bucer and Melancthon.

We shall follow Dr. Mortimer's example and quote exclusively from his own co-religionist authors—authors who are readily

accessible to the average student of the subject, and particularly to the members of St. Mark's Episcopal Church in Philadelphia, should they be disposed to read these lines. In the *History of the Book of Common Prayer* by Dr. Butler, Professor of Church History and Liturgics in the Episcopal Seminary of Philadelphia, we find an accurate statement (VIII, p. 22), of the Convocation of 1562. We select only some of the changes made in the second Book of Edward, as sufficient to show that the Edwardine reformers meant to do away with the idea of *sacrifice* in the priesthood :

1. A change of the use of the terms *mass* and *altar*.
2. A change of the rubrical form of *consecration*.
3. A change of the rubric for receiving the *bread*.
4. A change of the rubric regarding the *reservation of the sacrament*.

5. The new prayer book declared that "kneeling at the sacrament does *not imply worship of the elements*."

Regarding the last-mentioned addition, Dr. Butler says : "It was, and still remains in the English book, an elaborate and emphatic protest against the corporal presence of Christ's Body and Blood, and against what is known in our day as "Eucharistic adoration" (p. 25).

If we remember that these changes were made in deference to the protests of the German reformers, who were then actively engaged propagating their principles throughout England, and who had, as Dr. Butler shows (citing Cardwell's *Two Liturgies of Edward VI Compared*), superintended the first revision of the Prayer Book, made only three years before, we shall better understand the animus of Cranmer and Ridley, who were urging the matter. Indeed the second revision was a decided advance toward Protestantism, as becomes still more plain when we compare such parts as the following rubric which regards the distribution of Communion :

First Prayer-Book of Edward VI.

"The *Priest* shall first receive the Communion in both kinds, and when he delivereth *the Sacrament of the Body of Christ*, he shall say : *The Body of Our Lord Jesus Christ* preserve thy body and soul to everlasting life."

Substituted Form of the Second Prayer-Book.

"The *minister* shall first receive Communion in both kinds, and when he delivereth *the bread*, he shall say : Take and eat this in remembrance that Christ died for thee and feed on Him in thy heart by faith with thanksgiving."

Simultaneously with this change of the terms of Catholic faith in the essential object of the priestly ministry, the rubric of the Edwardine prayer-book ordained that the ancient *priestly insignia* worn at the Holy Sacrifice—alb, vestment, cope—shall no longer be used, but in their place the rochet or the *surplice only* (as was the newly introduced custom of the Lutherans who had openly done away with sacrifice and priesthood). See Dr. Butler, *l. c.* p. 24.

Does this savor of a desire to retain the scriptural forms of the ancient Apostolic liturgy as represented in the Sarum and Roman, or any of the Oriental rites of the Catholic Church to which Augustine and Anselm had belonged? The truth is that impartial historians of the Anglican Communion, as well as others who had no interest in misjudging the work of the men who established the Edwardine reforms, admit that these changes are due to the *ultra-protestant* views of Edward (to use Dr. Butler's expression) or, more correctly, of the English Parliament. (*History of the Prayer Book*, p. 25, x).

Quite in harmony with this view of the priestly office was that of the revisers of the English Bible between 1526 and 1611, who seemed to feel that there was no more need for such words as *altar*, *priest* or *ordained* in the English Church. Accordingly they eliminated these words and substituted *temple* and *elders* and, *by election in every congregation* for the well-used and well-defined and wholly Englished terms of old. The late revisers of 1883 have been honest enough to *restore* the Catholic words, at least in some cases, and in making some 4,000 *textual* changes of the *New Testament alone* have confessed that the Catholic version from which the reformers, so-called, departed more than three centuries ago, was much more accurate in its translation, if not so graceful in its style of English. The same is the case precisely with the Edwardine Ritual. A hundred years after its first introduction the *priest* was again put in the place of the *minister*. The Litany was made to include a prayer against *schism*. *Church* was substituted for *Congregation*. In short, Dr. Tenison computed that there were about 600 alterations made in the Prayer Book when the Edwardine ritual was discarded by the Convocation of 1662. "All clergymen were required not only to adopt the Liturgy thus altered, and to *declare* if they had not hitherto conformed, *the unlawfulness of their past conduct*, and if they had been ordained by other than bishops to submit to episcopal ordination." (*Cardwell's Conferences*, pp. 141-2, §§ 380 6. See Butler *op. cit.* p. 72).

It is true that in the writings of Cranmer, Jewel, Andrewes and others we find still expressions which are taken from the ancient Roman or the Sarum ritual and have to Catholic ears a Catholic meaning, but the context plainly indicates that the reformers meant them in a widely different sense. Nor need we go so far back. Anglican divines of our own day, in good standing, use such terms whilst they protest against their Catholic meaning. And probably the number of those who, like the learned Bishop of Worcester, Dr. Perowne, and Dr. Gilbert Child, are of this conviction, is far more entitled than the Church Union to represent the Anglican Church. But the members of the Church Union, even, are not at all at one or sure about the Apostolic transmission of their orders through the chasm created by the use of the Edwardine ritual. Why else would they go out of the Anglican succession to find valid ordination at the hands of some Dutch schismatic Bishop, a fact which Dr. Lee does not care to hide, and for which the *Statement* printed at the end of his volume, *The Church Under Queen Elizabeth* (published in 1880), assigns very strong reasons. Therein he states that it has "been found to the sorrow and shame of many that the spiritual freedom of the Church, together with the actual jurisdiction of its episcopate, is practically extinct. And having been forced by the invasion and active power of those evils to investigate more closely the whole history and condition of the Established Church since the Tudor changes, certain other defects and abuses have become evident to the founders of this Order (of Corporate Reunion), which urgently call for a remedy." The next paragraph of the *Statement* specifies the evils alluded to above to be :

1. Extreme confusion of organization and discipline.
2. Grave diversity of doctrinal teaching.
3. Lapse of spiritual jurisdiction.
4. Loss of the spiritual freedom of the Church.
5. Uncertainty of sacramental status, arising from the long-continued prevalence of shameful neglect and carelessness in the administration of baptism, contrary to the directions contained in the Book of Common Prayer.
6. Want of an unquestioned Episcopal Succession," etc.

But we must not weary the reader. If the Reverend Messrs. Denny and Lacey, whose arguments on the Anglican side have been throughout characterized by sobriety, refuse to accept the testimony of Macaulay, who (*History of England*, Vol. I, chapter i, page 74) reasons from creditable contemporary evidence that Jewel, Cooper, Whitgift, etc. did not believe in the episcopate as an apostolic order, but thought it wise that bishops should be retained as "overseers," the

testimony of men like the Bishop of Dorchester, the Bishop of Selby, the Bishop of Caerleon and other estimable members of the Corporate Reunion who have anxiously studied the question, should surely carry some weight. Of course, it is possible to explain away even the plain meaning of their words, but then we could not hope to convince confirmed prejudice. We pass on to the other principal arguments of Dr. Mortimer.

"Our second argument," says the Philadelphia divine, "is absolutely unanswerable with Romans, since it is that the very authority, the S. Congregation of the Holy Office which promulgated this letter we are considering, in the year A. D. 1704, decided that "Receive the Holy Ghost" *alone* (without even what we have in regard to absolution) was sufficient form; and priests ordained by that form have ministered in the Roman Church." Here follows the lengthy text of an imposing document by the S. Congregation.

May we be permitted to say without giving offense, that it appears somewhat strange that Dr. Mortimer should not have intimated any misgivings about the genuineness of this document which had been declared fictitious long ago? The so-called Abyssinian decision was, indeed, never given, and Canon Estcourt's Decree is, as it has been called, a bogus document, which was exposed soon after it appeared, some twenty years ago. Like most of the errors of its kind, it had some foundation. The archives contained a form of petition to which a statement of theological opinion (*votum* in the technical language of the R. Congregation) had been appended, which solicited confirmation from the Holy See. But the Holy See had never endorsed the *votum* nor given it any favorable consideration, so that its very existence unapproved and unanswered shows that the S. Congregation had rejected it. This is not new, and if Dr. M. had consulted some of the theologians with whose writings he appears to be familiar, he would probably have been more diffident in advancing the "unanswerable argument" against "the Romans." Of course, the subject was revived during the recent discussion, and the defenders of Anglican Orders seemed reluctant to accept the fictitious character of the decree, because it is one of the chief arguments for their side. Still there were but few of the representative men who affected to plead ignorance of the fact that the late Cardinal Franzelin had, in 1875, made a search for the alleged document in the Archives, and found what we have above stated. The error, which appears to have originated with Antoine, a French theologian, had no better

authority than the erroneous reading of two separate documents, collated in print, as though one completed the other.

If, then, Dr. M. continues to build on this imaginary decision a subsequent judgment in which "the S. Congregation reaffirmed the above decision," we know what to think of it. The fact is that the S. Congregation in 1860 issued simply a decree which sanctioned a certain form in the ordination rite *without excluding the principal* of which it was a part. The ordination rite of the Abyssinian Church is quite as explicit in its reference to the priestly function of sacrificing as the Roman, for it is, as Fr. Smith points out in an article of the current (January) number of the *Contemporary Review*, "incorporated in the Liturgy of the Mass, thereby signifying in the most unmistakable manner that its purport is to create priests and bishops who may take their parts in the celebration of the divine mysteries." The Edwardine form, on the contrary, "instead of determining the ambiguity of the form to a sacrificial meaning, determines it to the exclusion of such a meaning." (Page 38.)

So much for the "unanswerable" objection.

The next point upon which Dr. Mortimer lays stress is that the *intention* of the Edwardine Bishops was right.

We have already sufficiently indicated from the changes made in the Prayer Book that the intention of the Edwardine reformers was of a decidedly Protestant bent, that is to say, they wished to do away with the sacrificial priesthood. Dr. M. explains to his readers that the reformers in ordaining had the *intention of making a sacrament, and that they were serious*. This he shows to be sufficient for the making of priests and bishops, by quoting at some length from *Bellarmino*, as though Bellarmine and the Pope held opposite views on the subject.

Now, this is odd, if not worse. Neither the Pope nor any sensible Catholic doubts that the Bishops of Edward's time had the intention of making *what they called a sacrament*, and we are quite willing to admit, also, that they were serious. But the efficacy of their intention depended on what they *willed to understand by sacrament*. The Brahmans have a sacrament and a priesthood, the Egyptian Hout-API ordains priests; but these can lay no claim to Apostolic succession. They all may have the general intention of doing what God, and by implication what Christ or the Church wants them to do, and the Anglican Bishops, too, may have had such a general intention. We are also quite ready to allow as perfectly true, what Bellarmine states, namely, that it is not necessary

to have the intention of doing what the *Roman* Church does. Indeed, the Pope himself admits this, and Dr. M. is simply disingenuous when he says : " The Pope *implies* (sic !) that the intention to do what the Roman Church does was wanting," as though that were essential. Surely it is no secret that the Pope admits the Orders of the Greek Church, and that he recognizes the validity of Orders in the schismatic churches both of the East and in Holland, Germany or France. Hence when he refers to the fact that the Edwardine Bishops did not have the intention of the Roman Church, he can mean nothing else than that they *excluded* and *rejected* that intention in as much as it expressed the doctrine regarding the Eucharist and the Priesthood, universally understood as a ministry of sacrifice and atonement. The English Bishops who conformed to the Edwardine Prayer Book, could not have had the intention of doing what they declared as unnecessary and even wrong. The fact that they were honest in their intention, and that they intended *a sacrament* has nothing to do with the intention required for the validity of Orders, since they surely did not intend the sacrament of the Priesthood as it had been recognized in the Church, and as many honest Anglicans of to-day would wish to see it restored among them in its full efficacy of Apostolic succession. Their "priesthood" is a ministry, but it is not a *sacerdotium*, not a *sacrificing* priesthood whose virtue is transmitted through the unbroken chain of Apostolic ordinations. The Edwardine rite unquestionably broke that chain in those who followed Cranmer. And it is precisely in order to emphasize this distinction that the English translators of the Papal Letter retained the word *sacerdotium*, and it is wholly unjust to interpret its retention in the English version of the Pontifical Letter as having any other purpose than to show that the elimination of the Catholic (or if you wish Roman Catholic) idea of "priesthood" and "sacrifice" and "mass" and "altar" from the principal portions of the Edwardine Prayer Book, and the distinct substitution in their place of the Protestant terminology imported by Melancthon and Bucer and other Lutheran friends, indicated the true mind and intention of Cranmer and Ridley with their associates. Indeed it is plain as day to any unprejudiced student of the times, and openly admitted by nearly every Protestant historian, including the most reputable Anglican writers, that if the Edwardine reformers did retain the outward occasional use of Catholic terms, they did so in deference to the common people who were not so willing to accept a complete change of religion as were the large body of officials,

lay and cleric, who held their livings at the mercy of the Crown, and expected to be fed upon the confiscated goods of the old Church.

Equally futile is Dr. Mortimer's next argument, though he manages to leave upon the unwary reader the impression of his exceptional accuracy in the translation of Latin documents. Let us state the facts. Two years ago, whilst the Anglican Commission was in Rome to examine, with others of the Catholic Church, the question of the validity of their Orders, one of the members of the Secret Archives came upon a document of Paul IV, in which that Pontiff sanctions certain dispensations communicated to Cardinal Pole with regard to clerics appointed to ecclesiastical benefices, etc., in England during the preceding years. The document bears date of the year 1555, and followed about three months after the famous Bull *Praeclara charissimi*, thus throwing light on the condition of ecclesiastical affairs at a time when the Second Prayer Book of Edward VI (1552), was followed under authority from Parliament and the King. A parallel document is found in the English Statute Book. (Gibson, Statutes 1 and 2 of Philip and Mary, c. 8. Codex, p. 41.) And a third parallel document, from the papers of Cardinal Morone (the friend of Cardinal Pole, who took a leading part in the negotiations with Queen Mary), contains a *Summary* of the dispensations granted to the Papal Legate in England. There is a difference in the wording of one of the passages; the document found in the Archives at Rome containing the word *concernentia*, which is wanting in the copy of the English Statute Book. Dr. Mortimer points out that the Pope, in quoting this passage, omits the word *concernentia*, and he himself gives us an English translation of it from which he draws the conclusion "that the very Bull of Paul IV which Leo XIII *misquotes* (*sic!*) as condemning our Orders, expressly states that, though the dispensations and indults concerning them were null and void, because obtained from the King, *the orders themselves were to be accepted as valid*" (italics ours).

Now, before we give the passage for the consideration of the unprejudiced reader, we call attention to the fact that the text which Leo XIII is said to have *misquoted* is not the text of the Statute Book, but the text whose publication Leo XIII himself was the first to order. None would have known the difference had the copy found in the Archives remained in the hands of the Roman archivist. But the Pontiff expressly desired its being made public for a better understanding of the case. And the writer of these lines speaks with distinct authority on the subject, because he was one of the

first to obtain a copy through the courtesy of the editor of the *Civiltà Cattolica* of the full text of it for the AMERICAN ECCLESIASTICAL REVIEW, so that it was not necessary for Dr. M. to get his information from the London *Tablet*, which published it long after. Perhaps the fact that the Glasgow *Herald* (Sept. 28, 1896) first made the discovery of the Pope's "misquotation" had something to do with the reference to the *Tablet*. If not we would recommend Dr. Mortimer to read the *Tablet*, October 17, pp. 606, and he will find there the full explanation of the *concernentia* "misquotation." The interpretation of the Glasgow *Herald* has been stigmatized as simply slanderous. We can hardly escape the feeling that to repeat it is to participate in the malice; for even if we accept Dr. M.'s translation of the passage and assume that the Pope, in quoting the English Statute Book, was ignorant or forgetful or even willed to ignore the document which he himself had shortly before caused to be made public, and which was in everybody's hand and much discussed during the previous examination, it was impossible to read *any ten lines in that same document* without meeting the plainest confirmation of the Pope's interpretation.

The exact text of the letter of Paul IV is as follows :

"Dilectus filius Reginaldus sancte Marie in Cosmedin diaconus Cardinalis Polus nuncupatus nostre et apostolice Sedis in Regno Anglie Legatus de latere cum compluribus ecclesiasticis secularibus et diversorum ordinum regularibus dispensationes personis que diversas impetrationes dispensationes gratia(s) et indulta tam ordines quam beneficia ecclesiastica, seu alias spirituales materias *concernentia* (italics ours) pretensa auctoritate supremitatis ecclesie Anglicane *nulliter et de facto obtinuerant* (italics ours) et ad cor reverse," etc.

Dr. Mortimer gives a Latin text somewhat different (which we shall trace directly and then translates : "And all ecclesiastical persons, whether seculars or regulars of any Order, who under the pretended authority of the supremacy of the Anglican Church have, *nulliter et de facto*, received any requests, dispensations, grants, graces or indults concerning Orders not less than ecclesiastical benefices and other matters spiritual, but who have returned to the bosom of the Church and been restored to unity, we will indulgently receive in their Orders and benefices, either in our own proper person or by deputies by us appointed for that purpose." The last words show that Dr. M. could not have had before him the text of Paul IV's letter, because they are the words of the Legate,

Cardinal Pole, who was ready to apply the dispensations (granted by the Pontiff) *either in person or by deputies* under his jurisdiction. The fact is, Dr. Mortimer quotes, without appearing to be conscious of the error, the letter in which Cardinal Pole asks the Pontiff for the faculties afterwards ratified by the latter. But we need not insist upon this blunder unless so far as it shows the ease with which Dr. M. passes over the real meaning of Latin words and clauses, when there is room for airing the contentious wisdom of the *Glasgow Herald* or a reprint.

But to finish our scrutiny of *concernentia*. We believe, with the experts versed in the draughting of Bulls who were consulted on the subject of its genuineness and meaning, that its omission in the Statute Book is accidental, and Dr. Mortimer is quite right in insisting upon it as part of the form in which Cardinal Pole petitioned, and the Pope granted, the requisite faculties. The word is inserted in the text after *spirituales materias*. Hence, we should have to read it in English after "indults," which, at first sight, gives it the sense of "grants and dispensations invalidly received concerning orders." But a closer examination of the context and the above-mentioned Summary shows that the whole clause was purposely framed to give Pole the fullest powers, so that he might be able to dispense not only those who were validly ordained, retaining them in their Orders, but also "those who were invalidly ordained, that they might be promoted to the Orders which they had invalidly received." This is the official interpretation of authorities in the matter who were called upon to report on the subject of this document and whose ability and honesty of purpose is equally above suspicion. In support of this interpretation they referred to the fact "that the very faculty upon which Pole had acted was that given previously by Julius III," which bears but one interpretation; moreover, that the *Summarium* expressed the true meaning of the document in plainest terms. From these evidences it becomes clear that the faculty was given "with a view to promoting persons invalidly ordained to valid orders" and it is this interpretation of the clause "based upon the complete context of the documents, and upon the fuller and underlying evidence of the *Summarium* which fixes this import," that the Holy Father desired to present in the passage criticized. "The Pope put simply into words the true and authentic meaning of the passage quoted according to its fullest, widest, and most scientific interpretation." (For a more complete analysis

of the passage criticized, see the *Tablet*, Oct. 17, 1896, before referred to.) But anyone who reads only the document itself, will there find sufficient indication that the inference drawn from his translation by our learned critic, namely, that "Anglican Orders were to be accepted as valid," can have had no place in the mind of Paul IV.

Perhaps Dr. Mortimer may refuse to accept this interpretation, as it comes manifestly from "the Romans." In that case we commend to his consideration the following facts, which may appeal to his good sense: If Cardinal Pole asked for the faculty which empowered him to accept as valid the Edwardine Orders, (since only the "indults *concerning* them were null and void,") we must assume that he meant *to use it*. And if the Pope gave him the desired faculty, we must assume *a fortiori* that he deemed it a duty *to use it*. But we know he did not; on the contrary the Episcopal Records, lately examined in England, show that before the year 1558 converts from Anglicanism who had been ordained according to the Ritual of Edward VI, were invariably *reordained*, as though they had been simple lay men. (*De novo ex integro eosdem ordines susceperunt.*) If Dr. Mortimer will examine the issue of May 1, 1896, of the *London Times*, he will there find a letter from Dr. Brown, the Anglican Bishop of Stepney, who has been prominent in this controversy, and who confirms and comments upon the fact which I have just stated. What, then, becomes of the important *concernentia*?

The next point urged by Dr. Mortimer is even less happy; nor can it plead the difficulty of understanding the technical style, such as obtains in the formulas of the Curia. The Pontiff, quoting from a brief of Julius III, says: "By this expression those only could be meant who had been consecrated according to the Edwardine rite, since beside it and the Catholic form there was no other in England." "This statement," says Dr. Mortimer, "is simply *false* in fact, and the committee who examined our Orders knew it, for they had laid before them a document printed by Pococks' Burnett, by which Edward VI permitted John a Lasco and his German congregation (sic!) to appoint their own ministers and to use their own proper and peculiar rite; and yet in the face of this the Papal letter asserts that no rite was used in England save the old rite of the Latin Pontifical and the new rite of the English Ordinal."

So the Pope's statement is a barefaced falsehood, because John a Lasco was allowed to use a rite for his German congregation! Dr. Mortimer says nothing of Jewish rites and Masonic rites, nor of

sundry non-conformist rites which may have been licensed by the king, for various ministries; such rites would be quite as pertinent an argument against the Pontiff's statement as is the case of John a Lasco. Dr. Mortimer seems to have overlooked the fact that the Pope speaks about *consecration* of bishops, and not of ordination. Presumably John a Lasco had no need of using special faculties to *consecrate* bishops for his *German congregation*. He did not believe in them even if his congregation had been extensive enough to need them. If Dr. M. had but read more carefully his own quotation he would have noted the fact that it concerns those only "who had been *consecrated* according to the Edwardine rite." It would then have been wiser not to unearth the very short-lived and questionable dignity of *Superintendens Germanorum Ecclesiae*, which Cranmer conferred on the apostate, though clever, priest, who changed his faith as often as his domicile, from Poland to Germany, and Belgium and England, and Holland.

Thus the indignant conclusion, that "the statement of the Papal letter not only *contradicts history*, but contradicts evidence which the committee had before them," becomes somewhat ludicrous, resting, as it does, on a manifest misreading of the text of the Papal letter.

Passing over the rather gossipy insinuations about the Gallican and Ultramontane parties in the Roman Church, we wish to direct attention, before concluding, to the "Tu quoque" argument, in which Dr. Mortimer applies the Pope's criterion to the Roman Ordinal to prove that if the Anglican Church has no valid Orders, neither has the Roman Church. For this purpose our critic cites Father Hunter, a Jesuit theologian of our own day, who, happily writes in English.

From a lengthy quotation of this author Dr. Mortimer obtains the "confession that there is no agreement whatever among Romans in regard to what is *matter* and *form*, three different opinions being held—one of them that the giving of the chalice and paten (the tradition of instruments), is the *matter*, and the words said at that time the *form* which, as we have seen, has the authority of the decree of Eugenius IV, *pro Armenis*, at the Council of Florence; and this was the almost universal opinion of Roman scholastics from the twelfth to the sixteenth century. It is overthrown, however, as Hunter points out, by the discovery that this ceremony formed no part of the ancient Ordinal, and was certainly not in use before the tenth century, so that the Romans are confronted with the difficulty, either that their Church invented a new *form* and

matter of conveying the Sacrament of Orders at that time, or that this is not the form and matter. The first of these alternatives is quite inadmissible, since the Church has probably no power to alter the form and matter of the Sacraments; and the second labors under the difficulty that an infallible Pope has to be proved fallible, and that on a very serious occasion, when putting forth the decrees, 'pro Armenis,' at the Council of Florence."

Now, let us see what Father Hunter really does say in the passage cited by Dr. Mortimer.

After having shown in several paragraphs that the priesthood in the Catholic Church is approached by other Orders as so many steps, and that a distinct character is impressed upon the ordained by different forms of words and symbolic acts, he asks which of these forms and acts are to be considered as *essential* for the imparting of the sacerdotal character. For, as is the case with any public office, the authority or executive power which it conveys to the candidate might be expressed in various forms, some of which are but repetitions, (or interpretative and supplementary expressions), of the dignity and virtue of office, while others contain in themselves the essential completeness of both. But the sacrament of Orders comprehends different degrees and corresponding spiritual faculties, and the sacramental virtue is the infusion of a spiritual energy, the communication of a supernatural life power. And just as the animal organism receives at some period of its existence the vital principle without our being able to determine *exclusively* the precise factors by which the vital principle is transferred, so in the transmission of spiritual vitality we may not determine *exclusively* what is of integral importance, although we know very well that *certain factors cannot be excluded*; one form may include more than another—not so much as *essential*, but rather as *integral*.

But to come to the passage in Father Hunter, ostensibly "quoted" by Dr. Mortimer: "From this *it might seem* that the tradition of the instruments was the essential matter, *or at least a part of it* (the words here italicized are omitted by Dr. Mortimer), and this, as we have seen, is the teaching *conveyed by the instruction given* (italicized words omitted by Dr. Mortimer) by Pope Eugenius IV to the Armenians."

Father Hunter not only states that the teaching of Eugenius was simply an *instruction* for the Armenians to use a ceremony which he desired them to observe as an integral (not essential) part of the ordination rite, but he explains that this instruction was a mere

direction, not a dogmatic utterance in any sense ; for if Dr. Mortimer would have had the candor to continue the excerpt he could have told us that on the next page (381) of the same book Father Hunter distinctly says that the Pontiff did *not* intend to assert "*that the tradition was essential : but, he called attention to a rite used in Rome supplementary to that imposition of hands which the Armenians already employed.*" And yet Dr. Mortimer speaks of inadmissible alternatives which compromise the Pope's infallibility, and later on pretends to admit that Leo would be "undoubtedly right" in his view regarding the essential of imposition of hands, "but, unfortunately for the Romans, he contradicts the decision of Eugenius IV. And this is not the only dilemma that they (the Romans) have to meet—two Popes contradicting one another in regard to so important a question ;" and then the Doctor goes on to repeat alternately the imaginary Abyssinian Decree of 1704 and the false reading of Eugenius IV against the explicit statement of the Pontiff.

Dr. Mortimer cites Gasparri as "one of the theologians who examined our Orders, and one of the greatest canonists of the day" who has noted several forms of ordination "which lack the precise features that the Pope declares to be essential." In the first place let us say that Mgr. Gasparri has convicted himself repeatedly of unhistorical and erroneous statements on this particular subject of Anglican Ordinations ; that, therefore, he is not an authority that can be quoted with confidence. (Proof of this is found in the excellent article by Father Brandi translated from the *Civiltà Cattolica* in the current numbers of the AMERICAN ECCLESIASTICAL REVIEW.) Furthermore, it is untrue that there is a single Oriental rite (we include the schismatic sects also) that does not fully satisfy the requirements of form and intention set forth by Leo XIII. And for this, Canon Estcourt's work itself, with which Dr. M. seems familiar, gives quite sufficient evidence, unless we mistranslate, garble, or unduly emphasize parts to the exclusion of a legitimate construction from context.

But we cannot weary the reader with further altercation. Enough has been said to show both the animus and the critical value of Dr. Mortimer's presentation of the case. He wrote, of course, for Anglicans, although he speaks at the end (page 17) as though he meant to instruct Catholics, and he is safe enough in appealing to the testimony of Roman theologians, which, even if they were accessible, most of them being written in Latin, will be examined by few of his readers. But we take Dr. Mortimer at his word, in one case

—let his people, if they are honestly in quest of eternal salvation, read Father Hunter (Longmans & Green, London and New York), not in a contentious or suspicious spirit, but with a desire to know the truth of Revelation and with a strong purpose to set aside every consideration of human respect, only to find peace of soul and the kingdom of God.

THE AMBASSADOR OF CHRIST. By James Cardinal Gibbons, Archbishop of Baltimore. Baltimore and New York. John Murphy & Company. 1896.

This latest volume from the pen of Cardinal Gibbons takes a unique place among the works which deal with the clerical life. It departs in the first place from the conventional, I should say, traditional, form both in the manner of its treatment and in the style of its language. It is modern, that is to say, it appeals to the mind in its present surroundings; the illustrations are drawn from the things seen and heard by those to whom the book addresses itself. For the rest, it is the speech of a familiar friend who, not without dignity, tells what he has realized in his own priestly and public life, and that for the guidance of a younger generation whom he feels it not only his duty to warn and instruct, but for whom he has an affectionate preference. And above all this and through it there runs an ardent patriotic devotion to the interests of our American Republic.

Such is the make-up, the character, the tone of the work, and as books are often a truer photograph of their writer than the sensitive plate of the camera can reflect, especially where the author is a teacher rather than a literary artist, we venture to say that every reader, familiar with the public and domestic life of the Cardinal, will here recognize the true portrait of his mind and heart.

In the arrangement of the topics the author keeps in view the actual relation of things rather than the speculative. Thus in the treatment of the clerical character we find the social requirements interwoven with the theological virtues, whereas in the old writers the latter are made a sort of preparatory ground for persuading the cleric to virtuous conduct in the world. Hence we have *Charity and Politeness, Truth and Sincerity of Character, Study and Retirement* treated simultaneously, because they have an

actual affinity, are mutually complementary, or, as in some cases, the one grows out of the other by a sort of natural process.

The author lays special stress upon the necessity and advantage of a discipline in the Seminary, which, while very exacting, is the spontaneous outgrowth of a high sense of duty. The regulations for the United States Military and Naval Academies are presented to the seminarist, not so much a model for imitation as rather a standard of comparison ; for it is certainly true that efficiency in trying and responsible stations is secured by strict discipline and unquestioning obedience.

The subject of special studies for the priestly calling, the culture required of the minister of the Gospel, the various pastoral duties in their principal outline are dwelt upon with a view to present demands. The admirable chapter on "Hindrances to Charity," showing forth the narrowness and injury of yielding to national prejudices and the fostering of cliques, has already been commented on in the press, and with especial emphasis in Father Hudson's judicious criticism of the work.

We shall probably have occasion to return to the volume as of particular interest to our clergy in more than one respect.

THE LIFE OF FATHER CHARLES PERRAUD. By Augustin Largent, Priest of the Oratory, Paris. Translated with the Author's sanction. With Preface by His Eminence James Cardinal Gibbons. New York: The Cathedral Library Association. 1896.

To many, this short biography will prove not only interesting reading, but an incentive to public-spirited action. Brother, we believe, of the venerable Cardinal Perraud, the Abbé Charles had much of the chivalrous spirit of the illustrious French Archbishop, whose writings show him to be a special friend of the military profession. Father Charles excelled as a preacher, though his first sermon seems to have been a failure ; he was remarkable for organizing power, and devoted to works of true charity without discrimination. Though of a military race and character, he understood well that the only legitimate reason for the existence of the army is to secure peace. Accordingly he was zealous for the establishment of a grand peace-union, such as has come to pass in these days. His

piety was deeply tender, and, as is usual in such cases, God taught him successfully that His work is accomplished mostly through sorrow. He was a student, too, though his classics, it is said, were rather the writings of his contemporaries than the old masters. He drew inspiration from his friends, they were his teachers as well as his ideals—Lacordaire, Gratry, Henry Perreyve.

But we must not anticipate the contents of this neatly printed volume.

SOCIALISM AND CATHOLICISM. From the Italian of Count Edward Soderini. By Richard Jenery-Shee, of the Inner Temple. With a Preface by Cardinal Vaughan.—Longmans, Green, & Co.—London, New York and Bombay. 1896.

When Leo XIII had issued his memorable Encyclical Letter *Rerum Novarum*, there appeared at once a host of commentaries explaining the various and special applications of the programme outlined by the Sovereign Pontiff for the study and solution of the Social Question. That question has been hanging over the civilized world like an oppressive cloud, threatening to burst and destroy the results of our vaunted progress during a full generation; and the aim of the Sovereign Pontiff directing the attention of churchmen, statesmen and philosophers to its only possible solution, is apparent from his earliest public pronouncements, beginning with the Encyclical *Inscrutabili* in 1878, the *Quod Apostolici Muneris* of the same year, and particularly the *Immortale Dei* (De civitatum constitutione christiana), of 1885, and the *Sapientiæ Christianæ* (De præcipuis civium christianorum officiis), of 1890.

Among those who have treated the subject on the lines suggested by the Pontiff is the illustrious Count Soderini. The occasion of his writing, next to the interest which the Encyclical had aroused among statesmen and political economists, was the attitude assumed by the German Emperor almost immediately after his accession to the throne, in recognizing, not only the importance of the social question, but declaring himself ready to co-operate in its solution with all men of good will, and foremost with Leo XIII.

Count Soderini, with many other sagacious observers, saw the advantage of such an alliance for social reorganization, but also saw the almost insuperable difficulties. German Socialism derives

a distinct power for evil from the traditions of its birth-region, because there it has built itself into a true scientific system. Marx and Lassalle have not only been the foremost champions of radical Socialism, but they have given to their doctrine a precise and concrete form. "In the writings of these," says our author, Socialism "should be principally studied, inasmuch as in them and not elsewhere is the very quintessence of all modern Socialism to be found."

The Encyclical on the other hand represented principles diametrically opposed to the German philosophy. It assumed, to use the thought of De Tocqueville, that when the passion for the pursuit of material well-being spreads from the classes whose vanity it feeds to the classes whose envy it excites, social revolution is imminent and irresistible, unless religion interpose. "And the reason is, that the passion for material well-being finds no check in a democratic community save religion, and were religion to decline, and the pursuit of comfort to gain the ascendant, then would liberty utterly perish," (Tocqueville *De la Démocratie en Amérique*.)

To test the possibility of a reconciliation of the ideas we have set forth, namely, that of William II representing the German school of thought, and the Catholic philosophy advocated in the Encyclical *Rerum Novarum*, is the leading purpose of Count Soderini's exhaustive study. But it must not be assumed that, because the author directs his main strength to combating a single foe, that his argument is lacking in completeness, and would not, therefore, serve those who wish to study the social question on general lines. He surveys the fundamental doctrines of the principal schools; touches, with singular dexterity, the crucial weaknesses of the rationalistic view of man's position in the social universe; turns over every stratum of society, examines the condition and composite elements of every layer, each individual fragment worthy of note; next he subjects to proof the utility of the thousand and one methods and theories invented to reform society and equalize the conditions of master and dependent, capitalist and laborer. The topics of Private Property, the Right of Expropriation, Rents, Wages, Protection and Free Trade, Increase of Population, Taxation, State Rights, Principles of Co-operation, Profit Sharing, Insurance, etc., etc., are all treated in a thoughtful and logical way, which no student of political economy can afford to ignore. For American students the work is of unusual importance, because it deals to a very large extent, though not nominally, with the conditions which actually obtain here. It is true that not everybody will be ready to follow the

author in all cases where he decides for the actual utility of one of two theories, yet a temperate as well as philosophical, and withal popular exposition of two divergent lines in an argument is of great value to every thinking man, and most of all to the clergy, who must needs be tolerant of many views and even prejudices which arise from the ebb and flow of popular opinions where these do not conflict with the moral truths.

Count Soderini's work is soundly Catholic, broadly philosophical, and written in a most acceptable style, which is well rendered in the English translation.

CHRONOLOGICAL CHART OF ANCIENT EGYPTIAN HISTORY. From the Eleventh to the Twenty-third Dynasty. By Francis A. Cunningham.—Philadelphia. 1897.

It is well known that the chronology of the Egyptian Dynasties is involved in much obscurity. Hence whilst the facts of the Biblical account have been confirmed in nearly every detail by the researches of the Egyptian as well as the Assyrian explorers, there has been a diversity of opinion about the exact time in which the events succeeded each other. In 1894 the "Egypt Exploration Fund" published the dates of Professor Petrie (as far as the Nineteenth Dynasty) which were assumed to be approximate. The later dates were taken chiefly from Böckh and Wiedemann, and it was believed that the calculations from the Twenty-sixth Dynasty to the end of the native rule were certainly correct within a few years.

Mr. Cunningham questions the correctness of these calculations, which are apparently based on Mahler's fixing of the Sothic Cycle in 1318 (1322) B. C. But Mahler's assumption has no other support than an erroneous interpretation of an inscription belonging to the thirtieth year of Ramesis II. The inscription does not indicate the beginning of a Sothic Cycle, but only shows that a thirty years' period began at that date. (See *AMERICAN ECCLESIASTICAL REVIEW*, June, 1896, pp. 573-576.)

The chart before us begins with the Eleventh Dynasty and marks the successive reigns coincident with the principal Scriptural events, placing the Birth of Abraham at 2043 and the Exodus at 1453. It is, of course, only a tentative study, as in matters of such kind we must expect, but Mr. C. proposes to publish at an early date a com-

plete explanation of his diagram, and we are anxiously awaiting the result, as it suggests a probable confirmation of the Biblical data and is likely, moreover, to supply the key to the meaning of certain names and figures.

SERMONS AND LECTURES by the Rev. Michael B. Buckley. Edited by his Sister, with a Memoir of his Life by the Rev. Charles Davis.—Published for the Editress, Dublin : Sealy, Bryers & Walker. (Brighton, Mass., 309 Washington street.)

Many of the American clergy who have passed their silver jubilee will gratefully remember the genial priest from Cork who pleased and edified by his eloquence the people of our principal Eastern cities during the early seventies. He had been sent hither by his Bishop to collect funds for the erection of the new Cathedral of his native town. His was a successful quest in many ways. He gained souls, won friends, received financial aid for the Mother Church of his native home, but in return he sacrificed his health and life. Ere he could finish the task appointed him he fell sick under the influence of the change of climate and the exhausting work of preaching. His physician commanded him to return to Ireland. It was too late. With a broken frame and shattered constitution he reached Erin's shores soon after to die.

Apart from this sad ending in the midst of a life full of great promise, which lends a special pathos to the words of the eloquent priest, his sermons and lectures have some remarkable traits. They cover a great variety of subjects, spiritual, historical, biographical, as is indicated by such titles as "The Profession of a Nun," "The Chivalry of the Middle Ages," "John Philpot Curran," etc. The sermons are full of originality and strength, the latter quality often showing itself in the straightforward way in which the speaker pointed out certain weaknesses, regarding which his hearers might be supposed to be specially sensitive, and the calling attention to which might have lessened their sympathy in his behalf if his sincerity had not been so apparent. As an example of this kind of gentle philippics (if the term may be used of a benevolent speech), is the closing lecture, entitled, "The Irish Character Analyzed," in which "the spirit of dissension" is lashed with a merciless candor which must

have been productive of infinite good to those who heard it at New Boston. The volume has been in print for some years, but the fact of its having been sent to us for notice indicates that the original purpose of its publication has not passed by, and the book is certainly entertaining and instructive reading.

BOOKS RECEIVED.

IN SUMMAM THEOLOGICAM S. THOMAE AQUINATIS
I. P. Q. XII. A. I.—De Naturali Intelligentis Animae Capacitate atque Appetitu intuendi divinam essentiam. (Theologica Disquisitio.)
Joachim Sestili S. T. D.—Romae : A. et Salvator Festa. 8vo. Pp. 239.
(Giacinto Marietti : Torino—Roma.)

GRUNDGEDANKE d. CARTESIANISCHEN PHILOSOPHIE.
Von Prof. Dr. Otten.—Freiburg Brisg. B. Herder. 1896. (St. Louis, Mo.) Pp. 142. Pr. \$1.15.

THE AMBASSADOR OF CHRIST. By James Cardinal Gibbons, Archbishop of Baltimore.—John Murphy & Company.—Baltimore and New York. (R. Washbourne, London.) 1896. Pp. 404.

CHRISTLICHE IKONOGRAPHIE. Ein Handbuch d. christl. Kunst. Von Heinrich Detzel. Vol. II. Die bildl. Darstellungen d. Heiligen. (Illustr.)—Freiburg Brisg. B. Herder. 1896. (St. Louis. Mo.) 8 vo. Pp. 707. Pr. \$3.25.

CONTROVERSIAL CATHECISM. By the Rev. Stephen Keenan. Revised by Rev. George Cormack. Preface by the Rt. Rev. John Cuthbert Hedley, O. S. B.—London : Burns & Oates. (Benziger Bros., New York.) 1896. 16mo. Pp. 256.

COMMENTARIUS IN LITTERAS S. C. E. SUPER SACRA PRAEDICATIONE datas Jussu Leonis XIII, E. S. Francisco Salesio et S. Alphonso de Ligorio depromptus. Auctore Francisco Ter Haar, C. SS. R.—Parisiis : P. Lethielleux. 1896. Pp. 64.

LA MUSIQUE SACRÉE telle que la veut l'Eglise. Par l'abbé Eugène Chaminade—Paris : P. Lethielleux. 1897. Pp. 156.

THE LIFE OF OUR LADYE, scriptural, traditional and topographical. Compiled from approved sources by M. P.—With Preface by His Eminence Cardinal Vaughan. London : Kegan Paul, Trench, Trübner Co. (Benziger Bros.) 1896. Pp. 182.

THE CHAPLAIN'S SERMONS. By Rev. John Talbot Smith, LL.D. —New York : William H. Young & Co. 1896. Pp. 340. Pr. \$1.50.

IMITATION OF THE MOST BLESSED VIRGIN. After the Model of the Imitation of Christ. From the French by Mrs. A. R. Bennett-Gladstone. With devotions.—Benziger Bros., New York, Cincinnati, Chicago. 1897. 32mo. Pp. 600. Pr. 50 cents—\$1.50.

EXPLANATION OF THE SALVE REGINA. By St. Alphonsus Liguori.—Benziger Bros. 1897. 16mo. Pp. 216. Pr. 75 cents.

EXPLANATION OF THE OUR FATHER AND THE HAIL MARY. Adapted from the German by Rev. Richard Brennan, LL.D. —Benziger Bros. 1897. 16mo. Pp. 202. Pr. 75 cents.

ACADEMY OF MOUNT ST. VINCENT-ON-HUDSON. New York City. Illustrated. By Marion J. Brunowe. Pp. 16.

CATHECHISM FOR THE CATHOLIC PAROCHIAL SCHOOLS of the United States. (German-English edition.) By the Rev. W. Faerber. Pp. 129.

THE SAME. Abridged edition. Pp. 49. *Cum Permissu Rm. Archiepiscopi St. Ludovici.*—1897. B. Herder : St. Louis, Mo.

PRINCIPLES OF A GOOD CATHECHISM for Catholic Children. By the Rev. W. Faerber, author of the Catechism for the Catholic Schools in the United States.—B. Herder, St. Louis, Mo. Pp. 12.

SOCIALISM AND CATHOLICISM. From the Italian of Count Edward Soderini. By Richard Jenery-Shee, of the Inner Temple. With Preface by Cardinal Vaughan.—London and New York : Longmans, Green & Co. 1896. Pp. 343. Pr. \$2.00.

TRACTATUS DE VIRTUTIBUS in Genere, de Virtutibus Theologicis, de Virtutibus Cardinalibus. Ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis.—H. Dessain (Mechliniae). 1896. Pp. 523.

TRACTATUS DE JURE ET JUSTITIA et de Contractibus. (The same.) 1896. Pp. 412.

DIE SACRAMENTALIEN D. KATH. KIROHE. Von Dr. Franz Schmid.—Brixen: Kath. Polit. Press Verein. 1896. Pp. 275. Pr. 3 mark. (Flor. 1.50.)

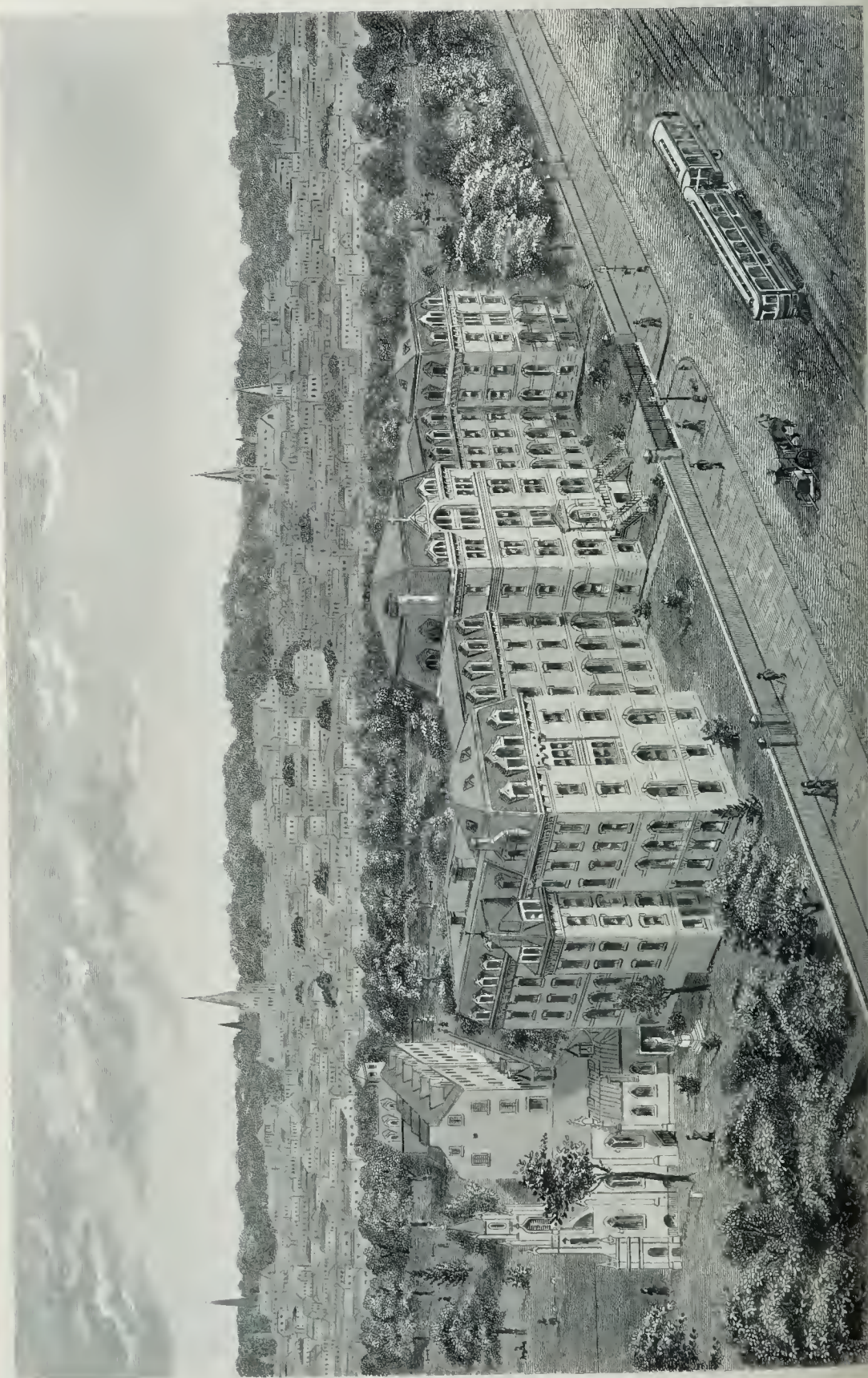
PASSING SHADOWS. A novel. By Anthony Yorke. (Second edition).—Benziger Bros. 1897. 12mo. Pp. 301. Pr. bd. \$1.25.

A ROUND TABLE OF REPRESENTATIVE AMERICAN NOVELISTS, with Portraits, Biographical Sketches and Bibliography. (Second edition).—Benziger Bros. 1897. 12mo. Pp. 353. Pr. bd. \$1.50.

A WOMAN OF FORTUNE. A novel. By Christian Reid, author of "Armine," "Philip's Restitution," etc., etc.. (Second edition).—Benziger Bros. 1897. 12mo. Pp. 285. Pr. bd. \$1.25.

MR. BILLY BUTTONS. A novel. By Walter Lecky. (Second edition).—Benziger Bros. 1897. 12mo. Pp. 274. Pr. bd. \$1.25.

THE VOCATION OF EDWARD CONWAY. By Maurice Francis Egan. (Reprinted from the "Ave Maria.") Second edition.—Benziger Bros. 1897. 12mo. Pp. 322. Pr. bd. \$1.25.



AMERICAN ECCLESIASTICAL REVIEW.

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ST. MARY'S SEMINARY OF ST. SULPICE, BALTIMORE.*

IN the year 1791, there stood on what is now Pennsylvania avenue, Baltimore, the old "One Mile Tavern." On the same site, in the heart of a great city, we find to-day, as our century draws to a close, St. Mary's Seminary with its extensive buildings and ample recreation grounds. The result of hard labor and perseverance in the face of almost hopeless obstacles, that institution stands as a grand monument to the single-mindedness, unity, piety and zeal of a band of Sulpician priests.

Before entering upon a brief sketch of the work of these devoted men in our own country, we must give a cursory glance at the establishment which sent them forth, that is to say, the Society of St. Sulpice. It is to the Council of Trent that we owe the foundation of seminaries, the strongest measure adopted by that body for the reformation of the clergy; and it is to the saintly Jean Jacques Olier, pastor of St. Sulpice in Paris, that we owe the establishment of the Sulpician

*For the material of this article we are indebted to the Rev. G. E. Viger, S. S., who prepared the *Memorial Volume of the Centenary of St. Mary's Seminary*, and the *History of Education in Maryland*, published by the Federal Government in 1894.

Community, whose mission it has been, for more than two centuries and a half, to train young men for the priesthood and to fit them to cope with the difficulties they are to meet in the world.

When the Revolution in France threatened to destroy the religious institutions of that country, Father Emery, then Superior-General, turned, as to a safe refuge for his confrères, to the United States, where he saw a wide field opening up for their labors. His first plan was to establish a seminary in the Mississippi Valley ; but upon Dr. Carroll's consecration as Bishop of Baltimore, the first Episcopal See in the United States, he entered upon negotiations with that prelate, who, although on account of his limited means, was unable to offer any pecuniary assistance, gave the Sulpicians a cordial welcome and the warmest encouragement. Father Emery, having obtained the necessary funds from another source, selected Father Nagot to begin the important work. To him, as superior, were given a number of men eminently qualified for the undertaking. Father François Charles Nagot was fifty-seven years of age when he came to America. He enjoyed an enviable reputation throughout his mother-country, and was considered one of the most holy and erudite members of his society. He had held several of its highest offices. Not only did the young men under his charge find in him a safe and holy guide, but people of the world often laid before him their difficulties and troubles. The Abbé Edgeworth, who attended Louis XVI on the scaffold, and Madame Louise, sister of the unhappy monarch, were among the number of those who sought his spiritual guidance. Associated with Father Nagot, were Father Garnier, then twenty-nine years old, a remarkable linguist ; Father Michel Levadoux, for many years a director of the Seminary of Bourges, and Father Jean Tessier, teacher of theology at Viviers. Five seminarians accompanied these holy men, who sailed from Malto in the month of March. On the same ship was the brilliant and charming, but at that time misguided, Chateaubriand.

The "One Mile Tavern" was rented for a while, but pur-

chased as soon as possible, and soon after the first chapel was erected and dedicated. From time to time other Sulpicians came over from France, and now and then a seminarian ; but for a considerable time the institution did not flourish. There were more teachers than students ! There were only five seminarians during the first three years, and two, in 1794. One of these two was Prince Demetrius Galitzin. Travelling in this country under an assumed name, he entered the seminary of the Sulpician Fathers and, after his ordination, became a member of the Society. A promise previously made to Bishop Carroll, however, recalled him to secular work. He died at Loretto, in Pennsylvania, after having converted more than six thousand Protestants to the faith.

Two reasons may account for the dearth of ecclesiastical material in those pioneer days. Catholicity was in its infancy in the States, and the few available students among its members had been sent always, as a matter of course, to Georgetown, which had been up to that time the one acknowledged Catholic College. And even there, teachers were scarce, and the young men who took Holy Orders often returned to the aid of their Alma Mater. From time to time the Sulpicians also, unoccupied at home, lent their services to the college. Thus it was that Father Dubourg became president there in 1796. By degrees, they also undertook mission work, Fathers Ciquard, Levadoux, Flaget and Dilbut laboring for a period among the Indians. The history of one of them, Father Gabriel Richard, who was called the Apostle of Michigan, is somewhat tinged with romance, and is altogether unique. On account of debts contracted in building St. Anne's Church, Detroit, he was imprisoned. In order to regain his freedom, he had himself elected to Congress, and by this means, earned the money to pay his debts. He is the only priest who ever sat in the Congress of the United States.

In 1793, as the number of ecclesiastical students did not justify the maintenance of the institution, a series of experiments began, some of which branched out into large, independent and successful establishments, while others, proving inexpedient, fell to the ground. Among the latter may be

named the first attempt at a secular school, composed of a few French boys and some young Spaniards from Havana. In order not to interfere with the progress of Georgetown College, it was deemed advisable that no American boys should be admitted to this school. But soon the Spaniards were recalled by their government, and the remnant of French pupils hardly sufficed to keep up the academy. That the enterprise met with opposition from higher powers, is evidenced by the correspondence between Bishop Carroll and Father Emery, Superior-General. The Sulpician writes :

“I had advised the gentlemen of the Seminary, according to the Council of Trent, to educate young men, showing some disposition for the priesthood; but Father Nagot has informed me that you did not assent to this measure for fear of harming Georgetown College. I respect your intentions and honor your wisdom, and at the distance I am from Baltimore, it is not proper for me to judge of the reasons of your opposition. But it seems to me that the consideration of forming priests for the United States is of paramount importance; for what would be a diocese with none but foreign priests, who are often unknown and dependent upon temporary circumstances? Father Nagot informs me that, to avoid this inconvenient state of things, some young men are now brought up by the gentlemen of the Seminary, but his letters show that you are somewhat displeased with this measure. I have the honor of declaring to you, Monseigneur, that I shall never approve any measure of the gentlemen of the Seminary, which would meet an earnest and continued opposition on your part. Such an approbation would be contrary to the spirit of my Society, which must depend on the Bishops. Consequently I have not approved the establishment of the Academy since it had not your approbation.”

In a short time Father Emery, seeing opportunities for the establishment of seminaries abroad, and much discouraged by the lack of success in America, resolved to withdraw the Sulpicians, and, in fact, did withdraw Fathers Garnier, Levadoux, Cathelin and Maréchal. Being informed of this move, Bishop Carroll addressed several urgent letters to Father Emery. In 1801 the Bishop writes :

“I declare to you, as I have declared it in every circumstance, that I have nowhere else known men more able than your priests, by their character, talents and virtues, to form such clergymen as the state of

religion demands now. Accordingly, I believe that it would be one of the greatest misfortunes that could befall this diocese ever to lose the gentlemen of the Seminary. This sentiment is so deeply impressed upon my mind that I was overwhelmed when I heard that you had thought for a moment of recalling them. I earnestly beseech you to banish this idea from your mind, and to be assured that they will actually fulfill the views of your company and the end for which you have sent them here."

And some months later he again writes :

"I beseech you, by the merciful Heart of Jesus, not to take them all away, and if it be necessary for me to bear the terrible trial of seeing the greater number of them depart, I implore you at least to leave here a germ, which may produce fruit in the season decreed by the Lord."

Several other letters passed between them, but the question was finally settled through the influence of Pope Pius VII, before whom Father Emery laid the matter, when His Holiness went to Paris for the coronation of Napoleon.

"My son," said the venerable Pontiff, "let it stand; yes, let that Seminary stand, for it will bear fruit in its own time. To recall its directors in order to employ them here in other seminaries, would be to rob Peter to pay Paul."

In the autumn of 1803, necessity compelled the Sulpicians to adopt new measures for self-preservation, and, objections overcome, St. Mary's Academy was thrown open indiscriminately to students, clerical and lay, Catholic and Protestant alike. Pupils poured in from every quarter, attracted by the brilliancy of the literary entertainments, and the reputation of the college spread at home and abroad. One hundred and six students matriculated in 1805, when the Legislature of Maryland raised St. Mary's to the rank of a University, empowering it to "admit any of the students to any degree or degrees in any of the faculties, arts and sciences and liberal professions, which are usually permitted to be conferred in any colleges or universities in America or in Europe." Later on, Pope Pius VII, wishing to acknowledge the services which the institution had already rendered, and to encourage new efforts in the future, was pleased, by letter

dated April 18, 1822, to endow it with all the privileges of a Catholic University.

This right of conferring degrees was exercised for the first time in 1806, when the successful candidates were Jules de Menon, J. B. Mauran, Nicholas A. de Mun and Theodore Ingant. On this occasion the degrees of A. B. and A. M. were also bestowed on Robert Walsh, who had been a student during the scholastic term from 1800 to 1801. Success seemed assured, additional buildings began to spring up, and, in 1806, the corner-stone of the new chapel was laid and the building was dedicated in 1808. To this day it is considered one of the most beautiful chapels in the United States, and it bears the unique distinction of having attracted the special attention of Charles Dickens, who singles it out from the buildings of America as a specimen of pure Gothic architecture. This chapel remained open to the public until 1871. At a recent meeting of the Alumni of St. Mary's Seminary, plans were set on foot for the erection of a larger chapel. A circular letter was issued, and mailed to each Alumnus, stating that the present chapel is far too small for the constantly increasing number of students, and begging all to aid in the good cause, each according to his resources. The responses were cordial and generous, and their advent was the first notice given the Seminary Fathers of what had been projected. The Very Rev. A. Magnien, the present superior, immediately issued a circular letter setting forth the position of the Faculty of the Seminary in the matter. In this communication, he expressed gratification at learning of the work which the elder children of the institution had undertaken out of love for their Alma Mater. The Alumni are still urging the project, and with every prospect of the early success of their enterprise. For the sake of tender memories, the universal hope is that the old chapel may be enlarged, not replaced, though, just now, such a plan seems hardly feasible.

The new buildings and additional facilities were acquired under the management of Rev. W. Dubourg, but they caused heavy expenses which the resources of the house could never have met, except through the strictest economy for a num-

ber of years. In 1812, Father Dubourg was called to the See of New Orleans, thence, in 1824, to Montauban. He finally became Archbishop of Besançon, where he died. His name is closely allied with the origin of the Propagation of the Faith. Being much embarrassed for funds to carry on the work of his diocese, he made an appeal which finally resulted in the organization of the great work.

Father Flaget, one of the most able of St. Mary's faculty, was also called to the episcopate about the same time, and the college was left in the hands of Father Paquet. It was in his time that the college obtained the services of Mr. de Chevigné, a sea captain, who, having a singular genius for mathematics, had left the ship for the professor's chair.

The prosperity of St. Mary's College did not, however, conduce to the building up of a purely ecclesiastical training school, although Father Emery had never lost sight of this, his original intention, in establishing the American branch of St. Sulpice. Hence, in the year 1806, another attempt was made to open a college solely for clerical students, and the foundation was laid at Pigeon Hill, Adams County, Pennsylvania, where a suitable tract of land had been given by one, Joseph Harent, who afterwards became a Sulpician priest. Father Nagot gave to this house his personal attention and succeeded in gathering together a handful of country children, whom he taught with the aid of a few seminarians. To quote his biographer: "It was a touching spectacle to see the venerable priest, who for many years had reckoned among his pupils or penitents the *elite* of the French Capital, consuming the last remains of his strength in teaching the rudiments of the Latin language to a few children of humble condition, and considering this occupation as the glory and comfort of his old age." In the meantime, however, another, though not a rival, institution was springing up which was destined to absorb that of Pigeon Hill.

In 1791, Father Dubois had left his curacy of St. Sulpice, in Paris, to come to this country. He brought with him letters from several influential men, especially from the Mar-

quis de Lafayette, who recommended him to Mr. Monroe and to Patrick Henry. He was consigned to mission work by Bishop Carroll, and for years labored faithfully throughout a large and unpromising district. Though a secular priest, he cherished a warm friendship for the Sulpicians, and always repaired to St. Mary's for his retreats. One day Father Dubourg suggested to him the idea of establishing a clerical school at Emmittsburg. The suggestion was readily acted upon, and Father Dubois without delay devoted to the purpose a tract of land which he held, and, with his Bishop's permission, turned over the parish house and church for the requirements of the good work. More ground was afterwards purchased and Mount St. Mary's College was opened. The sixteen young men from Pigeon Hill joined the forces, and the number of pupils rose to sixty in 1810. As teachers were very scarce, the work was carried on with great difficulty until the arrival of Father Simon Guillaume Gabriel Bruté de Remur, who had been a physician of distinction, but had joined the Sulpicians and was sent to America to aid the struggling Academy. Once more financial embarrassments seemed destined to frustrate the hopes of an ecclesiastical institution which might serve as a preparatory school to St. Mary's, and secular students had to be admitted. Eventually, it was altogether cut off from St. Sulpice. Father Tessier, feeling much concern over the responsibility which devolved upon him as superior of the Sulpicians in this country, transferred his interest to Father Dubois, and later conveyed to him the whole title, on condition that he assumed the debt. In time, the Purple robbed Mount St. Mary's also of her strongest men, Father Dubois receiving the mitre of New York, Father Bruté that of Vincennes. Notwithstanding her losses, the institution continued to flourish, winning for herself the title of "Mother of Bishops." Though sorely tried later on by lack of patronage, in consequence of the Civil War and having suffered from subsequent financial troubles, Mount St. Mary's seems to-day once more in prosperous condition and sends forth yearly staunch Catholic young men to do battle for Faith and Country.

In branching out to follow thus briefly the scions of St. Mary's, we have partly lost the thread of our narrative at home. To return.

Father Nagot resigned the office of Superior in 1810, and spent the remaining years of his life an humble and exemplary member of the Society. He was succeeded by Father Tessier, one of the original founders of the house. This eminent man ably administered the affairs of the Seminary and College from 1810 to 1829, and his hands were upheld by not a few wise and good priests, who had, one after another come to join their strength to that of the little band. Prominent among these was Father Ambrose Maréchal, who, after nine years' absence in France, returned to this country in 1812. For five years he was the mainstay of the Seminary. At the end of that time, he was appointed Archbishop of Baltimore, having previously declined the honor of succeeding to the bishoprics of New York and of Philadelphia. He was consecrated December 14, 1817.

Among the prominent members of the faculty, at this date, we may note Rev. Edward Damphoux, who accompanied Father Maréchal on his last trip from France and who was for nine years president of the College. Other professors whose names are held in veneration were Fathers Louis Deluol and J. B. Randanne. Later came Father J. H. Joubert, founder of the colored sisterhood of Oblates; Fathers John Hickey and Alexius Joseph Elder, both of whom lived to celebrate their golden jubilee; Fathers Michael Francis Wheeler, president of the college for some months; John Larkin who, afterwards was sent to Montreal, and, later on, in 1840, joined the Jesuits. He was a remarkably good Greek scholar. Such men naturally exerted a potent influence upon the youth under their care. Among their disciples we may mention in passing—Andrew Bienvenue Roman, twice Governor of Louisiana; J. H. B. Latrobe, for years Mayor of Baltimore City; J. A. Reynolds, second Bishop of Charleston, S. C.; Thos. Heyden, Edward Knight, Charles I. White, John Hoskyns, George A. Carrell, first Bishop of Covington, whose first episcopal residence, a log and brick

cabin, is still shown to curiosity-lovers in Kentucky, and Samuel Eccleston, fifth Archbishop of Baltimore. The last-named was a Protestant boy of thirteen when he entered the college. After acquiring a classical education he became a Catholic and eventually a priest. He spent two years in France, where he joined the Sulpicians. Upon his return to America, he taught at St. Mary's, and, at the age of twenty-eight, was appointed its president. As Archbishop of Baltimore, he held five provincial councils. Associated with him, while he held the presidency of St. Mary's, were such men as Father Vérot, afterwards Bishop of Savannah, and later of St. Augustine; Father Lhomme, professor of Greek, and Father Randanne, professor of Latin; Father Knight, a man of fine classical tastes; Father Hoskyns, and finally, Father Frédét, universally known by his text-books of history.

These were glorious days for the college, days during which she attained her greatest success under Father Deluol's term as Superior. A rare combination of circumstances contributed to Father Deluol's influence among the Catholics of America. "Being well versed in spiritual and temporal matters, he often overcame great difficulties and rendered to the Seminary services which should never be forgotten. Obligated by circumstances to exercise the ministry, he brought to the Church a large number of converts. He was called by the confidence of the Most Rev. Archbishops of Baltimore to share not only in the administration of the diocese, but also in all the most important measures then enacted in behalf of the American Church."¹ At this time, the *Baltimore American* writes concerning St. Mary's: "We believe that no institution of the kind possesses a body of officers and tutors more able and zealous in the execution of the tasks which they have undertaken."

Two more presidents close the annals of St. Mary's College, and the latter opens up a new field, a fresh enterprise, destined to be crowned with full success. As has already been shown, the Sulpicians had long cherished the hope of founding a college devoted exclusively to the training of clerical students.

1 Circular letter of Father Carrière, Superior-General of St. Sulpice.

We have seen St. Mary's College forced to open its doors alike to cleric and layman, Pigeon Hill merged into Mt. St. Mary's, and Mt. St. Mary's finally cut off entirely from the management of the Sulpicians. Knowing how dearly they still cherished their original plan, Charles Carroll, of Carrollton, in 1830, donated two hundred and fifty acres of land, and obtained from the General Assembly of Maryland a charter of incorporation which vested the legal title of St. Charles' College in the hands of five trustees. The first of these he selected himself. Soon after, the donor sent the following letter to Father Deluol :

"BALTIMORE, 27 March, 1830.

MY DEAR SIR :—Mr. Reed will deliver to you from me the Deed of St. Charles' Seminary, and a certificate for fifty shares of United States Bank Stock, which gift I wish to remain under the charge of the Sulpicians, that the trustees may be chosen from their society and not from the general body of the clergy.

I request that Mass may be said once a month for myself and my family.

I rely upon your promise that the land may remain in my possession as long as it is agreeable to me to retain it. That this gift may be useful to religion and aid our Church in rearing those who will guide us in the way of truth, is the fervent prayer of

Your sincere friend,

CH. CARROLL OF CARROLLTON.

REVD. MR. DELUOL,

Supr. of the Sulpicians."

By a vote of the trustees and in their name Father Deluol answered as follows :

"ST. MARY'S SEM., BALT., March 29, 1830.

RESPECTED AND DEAR SIR :—Mr. Reed delivered to me on Saturday afternoon the Deed of St. Charles' Seminary and a certificate for fifty shares of United States Bank Stock, accompanied by your very obliging letter. Your wish respecting the occupancy of the land shall be religiously observed. Mass shall be said at least once a month for yourself and family, in St. Charles' chapel.

"It would be presumptuous, my Dear Sir, to offer you *our* acknowledgments for a donation which gives you a claim to the gratitude of our whole American Church, yet, as you have made us the channel of

your pious and enlightened liberality, we may be allowed to say that we appreciate the honor implied in the choice. St. Charles' Seminary will not, we pledge ourselves, be unfaithful to the memory of its venerable and illustrious Founder. Impressed in its origin with the moral dignity associated with his name, it will be a lasting monument of his princely munificence.

"That it may, Respected and Dear Sir, contribute to extend the benefits of religion, and be an earnest of every blessing for you and your family, is our sincere will and shall be our constant prayer.

With great respect,

Your most obedt. and humble servt.

L. DELUOL.

HON. CH. CARROLL OF CARROLLTON.

The corner-stone of the building was laid in 1831, but the funds at the command of the trustees were too limited to admit of much progress in the work. In 1832 Father Deluol wrote to the Propaganda, laying before it the needs of the Church in America, and, above all, the need of a native clergy, and stating both what had been already accomplished by the Sulpicians and, also, what work lay before them, though the lack of funds prevented at the time the advancement of the work. Archbishop Eccleston, likewise, wrote in January 1836: "A few years ago we began to build a house for a Preparatory Seminary, a few miles from Baltimore. We have done all that was in our power to complete this purely ecclesiastical college and put it in operation, but the lack of pecuniary resources has compelled us to suspend the work and wait till Providence come to our aid." Owing to the financial difficulties, therefore, and possibly lacking encouragement in the way of pupils, St. Charles' College was not opened until 1848. A year later Father Deluol's health, which had never been robust, failed entirely and he was recalled to France. His successor in office was Father Lhomme, under whose administration very radical changes took place at St. Mary's. Four years of prosperity at St. Charles' seemed at last to justify the hope of a permanent preparatory school for the priesthood, and the Sulpicians resolved to dedicate St. Mary's to its original purpose, *i. e.*, the training and guidance of young men through the several

years of preparation for minor and major Orders, and their immediate education for the priesthood. In pursuance of this idea, therefore, an order was sent from France that St. Mary's College as a secular institution be closed, and that the Sulpicians devote themselves exclusively to the Seminary. Realizing that such a sudden change might occasion serious embarrassment by leaving many students unprovided with suitable educational advantages, the college was allowed to continue until satisfactory arrangements could be made for the accommodation of their pupils. Negotiations were opened with the Jesuits for this end, and the result was the foundation of Loyola College, in 1852.

St. Mary's College had for fifty-three years sheltered and educated the *elite* of Maryland and of Catholic America. From the roll of honor we can select only a few among the many distinguished names: F. X. Leray (late Archbishop of New Orleans), John McGill, (late Bishop of Richmond), the Latrobes, the Carrolls, the Jenkins, the Foleys, S. Eccleston (fifth Archbishop of Baltimore), J. J. Chanche (first Bishop of Natchez), D. W. Bacon (late Bishop of Portland), John Hoskyns, W. A. Blenkinsop, Ferdinand E. Chatard, Charles I. White, S. Teakle Wallis, Robert M. McLane, Edward A. Knight, Clement C. Biddle, John A. Garesché, Reverdy Johnson, Jr., William J. Merrick, Bolivar Daniels, Oden Bowie, Leo Knott, J. E. Hambleton, Christopher Johnston, Charles O'Donovan, Dennis McKew and Jacob A. Walter.

The removal of the college gave ampler accommodation to the seminarians, and the buildings were soon divided between the students of Philosophy and those of Theology. A new spirit pervaded the institution, and we see the number of students increase from one hundred and fourteen, in fifty-eight years, to one hundred and twelve in eleven years. These young men came from twenty-six dioceses, and prominent among them we must mention Richard Phelan, now Bishop of Pittsburg; Lawrence McMahon, late Bishop of Hartford; John Foley, Bishop of Detroit; Patrick O'Reilly, late Bishop of Springfield, Mass.; T. M. A. Burke, Bishop of

Albany; Michael McCabe, V.G.; Edmund Didier, John Gloyd, John Gaitley and James Gibbons, Cardinal Archbishop of Baltimore, St. Mary's most illustrious son.

Under Dr. Dubreuil, fifth superior of St. Mary's, the seminary passed through the financial crisis of the Civil War, and, owing to that gentleman's marked ability, her credit increased rather than diminished. The influence of the Rev. Alphonse Flammant was a strong factor in the development of the varied talent then forming the material of the seminary, talent now conspicuous in the persons of Rt. Rev. J. J. Keane, late Rector of the Washington University, its founder and greatest benefactor; J. J. Kain, Archbishop of St. Louis; J. A. Sullivan, late Bishop of Mobile; A. A. Curtis, for ten years Bishop of Wilmington, now resigned; John J. Monaghan, recently appointed successor in the same See; P. L. Chapelle, Archbishop of Santa Fé; Mgr. D. J. O'Connell, Mgr. T. Griffin, E. R. Dyer, D.D., W. E. Starr and C. B. Rex, D.D.

To Father Dubreuil must be credited the erection of the present seminary buildings on Paca street, from which change dates a new era, though Father Dubreuil was not destined to reap the harvest of what he had sown.

Under the Rev. Dr. A. Magnien, the seminary has reached the zenith of its prosperity, and each year marks a milestone of progress in the history of the institution. In 1890, the north-western wing was erected, completing the original design. The number of students to-day approximates three hundred, and it has been found necessary to establish a separate Department of Philosophy, under a special superior, and a double course of Divinity. Students before entering must have made a full classical course, which is tested by examination or proved by certificates. Two years are devoted to Philosophy and the Natural Sciences. The first year's course comprises Logic, Ontology and Cosmology, Physics and Chemistry, Historical Introduction to the Old Testament and Church History; the second, Anthropology, Natural Theology and Ethics, General Biology, Historical Introduction to the New Testament and Church History.

Three years and three months are devoted to Theology, the course embracing Moral Theology, Dogmatic Theology, Sacred Scripture, a course of Exegesis, Canon Law, Liturgy, Homiletics, Hebrew, Gregorian Chant and Pastoral Theology. There are three written examinations and one oral, each semester, and ambition is stimulated by so-called argumentations, of which there are ten in Theology, six in Philosophy, and four in the Natural Sciences, each term. In these exercises, some of the more important theses maintained in the course are debated.

The institution has a magnificent library of twenty-seven thousand volumes, for the most part bearing upon the matters treated of in the various courses. There are special libraries where the principal books of reference for Theologians and Philosophers may be found. Leading periodicals and newspapers are also on file. For the further improvement and amusement of the pupils, literary and debating societies have been organized, and the seminarians often enjoy the privilege of familiar talks, given, as opportunity offers, by eminent men who visit the seminary, or by distinguished prelates, who, from time to time, return to their Alma Mater. Occasionally famous Catholic lecturers have been heard in these halls—prominent among them Dr. Quinn, of the Catholic University; Judge Richard McSherry, Mr. Charles Bonaparte, Col. Richard Malcolm Johnson.

The most notable event in the whole history of the seminary occurred in the autumn of 1885, when the Fathers of the Third Plenary Council held their sessions within its walls. The Exercise Hall was appropriated to that purpose, and decorated with the superb painting of Pope Leo XIII, who presided over the august assembly by his Legate Apostolic, Cardinal Gibbons.

The present faculty consists of:

Very Rev. A. L. Magnien, S.S., D.D., President;

Rev. P. F. Dissez, S.S., D.D., Professor Emeritus of Moral Theology;

Rev. A. Tanquerey, S.S., D.D., I.C.D., Professor of Moral Theology;

Rev. H. Ayrinhac, S.S., D.D., I.C.D., Professor of Dogmatic Theology ;

Rev. James D. O'Neill, S.T.B., Professor of Fundamental Moral Theology ;

Rev. Richard F. Cotter, D.D., Professor of Fundamental Dogmatic Theology ;

Rev. Joseph V. Tracy, Professor of Senior Course of Sacred Scripture and Exegesis ;

Rev. John R. Mahoney, D.D., Professor of Introductory Course of Sacred Scripture ;

Rev. P. Tarro, Professor of Senior Course of Church History ;

Rev. M. L. Rothureau, S.S., D.D., Treasurer ;

Very Rev. D. E. Maher, S.S., D.D., President of the Philosophical Department and Professor of the Junior Course of Philosophy ;

Rev. M. F. Dinneen, Professor of Senior Course of Philosophy ;

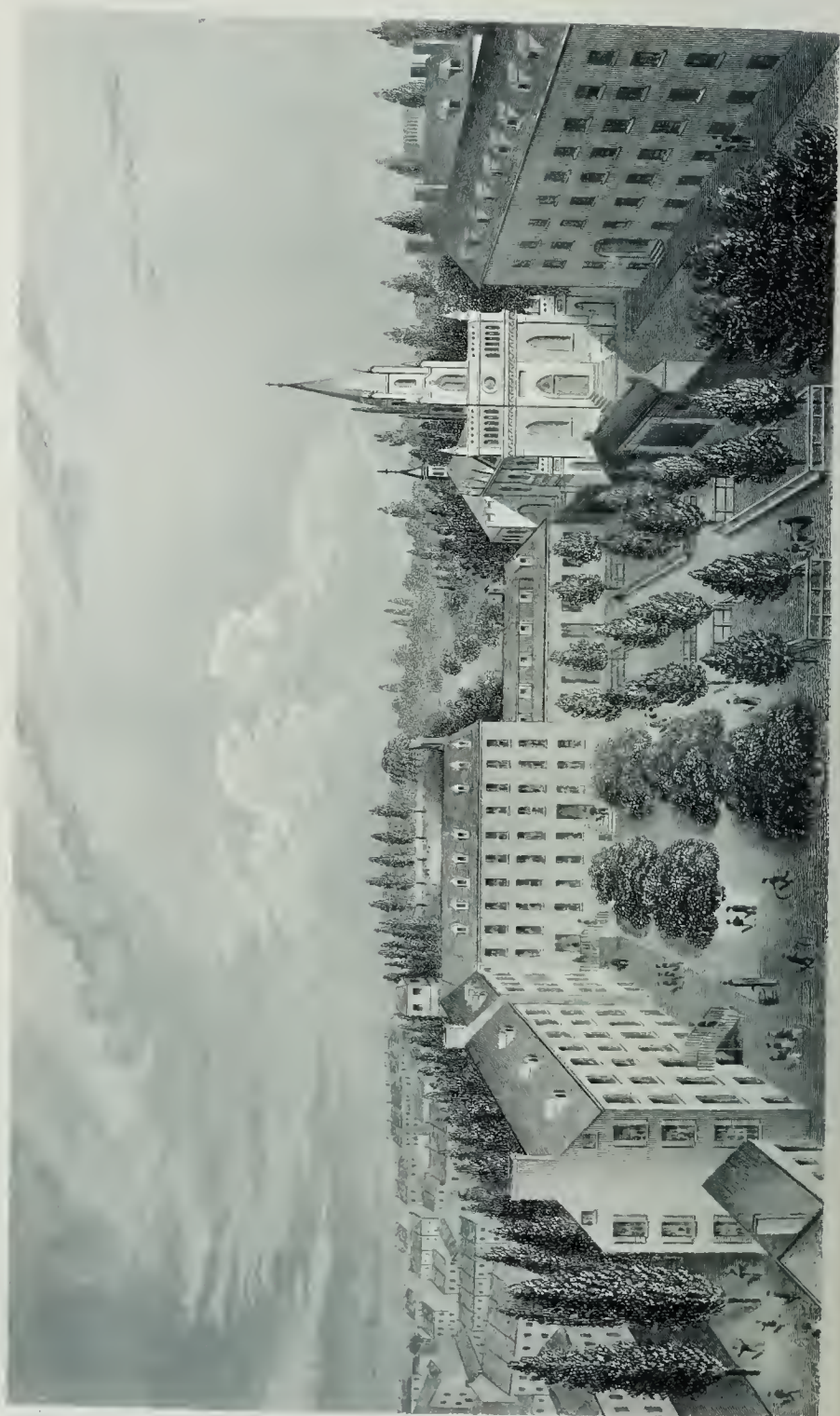
Rev. A. Boyer, S.S., Professor of Senior Course of Natural Science ;

Rev. Leo Bernard, S.S., S.T.B., Professor of Senior Course of Natural Science ;

Rev. James O'Callaghan, S.S., Professor of Introductory Course of Sacred Scripture and Church History.

During Dr. Magnien's administration between seven hundred and eight hundred clerics have been ordained to the priesthood, among whom we should not omit to mention Rt. Rev. P. J. Donahue, Bishop of Wheeling ; Rt. Rev. Edward F. Dunne, Bishop of Dallas ; Rt. Rev. George Montgomery, Bishop of Monterey and Los Angeles ; Rev. Lucian D. Johnston, recently chosen to succeed the Rev. Dr. O'Gorman in the chair of Modern Ecclesiastical History in the Catholic University, and Rev. John B. Tabb, priest and poet.

In 1891, St. Mary's Seminary celebrated her centenary. On that auspicious day nearly a thousand alumni of the College or Seminary, old and young, pontiff and priest, cleric and layman—friends who had not met since the day



of ordination—religious, professors, parish priests, came together in joyous concourse. The portals of St. Mary's opened wide for the reunion of her children, and, gazing thus upon the festive scene, one was prone to lose sight of the fact that through much trial and tribulation these zealous Fathers had entered into their kingdom, a kingdom whose province extends over every State in the Union.

M. F. DINNEEN.

ELEMENTS OF MODERN RELIGIOUS CONTROVERSY.

THE multiplication of works of controversy, and the republication of old controversial manuals, which are going on at the present moment, is, no doubt, a sign of laudable activity on the part of Catholics and a hopeful augury for the future. Milner, Keenan and Cobbett, all of them strong writers and useful combatants, have lately reappeared, with careful introductions and increased accuracy of detail. Father Luke Rivington, the Jesuit Fathers who conduct the "Month," and the officials of the Catholic Truth Society—to mention no others—have covered every part of the controversial field with admirable works of attack and defense.

The older polemical writers, finding their inspiration in St. Augustine, used to divide controversial work under these heads: Defense, Proof, and Attack. When you made a Protestant confess that his rejection of a point of Catholic faith was not warranted by any of his so-called arguments, that was Defense. When you established Catholic belief by considerations common to both sides, that was Proof. And when you carried the war into the enemy's country and showed how they contradicted and disagreed with one

another, that was Attack.¹ This last department of controversy, which chiefly concerned itself with the discrepancies of the Continental Protestant versions of the Bible, is not of much utility in these latter days ; first, because English-speaking Protestants generally quote the Authorized Version, and secondly, because non-Catholics, with the exception of the High Church Anglicans, admit without a blush all the disagreements with which you can charge them. This is one of the things that make Protestant controversy so difficult and so unsatisfactory. They hold very little, and think nothing necessary. Your opponent can never be pinned to anything. He will probably give up the Incarnation and the Trinity, if you press him.

There are, however, two principal departments of controversy at the present time in which Catholics can make use of the methods of Defense and of Proof, as in days gone by. One is that against the non-sacerdotal and non-sacramental Protestant, who glories in the name ; and the other is against those who are equally " Protestant " but who dislike to be so called, and who hold to some kind of a *simulacrum* of a Church, and to fragments of the sacramental system.

In England, at the present moment, the greater part of the fighting, for obvious reasons, goes on in this latter field. The advantages to be gained by a strong and effective presentment of the case for the one Catholic and Roman Church, and for the prerogative of the Papacy, are many and considerable. In England a large number of the Anglican clergy and of the best of the laity are very far removed from bare and sheer Protestantism. They have so much acquaintance with Church principles and sacramental views that you can discuss with them without beginning from the very first terms of religious theory. And if you convince and convert clergymen, and gentlemen of position, you do far more than make personal conversions : you produce an effect, more or less widely spread, according to circumstances, over a considerable portion of the population of the country. I do not

¹ See the Treatise " De Controversiis " by the brothers De Walenburgh, in Migne's *Cursus*, Tom. I.

hesitate to say that our chief hope for the conversion of this country lies in the conversion of the clergy and of what is called the "upper classes." I admit that by far the largest part of the population is solidly and densely Protestant. And I would not by any means imply that Protestant tradesmen, workmen or labourers are likely to turn Catholic merely because the squire or the parson becomes a Catholic; it is more often the other way. But education combined with earnestness tells with effect in every cause in which it is enlisted. If conversions such as I am referring to are made, it is a sign that "Catholic" doctrine has been and is being preached, explained and discussed in so many parishes and centres of population. A virtuous and learned man, especially if he be an Anglican clergyman, is always the centre of a large circle, in which his influence is felt, and where his conversion causes much searching of the heart. And the mere cessation, in any parish or centre, of that aggressive and venomous No-Popery activity of which there is still so much, gives the Catholic Church a chance that she is not slow to take hold of. It is certain that, in many places, we should easily make Catholics of the people, were it not for the exertions of the clergy and the ministers. The more of these, then, that we convert, or reduce to indifference, or induce to propagate a knowledge of the externals of Catholicism, the less prejudice we shall meet with in our endeavour to spread the faith.

Moreover, there is in England, at this time, a very widespread disposition to make the most of the Anglican Church. There is so much external dignity, decorum, wealth and general prestige about this extraordinary "establishment," and, with all that, she is so harmless, and professes such profound respect for the democracy and the law of the land, that her own people are becoming more and more alive to the comfort and respectability of belonging to her, and even the more rabid Dissenters find themselves somewhat at a loss to know what to say against her. It is true she is dumb as a teacher, and helpless as a guide or a shepherd; but merely because she has a prayer-book, and because she displays the

Bible, she has a certain air of teaching and of guiding ; and her Bishops and preachers, whilst probably not holding one single Catholic Doctrine distinctly and clearly, have such a flow of "Churchy" language, such imposing scholarship, such an unaffected devotedness to "organization," such an unexceptionable exterior, together with such a quite peculiar gift of holding their tongues, of shutting their eyes, and of merely "deprecating" the inconvenient things they cannot help seeing, that she seems to many millions to be really promoting the Kingdom of Heaven, and to be exactly suited to a busy and prosperous country which wants to think itself religious without letting its religion interfere with business, or pleasure—or with Darwinism, or the higher criticism, or the abolition of hell, or anything else. The English nation seems just now to be rallying to its Church. The recent campaign in favour of disestablishment has failed. The Anglican Bishops are deeply respected—as indeed they deserve to be, episcopal considerations apart. The "Primate" goes to Canterbury and sits down in the Chair of St. Augustine—as, for the matter of that, do all the lady-excurSIONISTS—and the nation is interested. In the large towns the Anglican clergy are far more cultivated, hard-working and successful than their Nonconformist rivals. An immense and growing literature—history, Scripture, tales, and devotion—advocates all over the country the interests of Anglicanism. The fine old Cathedrals, and churches of every kind, lend themselves well, as I need not say, to every attempt at beautiful and ecclesiastical services. All this seems to me to be preparing the way. To familiarize the people even with the externals of Catholicism is a great deal gained. Indeed, it is more often these "externals" which frighten the average Englishman than the doctrines themselves. Great hope, therefore, seems to lie in the effort which is now being made to reach the English people through the exposition of the complete doctrine of the Church as Christ our Lord has instituted her.

As for the more purely "Protestant" department of controversy, we are fairly provided with books that refute

Protestant objections and “prove” Catholic doctrines. It seems to me, however, that one of the needs of the day is a deeper and more fundamental treatment of the existing Protestant position. A religion which denies the Eucharistic Presence, the sacramental view, the sacerdotal view, and the existence of grace as a personal quality, is quite a *different* religion from that which holds the Real Presence, sacraments, and interior sanctifying grace. What we have to do just now is to bring this out clearly. There is so much in the New Testament—on the very surface of it—as well as in the whole history of the Christian Church, which must force a candid mind to see that Christianity as taught by Christ and His Apostles is *radically* different from Christianity as preached by the anti-sacerdotalists, that it is not difficult to raise doubts at least, and questions in the minds of a Protestant audience. The very statement of a proposition like this, that your Christianity is quite a different Christianity from mine, is calculated to inspire a certain awe; and if in addition to the salient and telling points of the New Testament record, there be placed before the audience, or the reader, in some detail, the wide-spread prevalence among believing men, in earlier and later times, of belief in priestly power, in rites productive of grace, and in the sanctification of the heart and spirit, there are few Protestants, of the earnest and pious sort, who will not be struck with the possibility of such a thing, with the feeling of the immense loss which, if the view be true, non-Catholics must suffer, and with the absolute necessity for serious consideration. But the Catholic apologist can go further. He can take each of these connected doctrines and show how they make for that which, among all things, perhaps, the Protestant mind holds as the one thing needful—direct intercourse with God. The poor and uninstructed, not excepting even the very degraded, instinctively turn to God—often, no doubt to very little purpose; often with irreverence, often with no reparation of their sins. But, as a fact, they do concern themselves with God; and as for the more decent and religious poor, their whole religion often consists in fugitive appeals to God, accompanied by a

kind of habitual consciousness that He is good, and not far off. The more dogmatic Protestant, although he has probably very little real feeling of God's presence, and very seldom recollects himself in His sight, is never more indignant, never feels himself on surer ground, than when he rejects a Catholic doctrine because, as he expresses it, he will not allow any man or anything to come between himself and his God. Catholics know well that the sacraments and the Real Presence, the priestly ministry and the externals of Catholicism, so far from coming between a man and his God, really bring God nearer, and make Him more felt and perceived. Catholics know by their experience that just as Christ reveals God, instead of obscuring him, so the Eucharist and the sacrament of Penance, as practised amongst us, bring us nearer to Christ, intensify the action of our faith, our contrition and our love, and thus remove obstacles and tear down veils that naturally hide God from us, bringing the spirit into closer communion with God than at any other moment. When you have once got a Protestant to realize the fact that the Catholic teaches a constant supernatural nearness of Christ, by His never-failing word or teaching, by the touch of His hand in the sacraments, by the true in-dwelling of His spirit in his soul, and by His Eucharistic real Presence, then you have cleared the situation; and that is almost all that hundreds of good souls want. Their prayers will do the rest, with God's help and grace.

Thus, as it seems to me, our writers, our preachers, and our lecturers should recognize practically and definitely that there are two great fields of controversy—the Church controversy, and the Sacramental controversy. It is always useful to “specialize” when such a thing is possible. Some have one gift, and some another.

So much for books, methods, arguments and expositions. But there is another class of considerations which, at the risk of repeating an old story, it appears to me to be every day more necessary to insist upon. There can be little doubt, if one reads aright the history of Christianity, that conversions depend far more on persons than on performances. That is to say, men must write and men must

talk; but it is only one man in a hundred who produces any striking result. I will not speak of the Apostolic age, nor of any apostolic man whose cause was so visibly espoused by heaven that his preaching was habitually accompanied by miracles. But is it not clear from the records of missionary work that something more is required than argument? I do not mean merely that no man can effect the conversion of a soul either from heresy or from sin without the grace of God. Leaving on one side, for the time, the supernatural element, is it not plain that there is something in every successful missionary which we may denominate *character*? That is to say, the man who would win over non-Catholics to the Church must have the reputation of seriousness, of honesty and of holiness.

Such a reputation may be of two kinds. It may be the reputation which a preacher or a lecturer makes for himself with a particular audience on a particular occasion, or it may be a reputation widely spread and deeply rooted, made by a man's whole life and work.

Some preachers and lecturers have the gift of attracting their hearers. It is almost impossible to analyze how this is done. It is often the effect of such personal gifts as a sympathetic voice, a good presence, and a winning manner. It arises sometimes from sheer ability in the use of language. Such men, even if their audience have never seen them before, or even heard their names, will produce a strong and enduring impression, tending to make their views and arguments acceptable. The mere controversialist, however unimpeachable his proofs and his defences, has no chance with men thus endowed. Nay, the mere controversialist, who stands up in pulpit or on platform, and eloquently assaults the mis-believers, almost always does more harm than good. It is true, his resounding defiance and his smartly clinched argumentation gladden the souls of the good, steady, bellicose Catholics present—and there may be something to be said for that. But they fail to get further than the ears of the Protestants. It is like pouring wine into a bottle: you must take many precautions and pour cleverly, or your wine runs

down the sides and is lost. It is perhaps for this reason that many priests will not dabble in controversy, and dread to appear upon the platform. They are but too conscious that they do not possess the gift of attractive speaking. With regard to others, it would be a great gain to the cause of the Faith if they could be persuaded of the same thing. It is certain that a speaker, however able he may be in the different departments of polemical discussion, who does not manage to make those before him think he is more or less serious, honest and saintly, had better keep silence. I do not pretend to be able to give a recipe for producing such men. Perhaps it is nature herself who alone can do it effectually. But schooling may here, as in most things, do something to assist nature. A speaker will generally get the reputation for seriousness if he *is* serious. By seriousness is not meant, in this place, gravity or solemnity. It denotes the air of having a weighty cause to support. It is the sense of the absence of all trifling with your audience. It is the feeling conveyed to the hearer that the speaker intends to take no mean advantage and to depend upon no special pleading. It is the assurance, subtly made sensible, that you are anxious about the task that is before you, and even oppressed by the gravity of the interests at stake. It is to let those present feel that you are thinking about their eternal interests, much more than about the victory of your "cause." I say that all this has to be made sensible indirectly, for it cannot be expressed in plain words. When Lacordaire, at the opening of his first Conference in Notre Dame, after an exordium, every word of which was critically watched by a hostile audience, both without the sanctuary and within it, suddenly, with the inspiration of the born orator, cried out, "*Assemblée, assemblée, que me demandez-vous ?*"—the crowded Cathedral thrilled to the cry, and the great gathering began to believe in the man; for it felt that his heart was speaking. The reputation for honesty must be made somewhat in the same way as seriousness—for it is impossible for a speaker to advertise himself as an "honest man." But he can let his hearers see that he believes what he says—that

he is not one to resort to a lie or a trick—that his preaching is a part of his very life—and that mere fighting is not his purpose, nor mere victory, nor the triumphant quoting of texts, nor the tearing-off of the veil from the iniquity of an opponent ; but only truth, peace, the saving of souls, and the glory of God. The Ven. Cæsar de Bus, founder of the “Fathers of Christian Doctrine,” converted innumerable Protestants during the reign of Henri IV in the neighborhood of Avignon. He used frequently to begin his sermons something in this way : “We are all sinners ; we have all to accuse ourselves of avarice, impurity, drunkenness, ambition and innumerable other faults ; let us first think of the awful judgments of that God whom we all profess to honour ”—and then he would preach on death, judgment and hell, in such a fashion that the fear of God opened the way to the light of faith, and men were almost persuaded that so true and real a man must needs have hold of the truth, as it is in Jesus. Of the third element of a preacher’s reputation—holiness—it may perhaps be said that no one would like to pretend to it. Yet it is necessary to be thought holy. It is not necessary to state that you are a saint. But it is most important, first, that you should avoid all risk of scandalizing your audience by scoffing at things which to them are more or less settled and sacred ; and, next, that a feeling should somehow or other be diffused through the assembly that you not only love all that is lovely and of good repute, but that your life is a practical “Gospel ” life, and that you are no hypocrite. It must be remembered that Protestants usually consider Catholic priests to be hypocrites, until they come to know them. It is a great gain, therefore, if a preacher who undertakes to argue with Protestants is more or less known to his hearers as a God-fearing and self-denying man. If this be so, he can afford to speak to them without endeavouring to display his credentials. But if he is a stranger, to what can he trust, except to words, and accents, and looks?—or to the grace of God which has sometimes caused the hearts of the sinners and the unbelievers to melt at the first sight of a man of God standing up to speak the word of God ?

But what is wanted, for the conversion of a Protestant country, is a man *universally* recognized as holy and serious, and honest. When Fénelon and his companions, in 1685, went upon that famous mission to Poitou, and brought back to Catholicism a people who proved their sincerity so splendidly one hundred years later, the weapons that they chiefly used were not controversy and argument. It is true, they employed all their knowledge and address in placing before the Protestants the grand and fundamental question : "Who are they whom God has commissioned to teach?" But they were so gentle, so humble, so unaffectedly anxious to gain souls, so mortified and detached, and so averse from the very appearance of wishing to use restraint, that a population which had been taught to hate the Catholic priest, flocked to the churches and surrendered to Catholic truths. What is wanted, as Fénelon says himself, is a supply of "gentle preachers—preachers who unite the talent for instructing with the art of winning the confidence of the people." When the Blessed Louis de Montfort, after many hard trials, was at length sent, about 1712, to the hot-bed of Protestantism, La Rochelle, he drew such crowds to his sermons that the churches were too small to contain them. He, too, we are told, refused to make much use of controversy. He never touched on an irritating subject. He was often advised and pressed to argue and discuss ; but he knew that the very worst thing an apostolic man can do is to arouse in the hearers the spirit of combat or of antagonism. "He contented himself with setting forth the Catholic Doctrines in their simple beauty, and pointing out the marvellous connection of one with another. . . . His chief effort was to remove prejudices, and to free the minds of his hearers from false conceptions of Catholic Truth."² It is very remarkable, also, that he never "suppressed the *Hail Mary*," as some of the French missionaries were accused of doing, but preached Our Blessed Lady openly, fully and warmly—Protestants or no Protestants. His success was very great. The most

¹ Bausset, Liv. I, p. 121.

² Life, by a Secular Priest, vol. ii, p. 122:

hardened heretics and the most abandoned sinners would burst into tears and fill the church with their weeping. M. Olier, too, had, in his parish of St. Sulpice, a very large number of active Calvinists. He tried to convert them by the means that the Saints use—by meekness, by explanation, by persuasion. But he was told that this was not the way. He therefore engaged M. Véron, the celebrated author of the “Rule of Catholic Faith.” The method of the Abbé Véron is amusingly described in Mr. Healy Thompson’s life of M. Olier (p. 320). It is sufficient to say here that it was eminently adapted to irritate any Protestant to the last degree; and M. Olier soon found out that even when his Calvinists were silenced, they were very far from being converted. He therefore got rid of him, and obtained in his stead M. du Ferrier. We are not told precisely what success this latter theologian obtained; but we have his recorded conviction that “argument has incalculably less to do with the conversion of souls than many are apt to suppose; for that he found, on inquiry, that the reasons that had weighed most with the persons he had addressed were such as had formed no part of his discourse.” M. du Ferrier seems to have been led to this declaration in part by the extraordinary work in the conversion of the Protestants of Paris, done by two illiterate working men, Jean Clément, a cutler, and Beaumais, a draper. These servants of God appear to have really had a power which was supernatural. But as far as can be discovered, their secret was this: a profound and accurate knowledge of Holy Scripture, a most patient attention to the difficulties alleged by the Protestants, a wonderful gift of solving these difficulties, and then an exposition, simple, gentle, clear and strong, of the doctrine of the Church. These two men laboured under M. Olier in the conversion of the Calvinists. In one year, Jean Clément is said to have made six converts a day. M. Olier had good reason to prefer their “method” to that of the logical and sarcastic Véron.

Going back to a period somewhat earlier, can there be anything more instructive to a Catholic controversialist than the story of the missionary labours of St. Francis de Sales? His

very adversaries admitted that he was a saint; they saw that he prayed and fasted, that he endured every kind of hardship and rebuff; that he never altered in the sweetness and serenity of his temper, and that he never used a hard word to any one. The ministers of the Chablais, who said the most atrocious things against Father Cherubim, the Capuchin and others, never in the same way abused St. Francis. What they did was to warn their followers against the "witchcraft of his words" and against the "pretence" of his good intentions—and we can easily guess what it was that gave a colour to these allegations. When they called him sophist, magician, false prophet, and seducer, the Saint never wavered in his meekness, in spite of the remonstrances of his friends. "Our Lord," he replied, "taught the truth kindly and gently; I cannot be wrong in imitating Him. I have never used a stinging retort, or uttered a harsh expression, without being sorry for it afterwards. Men are won by love better than by severity. We should always be kind—nay, extraordinarily kind." Often, when his fellow-labourers in the Chablais, impatient of the obstinacy of the Calvinists, and not without a side-glance perhaps at the dragoons of the Duke of Savoy, urged on the Saint that the heretics ought to be called by their proper names, and that Holy Scripture warranted them in the use of the very plainest language, he would reply that it was a mistake. On the contrary, the true policy was to spare their pride, and avoid humiliating them. "If ever," he said, I have had the happiness of converting a heretic, it was by kindness that I conquered. Love and affection are not only more effective in dealing with men than harshness and rigour, but better even than the best of arguments."¹ The saying of the celebrated Cardinal du Perron about St. Francis is well known. The great controversialist declared that he himself could convince a heretic, but that he preferred to send them to the Bishop of Geneva to be converted. This is an epigram, and must not be taken too literally. Du Perron converted a very large number of

¹ Vie de St. Francois de Sales, par. Hamon, I, 211, 285.

Protestants, and, on the other hand, the controversial argument of St. Francis de Sales was certainly as strong and convincing as anything Du Perron ever put forward. But the saying shows both what was the method of the Saint, and what the greatest controversialists have thought of the method.

There is room, in the present condition of the world, whether in the United States or Great Britain, for every kind of religious argument, and there is work for every man who has the truth at heart and any kind of a gift to express it. From the extreme High Churchman down to the agnostic and the infidel, there never was a time when there was a wider or more noisy Babel of religious error. But human nature remains the same. Human hearts and human souls are still of God's own making and still capable of knowing Him, loving Him, and serving Him, whatever the sins of their forefathers, or the prejudices they themselves have been born in. The word of God can still save. But as in the past so now—it is the living word, not the dead and silent book, which will gain the hearts of living men. Books have their uses, manifold and great. But let us pray for the coming of the apostle—of the man of God, learned, true, mortified and holy—at whose voice the great cities of modern times may be stirred up to think of sackcloth and ashes. And even if no Jonas or John the Baptist is vouchsafed to this generation, yet, by God's grace, many an earnest priest may so far learn their spirit as to show their power, and to gain many souls, each in his own neighbourhood, to the Catholic faith of Jesus Christ.

✠ JOHN CUTHBERT HEDLEY, O. S. B.

THE AMERICAN COLLEGE OF THE IMMACULATE CONCEPTION AT LOUVAIN, BELGIUM.

IT has been the characteristic tendency of the American College at Louvain to work "without the distractions of human applause." Hence its achievements in the cause of God have remained comparatively unknown out of its immediate sphere of action. Not long ago a distinguished Professor of Louvain University remarked to the writer: "Notre Collège Américain ne fait pas beaucoup de tapage, mais beaucoup d'ouvrage." If I now break the traditional silence of our College, and rehearse its short but interesting history, it is done at the earnest request of the editor of the *AMERICAN ECCLESIASTICAL REVIEW* who has conceived the plan of publishing a history of American Ecclesiastical Seminaries, and of thus gathering useful material for the future historian of the Church in the United States.

Louvain College has up to the present time sent to America nearly six hundred missionary priests, among whom are three Archbishops (Seghers, Riordan, Janssens) and eight Bishops (Spalding, Junger, Maes, Brondel, Van de Vyver, Glorieux, Meerschaert, Lemmens); it is not indebted to the American Episcopate, as a body, for any financial support; there was never an appeal made for its support in the United States; it has never received nor called for support from the Society for the Propagation of Faith—and yet it has steadily gone onward, improving its property, enlarging its buildings and beautifying its surroundings, until, after its existence of thirty-nine years, it is to-day the finest theological college in the venerable city of Louvain.

Who founded this oldest American College in Europe? It was Martin Spalding, Bishop of Louisville, afterwards Archbishop of Baltimore, who conceived the idea of establishing it in the year 1852, and Father Peter Kindekens, Vicar General of Detroit Diocese, carried Bishop Spalding's plan into reality. Let us briefly review the dates and facts.

In the fall of 1852, Bishop Spalding visited Belgium to secure priests for his diocese, and the Xaverian Brothers of

Bruges for the education of the Catholic boys in Louisville. He wrote, in January, 1853, to Archbishop Kenrick, of Baltimore, that he had visited several of the Belgian dioceses and found much in this truly Catholic country to console and edify him. In Mechlin, he called upon Cardinal Sterckx, and the two exchanged views as to the utility of establishing in Belgium a Missionary College for America. The Cardinal was much in favor of the project and promised to second it with all his influence. He, moreover, suggested Louvain as the right place for the foundation of such a college, in as much as that city offered exceptional facilities. His Eminence felt confident that the necessary funds for keeping up the College could be collected in Belgium. The impressions of Bishop Spalding are given in a letter :¹

“The ecclesiastical spirit here is admirable, and the simple piety of the people contrasts strongly with the comparative coldness of Catholics in Protestant countries. A hundred young men, educated at Louvain for the American missions! Is not the thought enlivening? And yet, it is very far from impossible; and if the Cardinal’s anticipations be well grounded, it may be done with little or no expense to the American prelates.”

The bright prospects of soon realizing the hopes of the zealous prelate met a serious obstacle in the views of the truly great Archbishop who occupied the See of Baltimore at that time. Dr. Kenrick did not look with a favorable eye on Bishop Spalding’s noble project. In fact, he declined to have anything to do with it. Accordingly the idea of establishing the Louvain College was abandoned, at least for a time, to be taken up later on with redoubled energy, and with the hearty co-operation of Archbishop Kenrick himself.

In 1856, the Archbishop of Baltimore requested the Vicar General of Detroit, who went to Rome on Diocesan business, to select and acquire, if possible, a suitable location for a North American College in the Eternal City. Father Kindekens made every effort to further this project and carry

¹ Cf. Life of Archbishop Spalding, by Dr. J. L. Spalding.

out the Archbishop's intentions, but met with no success. He wrote :

"I found that not only is it impossible at present, but that it will probably remain impossible for some time to come, to establish such an institution in the Holy City. In point of fact, the Holy Father assured me that, under present circumstances (the occupation of Rome by the French, etc.) he could not say when it would be in his power to assign a suitable building for the purpose."

On his return from Rome, Father Kindekens passed through his native country, Belgium, where he ascertained that several wealthy and influential Belgians earnestly contemplated the project of founding a College for Foreign Missions. The good Father determined to direct the lofty aspirations of his countrymen to the promising missions of the United States.

After his arrival in America, Father Kindekens communicated to Bishops Spalding and Lefevre, as well as to several other prelates, his success in Belgium :

"I obtained a promise from Count Felix de Merode of the sum of fifty to sixty thousand francs towards founding a College for the missions of the United States, in any city of Belgium, of my choice. His Eminence, the Cardinal Archbishop of Mechlin, and several other prelates, with whom I had the honor to speak on the subject, assured me of their warmest sympathies and promised their co-operation. A subscription in aid of the foundation of the establishment will be opened in the columns of the Catholic Journals of Belgium as soon as I can assure them that the Bishops of the United States will promote the good work. The Rector of the University of Louvain (the city selected for the College) has promised his aid and is prepared to grant all we may require of the University to secure the success and prosperity of the contemplated institution."

Father Kindekens asked for an early reply as he had to write to the Count de Merode, informing him "whether the design is seconded by the American Bishops in a manner indicating the probability of success, or whether it may not be necessary to abandon the project and leave him free to apply his alms towards building a church in Brussels as was his original intention.

Bishop Spalding lost no time in putting his long-cherished plan into execution. In the meantime Archbishop Kenrick had, as I have indicated, changed his views; he gave Bishop O'Connor of Pittsburgh, who was to visit Europe, a letter to Cardinal Sterckx, expressing his interest in the project of founding a College at Louvain.

On February 4, 1857, Bishop Spalding with Bishop Lefevre, of Detroit, addressed a circular to the Archbishops and Bishops of the United States, informing them of the American College to be established in Belgium in connection with the University of Louvain, asking their approval and soliciting donations to the New College Fund. Both Bishops promised to contribute one thousand dollars each. The advantages of the projected college are described by the two Bishops:

"Belgium is eminently a Catholic country. The true ecclesiastical spirit is found in a high degree of perfection. The climate is healthy and similar to our own, while the people are robust in body and mind, industrious and practical in character. These qualities render them most efficient missionaries, and suit them particularly to the habits and wants of our people, as experience has proved. Another important advantage of the proposed College is the facility which it will afford for obtaining suitable German missionaries, thereby supplying a great want. The celebrity of the Louvain University, lying convenient to the provinces of lower Germany, will draw many German candidates for the holy ministry to the American College to be established in connection with that famous institution, where proper care will be taken to train them for our missions. The founding of this college will not, it is believed, interfere with the establishment of a college or of colleges for the higher ecclesiastical studies in the United States, or with the proposed American College at Rome. Many of the young men educated at Louvain may hereafter be very usefully employed as professors in our seminaries, and thus they will rather aid than impede a taste for such studies in our own country, where it is highly important that the standard of ecclesiastical education should be elevated as speedily as pos-

sible. Should the Roman College be established in accordance with the recommendation of the Holy Father, and the consequent wish of the American prelates, there would be no clashing between it and the College at Louvain, for the obvious reason that the former would be chiefly for young men sent from America, whereas the latter, at least in the beginning, would be filled principally with young men from Belgium, Holland, France and Germany."

The College was to bear the official name, *The American College of the Immaculate Conception*. The Very Rev. Peter Kindekens, V. G., of Detroit, was appointed the first Rector. He was to report annually to the Bishops of the United States (who are the patrons of the College), the condition and prospects of the institution, with such suggestions as he might think proper to make.

Not a single American prelate, besides the two mentioned, seemed disposed to second the efforts of the noble founders. Nevertheless, Father Kindekens left America for Belgium early in March, having the two thousand dollars given him by Bishops Spalding and Lefevre, and the rosy expectation of sixty thousand francs from the Count de Merode in Brussels. Alas! for human promises. One bird in the hand is indeed worth two in the bush. The Count had died when Father Kindekens arrived, and every hope of getting the promised sum was buried with him. Half-discouraged, the poor priest walked through the winding streets of old Louvain for several days in search of a suitable place to begin the College, when, one afternoon, as he was passing through the *Rue de Moutons*, a genial old Flemish pastor accosted him, and after learning the secret of the lonely wanderer, offered his services. Both walked up the *Montaigne des Carmelites*; at the corner of *Rue de Namur* they saw in the window of a vacated butcher-shop a printed notice in Flemish: *Te huren* (to let). The old clergyman persuaded Father Kindekens to engage the place as the future home of the candidates for the American missions. The house was part of the old Collège d'Aulne, founded by Benedictine monks in 1629. On the feast of St. Joseph, March 19, 1857,

the American College of the Immaculate Conception was opened. Before the close of the same year the institution numbered eight students, who naturally had to cope with many material difficulties to which the primitive condition of the College exposed them.

Catholic Belgians, always jealous of missionary glory, especially since the days when the cry of Francis Xavier for missionary help reached the ears of Ignatius Loyola—*Da mihi Belgas!*—took a practical interest in the College from its inception. An appeal, addressed to the generous-hearted people of Belgium, was published in the daily and weekly papers, thus creating a slow but lasting enthusiasm for this nursery of American missionaries, the first missionary college of Belgium, a country which has since then established numerous others. With a certain pride and satisfaction the representatives of Catholic Belgium pointed to the work done by their countrymen in the United States: "*La Blegique peut se glorifier d'avoir fourni aux Missions Catholiques des Etats-Unis d'Amérique un grand nombre d'ouvriers apostoliques, qui se sont répandus sur tout le sol de l'Union américaine, et ont pénétré chez les peuplades Indiennes, habitants primitifs de ces vastes contrées.*" The appeal is signed by Baron de Gerlashe, Chanoine Beelen, Comte de Theun de Meylandt, Comte de Limburg Stirum, Comte d'Hane de Potter, Richard Lamarche, Vicomte de Beughem, Maus Poncelet, Chevalier de Staes.

Although this appeal did not effect all the hoped-for results, it served to bring the subject of the American College to the notice of the people, and in consequence the institution never lacked the steady support of the Belgian Catholics, so that whenever Father Kindekens or his successors were sorely pinched for money, they would always meet with practical sympathy. It is an old adage that nothing succeeds more rapidly than success. As soon as the College became a substantial fact, proving that the original plan had been practicable, the American hierarchy began to take a friendly interest in it. After one year's trial it was evident that the College had before it a prosperous future. Bishops Spalding and Lefevre

now considered it their duty to officially inform the Holy Father of the successful beginning, and to ask his special blessing upon the prosperous continuance of the New College and its Rector. They addressed to Pius IX the following letter :

BEATISSIME PATER :

Quum, urgentibus nobis, probantibus etiam nonnullis ex compatribus nostris in Foederatis hisce Provinciis Americae, Belgii Episcopi a pluribus jam mensibus Collegium dictum *Immaculae Conceptionis* in Urbe Lovanii constitui permiserint pro educandis et praeparandis, nostris pro missionibus, juvenibus et sacerdotibus Belgis, Germanis, aliisque regionum finitimarum ; quumque experimento jam sit compertum spem vel maximam elucescere hoc Collegium, Maria Immaculata auspicante, uberrimos fructus esse laturum pro salute animarum in vastis hisce regionibus, ubi messis quidem multa, operarii autem pauci, et ubi, eheu ! quamplurimi in dies miserime depereunt defectu missionariorum ; nos ad te, Beatissime Pater, magna cum fiducia confugimus, tanquam ad Patrem amantissimum et Pastorem totius gregis, a cujus apostolica sollicitudine nihil est alienum quod animarum saluti et bono reipublicae christianae possit proficere.

Hactenus nimirum in Belgio Catholico nullum hujusmodi exstitit Collegium pro missionariis ad exterarum nationes efformandis ; et cum hoc Collegium sit fundatum eo fine ut Belgos Germanosque nostris missionibus praepararet, pro certo habemus illud nullomodo posse officere foundationi Collegii Americani in urbe Roma, ubi juvenes nostri sub umbra Cathedrae Sancti Petri possint missionibus in patria disponi ; quam foundationem a te, Beatissime Pater, adeo benevole exoptatam et commendatam, nos omni quo fieri poterit modo promovebimus.

Quapropter, Beatissime Pater, ad pedes Sanctitatis tuae humiliter provoluti, a te enixis precibus rogamus ut praedictum Collegium Immaculae Conceptionis Lovanii fundatum digneris apostolica tua benedictione firmare et augere, ut auspice Sancto Petro, qui per os tuum loquitur, possit magis

in dies crescere et florescere ad plurimorum huc misere errantium conversionem et salutem.

Postulamus etiam, ut dignetur Sanctitas tua benedicere sacerdoti Petro Kindekens, qui a nobis, probantibus Belgii episcopis est delectus ad munus primi Rectoris praedicti Collegii, simulque dignetur benigne concedere quaedam privilegia quae Rector praedictus, probante Ordinario loci, Eminentissimo scilicet Cardinali Archiepiscopo Mechliniensi, a Sancta Sede pro majori spirituali commodo et profectu praedicti Collegii postulabit.

Oramus autem Deum quotidie ut Sanctitatem tuam diu servet incolumem.

Sanctitati tuae humillimi in Christo filii.

Datum Cincinnati, ubi convenimus ad Concilium Provinciale celebrandum, hac die 10. Maii, 1858.

† MARTINUS IOANNES SPALDING,
Episcopus Ludovicopolitanus.

† PETRUS PAULUS LEFEVRE,
Episcopus Zel. coadj. Adm. Detroitensis.

This letter was never answered by the Holy See. Did Pius IX really entertain any fears that this new Missionary College at Louvain might prove a hindrance to the establishment of the North American College which he desired so much to see founded in Rome? We can find no letter or document which might throw light on the matter. Pius IX, however, in later years repeatedly expressed his satisfaction at the success of the Louvain College, and in a private audience granted to the second Rector in 1868, he significantly remarked: "Both of us have undertaken to found American Colleges, but you have better succeeded than I." The records of the College show also that all the necessary faculties and spiritual favors which had been asked by the different Rectors were invariably and in the fullest measure accorded to the institution by the Holy See.

In the year 1860, the Very Rev. P. Kindekens was suddenly removed from the Rectorship and recalled to Detroit. Though a zealous and saintly priest, he was probably too

conservative, in some respects, for the progressive zeal of the two bishops who had been mainly instrumental in the establishment of the College, and were anxious of results by a quicker process than the traditional methods of the old countries. And so, one fine day, Father John De Nève, a fellow-priest from Detroit, arrived unexpectedly in Louvain, bearing a letter which appointed him the new Rector of the College.

Mgr. De Nève had shown himself to be a man of uncommon ability for practical matters. An excellent administrator and a shrewd financier, he enlarged the property and buildings, and brought the College to a marked degree of material security, while he increased the number of students, so that in 1863 the theological department had forty students who were preparing themselves for missionary duty in America. At the end of the first year, in which his wise and prudent direction of affairs plainly manifested itself, Mgr. De Nève had the satisfaction of receiving for his College the first public recognition from the American Episcopate. In the Pastoral Letter of the Bishops assembled at the Third Provincial Council of Cincinnati, the Fathers expressed their approbation in the following terms: "We take much pleasure in thanking our Venerable Brothers, the Cardinal Archbishop and the Bishops of Catholic Belgium, for the truly Christian and noble zeal which has prompted them to lend their aid to the establishment of the American College of the Immaculate Conception at Louvain, the seat of the ancient and illustrious Catholic University which has shed so much glory on the Catholic Church. This College, founded with the praiseworthy concurrence of some Bishops of our Province, has already sent eleven zealous and efficient missionaries to our Church, and we anticipate much good to our holy Religion as likely to result from its continuance and prosperity, of which we are well assured. We bespeak for it the continued benevolent interest of the Belgian Prelates."

The College found an honorable mention in the Second Plenary Council of Baltimore which was presided over by one of its founders, Archbishop Spalding. After refer-

ring to the hopeful enterprise in Louvain, the Council continues in the following strain : *Cujus jam fructus plurimos ac saluberrimos percepimus. Novennio enim, ex quo fundatum est, plusquam quinquaginta missionarios ad nos misit, qui in vinea Domini excolenda laborarent.* (No. 449).

In 1871 Mgr. De Nève was stricken with an illness that deprived him of his splendid faculties of mind and obliged him to retire from the College. The learned Professor of Dogmatic Theology, Rev. Edmund J. Dumont, took charge. Father Dumont had also been a missionary priest belonging to the Diocese of Detroit, from which, by a singular coincidence, all the Rectors of Louvain College, the present Rector included, have been drawn. Mgr. Dumont did not long hold his position ; he was promoted in 1873 to the Bishopric of Tournai (Belgium).

The Very Rev. J. J. Pulsers, Professor of Canon Law, succeeded Bishop Dumont, and remained in charge, having obtained the necessary faculties of the Propaganda for that purpose, until 1881. Father Pulsers held the Rectorship under trying circumstances. The firmness of his priestly character, coupled with great singleness of purpose, enabled him to keep up the high standard of the College, and to send many an efficient missionary to the Western shore. His former pupils gratefully appreciate his theological works especially the lithographed treatises *De Sponsalibus et Matrimonio*; *De Jure et Justitia*; *De Contractibus*, and his admirable *Adnotationes in Rituale Romanum*. His instructions on missionary life in America were eminently practical.

Mgr. De Nève, restored to health, returned to his post in 1881, and worked with tireless energy at his loved College until renewed infirmities forced him to resign the Rectorship and to quit, in March 1891, the scene of his enduring labors in behalf of the Church in America.

At this juncture the Holy See took a more immediate interest in the management of the College than had been hitherto the case. The Third Plenary Council of Baltimore had formed an Advisory Committee of American Bishops who had submitted to the Holy See the names of candidates

for the vacant Rectorate. Pope Leo XIII appointed the Very Rev. John Willemsen to succeed Mgr. De Nève.

Intellectually, Mgr. Willemsen is a bright ornament of the College. He is recognized as one of the ablest theologians in Louvain which can surely boast of a respectable galaxy of divines. As a linguist, especially as Latinist, he has no peer among the professors of the University. His administrative talents, too, have been thoroughly tested in the five years of his Rectorship. To his management the College owes the beautiful memorial chapel, which is the generous and affectionate gift of former pupils to their *Alma Mater*; he has also built a large dining hall and new quarters for professors; the chapel, lecture hall, and all the rooms of the Seminarians have been provided by him with steam heating. Some time ago he purchased a considerable tract of land adjoining the College for the purpose of building, as soon as possible, a new and more spacious lecture hall, reading room, gymnasium, etc.

The course of studies pursued by the pupils of the American College is at present of an eclectic nature, according to our motto: The best is not too good for future American missionaries. Our Seminarians attend lectures on theology at the celebrated *Collegium Maximum* of the Jesuit Fathers; higher metaphysics and other special classes are taken by the Seminarians at the University, whilst the College faculty supplies in the halls of the Seminary certain other branches of study with a special view to the particular wants and missionary conditions in the United States.

Students of more than ordinary talent are permitted to follow a special, higher course, and take degrees at the University. The conversational language of the College is English, which all are obliged to use, though many nationalities are represented. There are eighty-two theologians inscribed on the College roll this year. Of these 14 are Flemings, 2 Walloons, 2 Bohemians, 4 Poles, 16 Rhinelanders, 3 Westphalians, 4 Hessians, 12 Americans, 10 Hollanders, 8 Irishmen, 2 Brandenburgers, 2 Wurtembergers, 2 Thuringians, 1 Badenser. This fusion of national elements destroys the

poisonous spirit of nationalism, and produces a healthy cosmopolitan feeling, most desirable in the young missionary. No one is admitted to the College unless he have the intention of becoming a secular priest in America. Students who pay their tuition have the right of choosing any diocese they please amongst those whose bishops are patrons of the College. Those who do not secure their own tuition are presented to bishops who may be willing to assume payment of their expenses. The tuition is one hundred and forty dollars *per annum*. There is but one scholarship guaranteed by a burse. The Holy See is anxious that similar burses be founded in the interest of the American missions. The only regular support which the College annually receives comes from two German Mission Societies; the Ludwig Missions-Verein, of Munich, contributes two thousand marks, and the Leopoldinen-Stiftung, of Vienna, gives five hundred florins each year.

Rome placed its seal of final approbation on the College when Leo XIII on June 18, 1895, ratified and confirmed the Constitutions and rules which had been submitted to the Cardinals of the Propaganda by the Advisory Committee of American Bishops. In transmitting them to the Rt. Rev. Rector, Cardinal Ledochowski wrote: *Maxime exopto ut florentissimus istius collegii status per diligentem istarum Regularum observantiam conservetur, imo in dies augeatur.*

In the same Constitutions the city of Louvain is called *unum ex insignibus catholice scientie centris*. Are we not justified in calling it *the* centre of Catholic science? What other city in the world displays such scientific activity as Louvain? It is eminently a city of the Muses. If you go through its streets you hardly meet a man who is not either a professor or a student. Grouped around this ancient and celebrated university, with her army of professors and her 1,800 students, there are the various colleges of missionary societies or religious orders which add their *éclat* to this beehive of intellectual life. Just at present the pleasant though quaint old city shelters over three thousand students, and all its aspects, and the surroundings help to make it an ideal

place for a seat of learning. The "soothing groves" that lie close to it, the shaded boulevards that encircle it, the numberless historic associations connecting it with great events in the past, contribute to make it the Christian Athens of modern times. Cardinal Newman, speaking of the ideal site of a university, refers to this ancient town of Louvain, quoting the words of one of its noblest sons, Justus Lipsius: "No city seems, from the disposition of place and people, more suitable for learned leisure than Louvain. Can a site be healthier or more pleasant? The atmosphere, pure and cheerful; the space, open and delightful; meadows, fields, vines, groves, nay, I may say, a *rus in urbe*. Ascend and walk around the walls; what do you look down upon? Does not the wonderful and delightful variety smooth the brow and soothe the mind? You have corn, and apples, and grapes; sheep and oxen; and birds chirping or singing. Now, carry your feet or your eyes beyond the walls; there are streamlets, the river meandering along; country houses, convents; copses or woods fill up the scene, and the spots for simple enjoyment."

Such is the place where our youthful aspirants are making ready to fight the battles of the Lord in America, under the auspices of Mary Immaculate, to whom they sing on festive days:

Audi, Mater, preces nostras :
 Robur adde cordibus,
 Ad certandas Dei pugnas
 Velis nos instruere.

Sub vexillo Tui Nati
 Ad bellandum gradimur,
 Da nos gressus Crucifixi
 Praedicantes insequi.

Fac nos omnes laetabundos
 Te Patrona, strenue
 Exsilire praedicatum
 Fidem in America.

Chorus : O sodales supplicemus
 Matrem semper Virginem,
 Ut illaesos nos conducat
 Omnes in Americam.

Louvain, Belgium.

WM. STANG, D. D.

THE PONTIFICAL DECLARATION OF THE INVALIDITY OF ANGLICAN ORDINATIONS.

(Continued.)

XXI.

IN our study, hitherto, of the subject of Anglican Ordinations, we ascertained from authentic Papal documents and the decrees of the Sacred Congregation of the Holy Office what view the Roman Pontiffs have constantly taken of this matter, and what was the unvarying practice followed by the Holy See, from the time when the validity of these Ordinations was first made subject of inquiry in 1553 down to our own days. The clear and inevitable conclusion to which this study led us was identical with that expressed in the Bull of Leo XIII, namely, "*That the controversy lately revived had been, long before, definitely settled by the Apostolic See.*"¹

An authoritative declaration of this kind, coming from the infallible Head of the Church and the trusty custodian of the divine institution of the Sacraments, might have sufficed to put an end to the inopportune polemics, renewed of late not only among Anglicans, but even among a certain class of Catholic writers. However, the Holy Father was wisely anxious to extend all desired help to men of good will. Hence he writes, "Since there is nothing we so deeply and ardently desire as to be of help to men of good will by showing them all possible consideration and charity, therefore, we decided that the Anglican Ordinal, which contains the essential point of the whole question, should be anew and very carefully examined."² By uniting with the argument drawn from authority, what might be called the internal

1 "*Controversiam temporibus nostris excitatam, Apostolicæ Sedis iudicio definitam multo antea fuisse.*"

2 "*Quoniam nihil nobis antiquius optatiusque est quam ut hominibus recte animatis maxima possimus indulgentia et caritate prodesse, ideo iussimus in Ordinale anglicanum, quod caput est totius causæ, rursus quam studiosissime inquiri.*"

evidence, he wished to strengthen his august decision by a two-fold argument which might appeal to our reason; namely, 'by the supreme and infallible judgment which pronounces it, and by the objective evidence which demonstrates its truth. Such evidence we have from the very *Ordinal* of Edward VI, which examined in itself and its historical adjuncts, exhibits two essential defects vitiating all the Orders conferred by it. These two defects are those of valid *form* and of proper *intention*.

XXII.

In the Sacrament of Orders, as in the other Sacraments, a careful distinction is made by the Church between what is merely *ceremonial* and what is *essential* in the rite of administration. The ceremonial may vary; and though prescribed by the law, its omission does not invalidate the rite; but the *essential* element in the rite never varies and is necessary for its validity. The former is of ecclesiastical institution, the latter of divine institution.

With regard to the essential part, theologians distinguish two elements: the *matter* and the *form*. The matter is the sensible thing of which use is made; the form are the words which determine and elevate the sensible thing to the condition and efficacy of a *practical sign* of grace, so that it may signify and produce a determinate internal and spiritual effect. The matter of the Sacrament, as in physical compounds, is the determinable and perfectible element with respect to the form, which is its determining and perfecting element. Thus in Baptism, defined by the Apostle: *The laver of water in the word of life*,¹ the washing by water is the sensible thing, or the matter; but to this must be joined the word of life, or the form, which determines its meaning, and constitutes, together with it, the complete sacramental sign, which has the special power of cleansing and sanctifying the soul.

¹ *Lavacrum aquae in verbo vitae.* Ephes. v, 26.

What is true of Baptism must be equally true of the Sacrament of Orders and of the other Sacraments in the New Law. In every case, to use the well-known expression of St. Augustine, *the word is joined to the element, and it becomes a Sacrament.*¹ St. Thomas Aquinas, speaking in general of the *form* of the Sacraments, says :² "In all compounds of matter and form the principle of determination is found in the form, which is somehow the end and terminus of the matter, and hence a determined form is more necessary for the *being* of a thing than determined matter. . . . Hence, whilst in the Sacraments we require determined sensible matter, *we require much more a determined form of words.*

That is to say, since the sacramental form gives to the matter of the Sacrament a distinct signification, it is necessary that the terms which make up the form should express precisely the things which are to be signified. In fact, the form as an intrinsic cause has no other purpose than to communicate its own being to the matter. The form of itself actualizes a thing, since of its very essence it is actuality.³

If, therefore, the words of the sacramental form have in them no determined signification, it is impossible that, in conjunction with some sensible thing likewise undetermined in its signification, they should constitute a practical sign, signifying the determined grace which it produces, and at the same time producing the determined grace which it

1 Accedit verbum ad elementum, et fit sacramentum. *Tract. LXXX in Ioann.*, n. 3. Migne, P. L. vol. 35, p. 1840.

2 Summa Theol. III p. quaest. 60, art. 7. In omnibus compositis ex materia et forma, principium determinationis est ex parte formae, quae est quodammodo finis et terminus materiae, et ideo principalius requiritur ad *esse* rei determinata forma quam determinata materia; . . . Cum igitur in sacramentis requirantur determinatae res sensibiles, quae se habent in sacramentis sicut materia, *multo magis requiritur in eis determinata forma verborum.*

3 Forma per se ipsam facit rem esse in actu, cum per essentiam suam sit actus. Summa Theol. I p., quaest. 76, art. 7.

signifies. From this it follows that it is absolutely necessary to have different Sacraments, and therefore to have for each Sacrament a distinct determined form.¹

XXIII.

This is true in a peculiar manner of the Sacrament of Orders, the matter of which, as Anglicans admit, consists in the *imposition of the hands*. Now the imposition of the hands is not a sign which has but one meaning, nor does it of itself signify a determined grace. It is, in fact, common to the Orders of the Episcopate, of the Priesthood and of the Diaconate, and it is found also in the Sacrament of Confirmation. In order, therefore, that it may signify the grace of Orders rather than of Confirmation, and in Orders the grace of the Episcopate rather than that of the Priesthood, or that of the Diaconate, some determination is required, which, as we have stated above, can be derived only from the form which expresses the gift, the power or the order to be conferred.

It is the absence of this determining expression which contributes the first, though not the only, *defect of form* vitiating all the Ordinations performed according to the *Ordinal of Edward VI*, which had been substituted, as we have said, for the Catholic Pontifical in 1550. Let us take, for example, the *form* prescribed in the consecration of a Bishop, which, according to the opinion of the compilers of the *Ordinal*² is the following: "*Receive the Holy Ghost*, and remember that thou stir up the grace of God, which is in

¹ Such is the doctrine summarily stated by the Sovereign Pontiff in his Bull: "All know that the Sacraments of the New Law, as sensible and efficient signs of invisible grace, ought both to signify the grace which they effect, and effect the grace which they signify. Although the signification ought to be found in whatever belongs to the essence of the rite—that is to say, in the matter and form—it nevertheless belongs chiefly to the form; since the matter is determined, not by itself, but by the form."

² See later, on Paragraph 29.

thee by imposition of hands. For God hath not given us the spirit of fear, but of power and of love and of soberness.”¹

The whole substance of this form is contained in the first three words: *Accipe Spiritum Sanctum*, which of themselves have absolutely no determined signification, since they express simply an invocation of the Holy Ghost, which, together with the imposition of hands, may be used in any ceremony without a Sacrament being thereby conferred.² Nor can it be said that the signification of these words is determined by what follows: *and remember that thou stir up the grace*, etc.; for these words neither indicate nor express the bestowal of a determined grace; they are rather an admonition to the elect to stir up in himself a gift which he is supposed to have already received. Thus, when St. Paul made use of the same words to Timothy³ he did not confer a sacred Order, but he supposed him already ordained. Nor can it be said that the grace, mentioned by the Apostle, is in any *determinate* sense the grace of the Episcopate, since many interpreters hold the contrary opinion; and this is conformable to the interpretation of the Council of Trent, which applies these words to the Sacrament of Orders in general.⁴

1 “*Accipe Spiritum Sanctum, ac memento ut resuscites gratiam Dei quae in te est per manuum impositionem. Non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis.*”

2 “From a large number of testimonies of the Fathers, especially of St. Cyprian (Epist. 69, 11; 71, 2) it is evident that in the reconciliation of public sinners, and in the admission of heretics into the Church, the Bishop and the priest were wont to make use of a solemn imposition of hands to communicate to them the Holy Ghost, which *is the remission of sins and the bond of unity and peace.*” See *Thalhofer Liturgik*, 1883, I, p. 646.

3 Epist. ii to Timothy, i, 6.

4 “Whereas, by the testimony of Scripture, by Apostolic tradition, and the unanimous consent of the Fathers, it is clear that grace is conferred by sacred ordination, which is performed by words and outward signs, no one ought to doubt that Order is truly and properly one of the seven Sacraments of Holy Church. For the Apostle says: I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands. For God has not given us the spirit of fear, but of power and of love and of sobriety.” (Sess. xxiii, chap. 3.)

If, therefore, it is maintained that as for the validity of all the Sacraments so for that of Sacred Orders there must be a determined form, it necessarily follows that the Anglican Ordinations, performed with the undetermined forms of the *Ordinal* of Edward VI, are invalid and null.

XXIV.

The necessity of having in the Ordinations a form in itself determined is deduced, not only *a priori* from the philosophical concept of the form, but also *a posteriori* from the fact that no form has ever been used or accepted by the Church as valid, which did not make at least an express mention either of the Order or of the power which was to be conferred by it. We say *at least*, because it is understood that the determination required in the form does not necessarily call for an explicit mention of either the one or the other, much less need it separately express the *principal effect* of the Order conferred. If, with the designation of the Order or of the power, the principal effect is *also* expressed, as is done in some forms, so much the better; but if it is simply omitted (*not deliberately excluded*), the argument remains in its whole force.

To demonstrate clearly and briefly what we have asserted, we present here a compendium of the forms of consecration, which, in the different Liturgies recognized by the Church, are used simultaneously with the imposition of hands.*

Ancient Roman Liturgy.

FOR DIACONATE

Super hunc quoque famulum tuum, quaesumus Domine, placatus intende, quem tuis sacris altaribus servitutum in officium *DIACONII* suppliciter dedicamus.

FOR PRIESTHOOD.

Da, quaesumus, Omnipotens Pater, in hos famulos tuos *PRESBYTERII* dignitatem.

FOR EPISCOPATE.

Et idcirco his famulis tuis, quos ad *SUMMI SACERDOTII* ministerium elegisti, hanc quaesumus, Domine, gratiam largiaris . . .

*For the texts of the Liturgies quoted in the compendium, see *ASSEMANI, Codex Liturgicus Eccles. Universae*, Tomes VIII, IX, XI; *Bibliotheca Orientalis*, Tom III; *MORIN, De Sacris Eccles. Ordinationibus*; *DENZINGER, Ritus Orientalium*; *DUCHESNE, Origines du culte chretien*; *MASKELL, Monumenta Ritualia*, etc., etc.

GREEK LITURGY.

FOR DIACONATE.

. . Ipse, Domine, et hunc quem tibi a me promoveri complacuit ad *Diaconatus* munus, in omni honestate fidei sacramentum in pura conscientia tenentem conserva; gratiam vero *Stephano* protomartyri tuo in opus ministerii huius a te primum vocato concessam, largire.

FOR PRIESTHOOD.

Deus . . qui de nominatione *Presbyteri* eos honorasti qui digni iudicati sunt in eo gradu sancte administrare verbum veritatis tuæ. Ipse omnium Domine hunc quem tibi a me promoveri complacuit, in conversatione inculcata . . hunc gratiam Sancti tui Spiritus recipere complectat.

FOR EPISCOPATE.

Ipse omnium Domine confirma et corrobora hunc electum tuum, ut per manum mei peccatoris et assistentium ministrorum et coepiscoporum Sanctique Spiritus adventu, virtute et gratia subeat *dignitatem Episcopalem*.

SYRO-MARONITE LITURGY.

FOR DIACONATE.

Tu Domine in hac hora aspice servum tuum et demitte in eum gratiam Spiritus Sancti . . . et quemadmodum gratiam dedisti *Beato Stephano*, quem primum vocasti ad hoc *ministerium*, ita concede ut super hunc quoque servum tuum veniat auxilium de coelo.

FOR PRIESTHOOD.

Elige eum per gratiam tuam et promove per misericordiam tuam hunc servum tuum, qui propter multam tuam benignitatem ac donum tuæ gratiæ præsentatus est hodie ex ordine diaconorum ad gradum altum et sublimem *presbyterorum*.

FOR EPISCOPATE.

Tu qui omnia potes, etiam hunc servum tuum quem dignum præstitisti qui a te recipiat sublimem *Episcoporum ordinem* . . exorna omnibus moribus, . . . virtutibus, etc.

NESTORIAN LITURGY.

FOR DIACONATE.

Domine Deus . . qui elegisti Ecclesiam sanctam tuam et suscitasti in ea Prophetas et Apostolos et Sacerdotes et Doctores . . in ea quoque posuisti *Diaconos* . . . et quemodum elegisti *Stephanum* et socios eius, ita nunc quoque, Domine . . da servis tuis istis gratiam Spiritus Sancti, ut sint *Diaconi* electi.

FOR PRIESTHOOD.

Tu ergo Deus magne virtutem . . respice etiam nunc in hos servos tuos et elige illos electione sancta per inhabitationem Spiritus Sancti . . et elige illos ad *sacerdotium*.

FOR EPISCOPATE.

Tu, Domine, etiam nunc illumina faciem tuam super hunc servum tuum, et elige eum electione sancta per Spiritus Sancti unctionem, ut sit tibi *Sacerdos perfectus* . . . et confirma eum per Spiritum Sanctum in ministerio hoc sancto ad quod ascendit.

FOR DIACONATE

Da ei, Domine, virtutem et gratiam *Sancti Stephani* protomartyris tui et *primi Diaconi*; ut repletus Spiritu tuo Sancto permaneat immaculatus in ministerio mentis tue sanctae.

FOR PRIESTHOOD.

Exaudi, Domine, et nunc vocem deprecationum nostrarum, et quem elegisti et ad *presbyteratum* recepisti famulum tuum hunc, nunc ordinatum, immobilem conserva in hoc *sacerdotio* ad quod vocatus est.

FOR EPISCOPATE.

Divina coelestis gratia vocat hunc N. ex Sacerdotio ad *Episcopatum*. . . Ego impono manus; Omnes orate ut dignus hic fiat gradum *Episcopatus* sui immaculatum custodire. (Here follows *the prayer*.)

The same *explicit* determination is found also in the forms of consecration of the ancient *Gallican Liturgy*¹, of the *Liturgy of the Jacobites of Alexandria*², of the *Liturgy of the Jacobites of Syria*³, of the *Coptic Liturgy*⁴, and of that of the *Apostolic Constitutions*⁵. This constant uniformity is admitted by all, even by the few Catholic writers who, before the publication of the Bull of Leo XIII, undertook to defend with more or less impartiality the cause of the Anglicans. Mgr. Gasparri writes thus⁶: "All the prayers (of consecration), employed in the approved ritual of the Church: 1° are prayers which refer to the ordination; 2° appeal to the mercy of God for the graces which are necessary for the person to be ordained in his new state; 3° mention in some manner the ordination of which there is question⁷. The Abbé Boudinhon, in October, 1895, was equally explicit⁸. In his opinion, "All the Catholic formulas of ordination are con-

1 Assemani, *op. cit.* VIII, 10, 13, 17.

2 Morin, *op. cit.* pp. 444-445; Denzinger, *Ritus Orientalium*, II, 24.

3 It is the same as that used by the Syrian Maronites. See above.

4 Denzinger, *op. cit.* II, pp. 7, 21, 23.

5. *Sanct. Apost. Const.*, I. VIII, c. III. *De Mystico Ministerio*; pp. 52-56; J. B. Pitra, *Iuris Eccles. Graec. Historia et Monumenta*, Roma, 1864.

6. *De la valeur des Ordinations anglicanes*, Paris, 1895, p. 40.

7. "Toutes les prières (consecratorie), employées ou approuvées par l'Église: 1° sont des prières relatives à l'ordination; 2° appelant sur l'ordinand, de la miséricorde de Dieu, les grâces qui lui sont nécessaires dans son nouvel état; 3° nommant d'une manière ou d'une autre l'ordination dont ils s'agit."

8 In the *Canoniste Contemporain* (Sept.-Oct. 1895). Of one of his posthumous scruples we shall speak later.

structed after a uniform type."¹ Now, this type always contains an express mention of the Order or of the power which is to be conferred. According to his judgment he points out the following: "O God, who . . . look mercifully upon this Thy servant whom Thou hast deigned to call to the *Diaconate* (to the *Priesthood*, to the *Episcopate* or *Supreme Priesthood*); grant him Thy grace that he may worthily and usefully exercise the functions of *this order*."²

XXV.

It is easy, therefore, to understand what is the *defect of the form* which renders the Orders conferred according to the *Ordinal of Edward VI*, invalid and null. The forms prescribed by it for the ordination of priests, and for the consecration of Bishops, are at variance with the *essential type*, which has constantly and universally been followed in all the Liturgies of the east and west. Whilst this type employs always the *deprecatory* form, and is clearly determined, the Edwardine rite is exclusively *imperative*, and does not contain a determination of any sort whether of the Order, or of the power, or of the principal effect.

This proposition needs no further proof. The Anglicans themselves recognized its truth when, in 1662, during the reign of Charles II, they undertook to change the forms of the Edwardine ritual, at least in part. Thus they added to the words of consecration: *Receive the Holy Ghost*, the following: *for the office and work of a Bishop in the Church of God*.³ But this modification having been introduced *one hundred and three* years after the consecration of Parker, and *one hundred and ten* years after the abolition of the ancient

¹ "Toutes les formules catholiques d'ordination sont construites d'après un type uniforme."

² Deus qui . . . , respice propitius super hunc famulum tuum quem ad *Diaconatum* (respective *Presbyteratum* vel *Episcopatum* seu *Summum sacerdotium*) (vocare dignatus es; da ei gratiam tuam ut munera *huius ordinis* digne et utiliter adimplere valeat."

³ In officium et opus episcopi in Ecclesia Dei.

rite as contained in the Catholic Pontifical, could not possibly render valid the previous Ordinations administered with an essentially defective form; nor could they render valid the subsequent Ordinations, which were equally defective, for the reason that they were performed by persons who were not really Bishops, and, therefore, had no more power or aptitude for ordaining than is conceded to simple laymen. Hence, the Bull of Leo XIII justly observes that "Even if this addition could give to the form its *requisite signification*, it was made too late—a full century having elapsed since the adoption of the Edwardine Ordinal, so that the Hierarchy, having become extinct, *there remained actually no power of ordaining.*"¹ In other words, the remedy, if the modification introduced in 1662 can be called such, was applied too late, *Cum mala per longas invaluere moras!*

XXVI.

The defenders, both old and new, who maintain the sufficiency of the *Ordinal* of Edward VI are indeed of the same opinion. They hold that the change introduced into the Ordinal in 1662, is of no account in rectifying the error of the previous form, and hence they have sought to uphold the argument for the validity of their Orders by other methods.

Accordingly, some of the Anglican apologists deny altogether the necessity of mentioning the Order, or the power which is to be conferred by the act of consecration. Such is, for example, the opinion of the Anglican divines, Messrs. Lacey² and Puller,³ whose opinions, we regret to say, the Abbé

¹ "Eadem adiectio, si forte quidem *legitimam significationem* apponere formæ posset, serius est introducta, elapso iam saeculo post receptum Ordinale Eduardianum; quum propterea Hierarchia extincta, *potestas ordinandi iam nulla esset.*"

² *Dissertationis Apologeticae de Hierarchia Anglicana Supplementum.* Rome, 1896.

³ *The Guardian*, Sept. 30, 1896. pp. 1473-1474.

Boudinhon seconded, July, 1896,¹ although he had previously, in October, 1895, expressed the opposite conviction.

It will be enough to cite the words of Mr. Lacey, copied by Mr. Puller, and supported by the Abbé Boudinhon. He writes: "I answer that the mention of the Order is not absolutely necessary For in the *Canons of St. Hippolytus* we find certain prayers for conferring Orders in the Roman Church, evidently employed in the second or third century, of which *the one used in the ordination of Deacons positively makes no mention of the degree or order of Deaconship.*"² We shall not here discuss whether the Canons cited are truly those of St. Hippolytus, and belong really to the second or third century;³ or whether they are of Roman and Western origin, or must be traced to Eastern sources;⁴ nor is it necessary to examine the correctness of the text as cited by Mr. Lacey in a Latin translation made by a German, not from the original (which is not known), but from an Arabic translation, which was itself a translation from another translation, supposed to have been Coptic.⁵ There is much divergence of opinion among the learned on these points, so that it savors of triviality unworthy a scholar to attempt to undo the unquestioned and combined testimony drawn from the authentic Liturgies of the East and West, by having recourse to the questionable authority of some canons, which are, in all probability, apocryphal or interpolated.

1 *Revue Anglo-Romaine*, July 14.

2 "Respondeo mentionem ordinis non esse absolute necessariam Extant enim in *Canonibus Hippolyti* orationes pro ordinibus conferendis in Ecclesia Romana, ut videtur, saeculo secundo vel tertio usurpatae quarum *ea quae pro diacono assignatur nullam prorsus gradus mentionem habet.*" *Op. cit.* p. 20.

3 Cf. *FUNK, Die Apostolischen Konstitutionen*, Rottenburg, 1891, chap. VIII, pp. 243 and foll.; *BARDENHEWER, Patrologie*, Freiburg, 1894, p. 132.

4 Cf. *DUCHESNE Bulletin Critique*, February 1, 1891, pp. 41-46.

5 Cf. *HANS ACHELIS, Die Canones Hippolyti*, Leipzig 181, p. 211; *DUCHESNE*, l. c. *The Tablet*, Dec. 5, 1896, p. 902.

To refute Mr. Lacey's argument from the *Canons of St. Hippolytus* we need only compare his assertion with the text, such as it is, of the Canons referred to. This is what we read under No. 5:

"In the ordination of a *Deacon*, let the separate canons be observed, and let this prayer be said over him, for he does not belong to the Priesthood, but to the *Diaconate* as (it behooves) a servant of God. Let him minister to the Bishop and to priests in all things . . . Such is that *Deacon* of whom Christ said: If any man minister to me, him will my Father honor. Let the Bishop lay his hand on *him*, and recite the prayer over *him*, saying: O God, Father of our Lord Jesus Christ, we pray Thee earnestly to pour out Thy Holy Spirit upon Thy servant N. and to *prepare him with those, who serve Thee according to Thy pleasure* AS STEPHEN . . . Receive his *service* through our Lord Jesus Christ."¹

With these words before our eyes, and remembering that in all the Oriental Liturgies the Order of the Diaconate is formally expressed as relating in an especial manner to the proto-martyr St. Stephen, the first Deacon, ordained by the Apostles, let the reader judge the truth of the proposition of Mr. Lacey, viz: *In the Canons of St. Hippolytus . . . the oration used in the ordination of Deacons makes positively no mention of the order of Deacons.* Moreover, according to Achelis,² quoted by Mr. Lacey, there is a striking affinity between the supposed *Canons of St. Hippolytus* and Book VIII of the *Apostolic Constitutions*; the latter thus appear to

¹ "Si ordinatur *Diaconus*, observentur canones singulares, et dicatur haec oratio super eum, neque tamen ad presbyteratum pertinet, sed ad *Diaconatum* sicut (decet) famulum Dei. Serviat autem episcopo et presbyteris in omnibus rebus . . . Talis revera est *Diaconus* ille, de quo Christus dixit; si quis mihi ministraverit, honorificabit eum pater meus. Episcopus autem manum imponat *ei* et hanc orationem dicat super *eum* loquens: O Deus pater Domini nostri Iesu Christi, rogamus te enixe ut effundas spiritum tuum sanctum super servum tuum N. *eumque prepares cum illis, qui tibi serviunt secundum tuum beneplacitum* SICUT STEPHANUS . . . Accipe servitium eius per Dominum nostrum Iesum Christum."

² Die Canones Hippolyti, p. 27.

be, on the whole, only a copy of the former.¹ Now, in Book VIII, the *Apostolic Constitutions*, we find the following prayers for the consecration of the Deacon:² "O, Almighty God, turn Thy face towards this Thy servant, elected for Thy *ministry* (*ΔΙΑΚΟΝΙΑΝ*), and impart to him the Holy Ghost and power AS Thou didst impart it to the proto-martyr *Stephen*."³

The word *ministry* (*ministerium*), used in the Constitutions, corresponds without doubt with the word *service* (*servitium*), which is found in the translation (savoring of German origin) of the Canons; now *ministry* (*ministerium*) is precisely the *Diaconate* (*diaconia*). In both places the *ministry* or the *service* (if the reader prefer) is more than sufficiently determined; for it is that of St. Stephen, that is to say, the *Diaconate*. We may observe here that the two forms of consecration in which we are presently interested, namely, those of the Episcopate and Priesthood, are clearly expressed in the same Canons.⁴ They conform perfectly to the type of all the other Liturgies in the specific mention of the Order to be conferred.

It follows, then, that the Canons attributed to St. Hippolytus, instead of presenting a serious difficulty against the doctrine asserted in the Bull of Leo XIII, rather furnish a confirmation of the same, and with it a very valid argument against the sufficiency, and, therefore, against the validity

1 Even *Funk* (l. c.) admits this relationship, only in an opposite sense.

2 *Sanc. Apost. Constit.*, lib. VIII, c. III, *De Mystico Ministerio*, p. 52. *J. P. Pitra*, *op. cit.*

3 "Deus Omnipotens, ostende faciem tuam super servum tuum hunc, electum tibi in *ministerium* (*ΔΙΑΚΟΝΙΑΝ*) et imple eum Spiritu Sancto et virtute, SICUT STEPHUNUM protomartyrem implevisti."

4 See the text in *ACHELIS op. cit.*, can. III and IV, pp. 42 and fol. In the form for the Episcopate we read: "Grant him also, O Lord, the *Episcopate* and a merciful spirit and power" a. s. f.; ("Tribue etiam illi, O Domine, *Episcopatum* et spiritum clementem et potestatem," etc.) For the Priesthood the rubric says: "The same prayer is said over him (the Priest) as over the Bishop, with the sole exception of the word *Episcopate*." ("Eadem oratio super eo (Presbytero) oretur tota ut super episcopo, cum sola exceptione nominis *episcopatus*.") *Ibid.*, n. 31, p. 61.

of the vague and undetermined forms of consecration prescribed in the Ordinal of Edward VI.

XXVII.

Somewhat more plausible, though not any more genuine, than the preceding is the argument drawn by the defenders of the Anglican *Ordinal* from the existence of a supposed Decree, in which the Holy Office is claimed to have declared valid the ordination of Coptic priests although conferred, like the Anglican Ordination, by the imposition of hands and with the undetermined form, *Receive the Holy Ghost*. The Decree to which allusion is made under date of "Wednesday, April 9, 1704," is said to be the following: "The ordination of a Priest by the imposition of hands and the pronouncing of the form (*Receive the Holy Ghost*) as proposed in the doubt, is valid; but the ordination of a Deacon by the mere imposition of the Patriarch's cross, is by all means invalid."

1 "Ordinatio presbyteri cum manuum impositione et formae prolatione (*Accipe Spiritum Sanctum*), prout in dubio, est valida; sed diaconi ordinatio cum simplici crucis patriarchalis impositione omnino invalida est." From the authentic Acts of the Archives of the Holy Office (Fasc. XIII, fol. 140 and fol.) we take the following particulars necessary for understanding the proposed case. On October 20, 1703, the S. Cong. de Prop. Fide sent to the Supreme Congr. of the Holy Office six doubts proposed by the Rt. Rev. P. Giuseppe di Gerusalemme, of the Friars Minor Reformed, Prefect Apostolic of the Missions of Ethiopia. The second of these was, "Whether the Abyssinian Priest or Monk is legitimately ordained, and consequently, whether, after becoming a Catholic, he can and ought to be admitted to the exercise of the order." The Cardinals, judges of the Supreme Congregation, selected as consultor Giovanni Damasceno "to report and express his opinion concerning the questions" ("ut referat et sententiam suam exprimat de quaesitis"). The consultor answered: "So far as the Ethiopians use the Jacobite or other rite, in which their priests are ordained by the imposition of hands, their ordination is valid. (*Quatenus Aethiopes Iacobitarum vel alio ritu utantur*, in quo eorum sacerdotes seu monachi per manuum impositionem ordinantur, eorum ordinatio est valida.) This decision was referred to the Pontiff on Thursday, February 14, 1704; but was not approved by him. The answer of the Pontiff is recorded by the Assessor: "The Pontiff orders me to inquire from P. Giuseppe and from others versed in the rites of the Abyssinians, by what form the sacred Orders and the Priesthood are conferred by the schis-

It is true, that if we granted the Decree to be, as claimed, genuine, and if it were to be understood in the sense given to it, namely, that *only the three words* quoted from it constitute the adequate form of the valid ordination to the Priesthood, there would be a certain appearance of truth in the allegation that the Holy See has contradicted its own decision, since, while in 1896 it condemned as insufficient a form found in the Anglican Ordinal it had approved as sufficient, in 1704, the same form in the Coptic Ordinal.

But both suppositions are entirely false. In the first place, the text cited by the Anglican writers is not that of a genuine Decree of the Holy Office. The authentic acts of the S. Congregation plainly show not only that the Decree never existed; but, moreover, that when a question of this kind, made in different form by one of the consultors, was presented to Clement XI on two occasions, he each time expressly refused to approve it.¹

matical Bishops of Ethiopia, and then that the question be formulated and proposed anew." ("SSmus mandavit pariter per me exquiri ab eodem P. Iosepho et ab aliis peritis rituum Abissinorum, qua praesertim forma conferantur ordines etiam sacri et presbyteratus ab episcopis schismaticis Aethiopiae, et deinde confici et proponi novum quaesitum.") The new question was prepared and proposed in the following terms: "Since in Ethiopia it is necessary for those who are to be ordained to go from the most remote parts to the city in which the schismatical Archbishop resides to be ordained, and since he does not ordain until 8,000 or 10,000 of those to be ordained are assembled in that city, it happens that at times he ordains three or four thousand or more in one day. He makes those who are to be ordained to the Priesthood stand in a line in the church whilst he passes quickly in front of the line, placing his hands on each, saying: *Receive the Holy Ghost*; and, as to those to be ordained to the Diaconate, he simply places the patriarchal cross on the head of each. Now, since, on account of the great number and confusion and the haste in which the Archbishop passes along, it happens that he does not place his hands on some of them, and with regard to others he does not pronounce the words of the form, and, since not a few are passed without his doing either; therefore, it is asked whether the Priests and Deacons ordained in this manner and form are validly ordained." The supposed Decree of April 9, 1704, cited above, is an answer to this question.

¹ See the *Acts* of the Congregations (Thursday) held in presence of His Holiness, February 14 and April 10, 1704. Archives of the Holy Office, fasc. XIII, fol. 140 and fol.]

Therefore, what the adversaries call a *Decree* of the Holy See, and presume to pass for a conclusive argument against the word of Leo XIII, was in reality nothing more than a formulated conclusion (*votum*), and not in any sense an expression of approval by the supreme authority; a conclusion formulated with reference to the rite of ordaining priests, which has no other authority than that derived from the name of its obscure author. But whatever the value of this *votum*, it in no manner favors the cause of the Anglicans, since its true meaning was not that the three words, *Receive the Holy Ghost*, taken alone constituted the adequate form of the Coptic Ordination; but that *in some cases* they were an essential element of that form, or better, a complement of it.

What the actual cases were which suggested the doubt as to the validity of certain ordinations conferred according to the Coptic rite, is clearly explained in a *Report*,¹ sent by the Prefect Apostolic of the Copts to the Sacred Supreme Congregation. "When those who are to be ordained are many, say twenty or thirty, the Bishop does not place his hand on the head of each, *but holds his hand above their heads without touching them, and recites the form for all.*² Then before giving Holy Communion under both species, *he places his hands on the cheeks of each, and breathing thrice into their face and mouth, says in Coptic: Ci imbnevma suab, that is: Receive the Holy Ghost.*"

The doubt, therefore, referred to Ordinations made collectively, in which the above-mentioned ceremony was added in each individual case, so as to supply any defect in the application of the matter and *form* prescribed by the Coptic Pontifical, since that application had been made only in general to the whole body of those who were ordained. This disposes likewise of the other supposition, namely, that the above-mentioned ceremony taken by itself, and the three

¹ Archives of the Holy Office. Fasc. XXIII, fol. 86-88.

² In the case to which an answer was given by the Consultor Damasceno, it is supposed that *at times there were three or four thousand or more in one day.*

words repeated in the case of each candidate, constituted the whole rite and adequate form of valid ordination among the Copts, according to Consultor Damasceno.¹

The *defect of form*, on account of which Leo XIII declared the Edwardine Ordinal insufficient, instead of becoming obscured, becomes rather more evident when the Anglican form is compared with the genuine form of the Coptic Pontifical; for whilst in the Anglican Ordinal there is no designation of the Order or of the power to be conferred, in the Coptic Liturgy we find the Order and power to be conferred expressly determined, and that more clearly than in the forms of the other Liturgies of which we have spoken above. Let us cite for example the text of the form used in the ordination

1 Cardinal Franzelin in 1875, a year before he was created Cardinal, being consultor of the Supreme Congregation, made a learned and profound study of the above-mentioned controversy. We give here his conclusion, referred to by the *Tablet*, of London, November 21, 1896, p. 805: "From all the discussions, hitherto had, it seems to be clear that the supposed Resolution of 1704 was never ratified by a Decree of the Sacred Congregation, but that it was merely a *votum* of the Consultor: that the Sacred Congregation in 1860 made use of it *for that part only* of which there was then question, namely, concerning the invalidity of the Ordinations, in which not the imposition of the hands of the Bishop, but only of the patriarchal cross is said to be used; that, moreover, from the Coptic rite handed down from ancient times, as may be seen in their Pontifical books, it is manifest that the words, *Receive the Holy Ghost* do not constitute the whole form; that the Sacred Congregation never explicitly or implicitly declared that those words alone, with the imposition of hands, sufficed for validly conferring the Order of Priesthood." (Ex omnibus hactenus disputatis, manifestum esse videtur: Resolutionem anni 1704 quae supponitur, nunquam per S. Congregationis decretum fuisse sancitam, sed eam fuisse Votum dumtaxat Consultoris; S. Congregationem anno 1860, eius rationem aliquam habuisse *pro illa solum parte* de qua tum quaerebatur, de invaliditate nimirum ordinationum, in quibus non manuum Episcopi sed crucis patriarchalis impositio dumtaxat facta esse dicebatur; ceterum ex ipso Coptorum ritu ab antiquitate tradito ut in eorum Pontificalibus libris habetur, manifestum esse, illa verba *Accipe Spiritum Sanctum* non integram formam constituere; neque S. Congregationem unquam sive explicite sive implicite declarasse illa sola verba cum impositione manuum Episcopi sufficere ad ordinem presbyteratus valide conferendum.) *Votum datum Romae die 25 Febr. 1875.* Arch. del S. Ufficio. Cf. the answer of Card. Patrizi, April 30, 1875, to Card. Manning. The text of this answer is quoted by Gasparri, *Tract. Can. de Sac. Ord.* No. 1058. See also *De Hierarchia Anglicana*, p. 248.]

of a priest, as we find it among the Acts of the Holy Office, in the *decision (votum)* written in 1733, by the erudite Asseman:¹

"The Bishop turning towards the West places his right hand on the head of the person to be ordained and prays thus: O Master Lord God, . . . look upon Thy servant N. who, by the testimony of those who presented him, was raised *to the Priesthood*; fill him with the *Holy Ghost*, with the Spirit of grace and counsel, that he may fear Thee and rule Thy people with a pure heart . . . Grant him the Spirit of Thy wisdom, that, full of works suitable for healing and of speech fit for teaching, he may instruct Thy people with gentleness . . . and may perform the works of a priest for Thy people and may renew by the laver of regeneration those who come to him . . . (He signs the forehead of the candidate with his thumb, saying): We call thee N. priest at the holy altar of the orthodox in the name of the Father and of the Son and of the Holy Ghost, Amen."²

XXVIII.

In order, therefore, to remedy the evident defect of the undefined form found in the words of the Edwardine *Ordinal*, some defenders of the validity of the Anglican Ordinations attempt to construe the prayer *Almighty God (Omnipotens Deus)* found in that *Ordinal* after the Litany, into a

¹ Archives of the Holy Office "Acta Coptica" Fasc. XVIII, fol. 338 and fol. The decision of Asseman was published by Cardinal Mai Tom. V. of his work *Script. Veterum Nova Collectio*, Rome, 1825-1828.

² "Episcopus conversus ad occidentem imponit dexteram suam super caput eius qui ordinatur et sic precatur: Dominator Domine Deus . . . respice super servum tuum N. qui testimonio eorum, qui eum praesentarunt, ad presbyteratum admotus est; reple eum Spiritu Sancto, Spiritu gratiae et consilii, ut timeat te et regat populum tuum in corde puro . . . Concede ei Spiritum sapientiae tuae, ut plenus operationibus ad sanandum aptis, sermone ad docendum idoneo, populum tuum in mansuetudine doceat . . . et opera sacerdotis super populum tuum perficiat, et qui ad eum, accesserint, eos lavacro regenerationis renovet . . . (Signat frontem eius pollice suo dicens): Vocamus te N. presbyterum ad sanctum orthodoxorum altare in nomine Patris et Filii et Spiritus Sancti, Amen."

sufficient and valid form when combined with the words *Receive the Holy Ghost (Accipe Spiritum Sanctum)*. To prove this assumption, they insist on the moral union which exists between all the parts of the Anglican rite, and therefore between the aforesaid prayer and the subsequent imposition of hands, although the prayer and the act are separated from each other by numerous intervening ceremonies.

Even were we to admit that the form of the sacrament can, *as would be the case here*, precede the proximate matter, it is clear that the claim of a moral union could have value only under the supposition that the two parts morally united were both deemed *essential* parts of the same sacramental rite, that is, as in the case before us, the essential parts of the Edwardine Ordinal. Now, the prayer *Almighty God* is evidently not an essential part of the *Ordinal* in the same sense as the imposition of hands together with the words *Accipe Spiritum Sanctum*, because it is not necessarily to be pronounced by the consecrating Bishop. The rubric does not prescribe it so ; and¹ we have the testimony of authoritative persons, that in the past, it was recited indifferently either by the consecrator or by others. Moreover, the essential part of a rite cannot be placed outside the rite ; now, in the Edwardine Ordinal, which has been in use from 1662 down to our own times, this prayer is placed outside the rite of ordination of Deacons and Priests. For it is read, and the rubric prescribes it to be read, as a *Collect* of the so-called *Communion Service* which is entirely distinct from the *Ordination Service*. Hence the Abbé Boudinhon, a witness of whom

¹ The *rubric* in the rite of the consecration of a Bishop prescribes only the recitation of it, in the same manner as it prescribes the recitation of the Litany : Then the Litany is recited . . . *At the end of the Litany let the following oration be recited. (Deinde dicatur Litanía . . . In fine Litaníæ dicatur hæc sequens oratio)*. On the other hand when treating of the words "Receive the Holy Ghost" a. s. f. the *rubric* prescribes that they be said by the Consecrator : *Then let the Archbishop and Bishops who are present place their hands on the head of the Elect, the Archbishop saying : Receive a. s. f. (Tunc Archiepiscopus et Episcopi qui adsunt super caput Electi manus imponant, dicente Archiepiscopo : Accipe, etc.)*

Anglicans have no mistrust, had to admit that "This constitutes a serious difficulty . . . It is moreover rather strange to find the essential prayer of the Ordination in the collect of the Mass (that is, the Protestant *Communion Service*); the Mass (that is, this *service*) and the Ordination are two distinct liturgical functions . . . a person would not suspect that the prelate reciting the collect intends to ordain."¹

XXIX.

We may add that in the consecration of a Bishop the above-mentioned prayer is recited when, according to the Ordinal, the rite of consecration properly so-called, has not as yet been begun. The Anglican *rubric* on this point admits of no doubt. Here is the text which follows immediately after that prayer: Then the Archbishop, sitting on the faldstool, speaks *to the person to be consecrated*, saying: Brother, since the Sacred Scriptures and the ancient Canons prescribe that we should not quickly by the imposition of hands admit any one to govern the congregation of Christ, which He has purchased with no other price than his own blood: *before I admit you to this ministry to which you are called*, I shall examine you concerning certain articles," a. s. f.² Then follows a long examination which consists of eight questions asked by the consecrator, to which the person to be consecrated may answer negatively and could in that case be dismissed. If the examination be satisfactory both to the consecrator and to the person to be consecrated, another prayer is

1 "Ceci constitue déjà une sérieuse difficulté . . . Il y a, plus, quelque chose de bien étrange à voir la prière essentielle de l'ordination dans la collecte de la messe; la messe et l'ordination sont deux fonctions liturgiques . . . l'on ne saurait présumer que le prélat, récitant la collecte, veuille faire l'ordination." *Revue Anglo-Romaine*, July 14, 1896, p. 676.

2 "Deinde Archiepiscopus in faldistorio sedens *consecrandum* alloquitur, dicens: Frater, quoniam Sacra Scriptura et antiqui Canones precipiunt ne quem cito manuum impositione admittamus ad regendam congregationem Christi, quam non alio pretio nisi proprio sanguine effuso acquisivit: *priusquam te ad hoc ministerium, ad quod vocaris, admittam*, examinabo te in quibusdam articulis," etc.

said, and the rite of consecration properly so-called is begun with the chant or recital of the hymn *Veni Creator*; then another prayer is said, and finally the imposition of hands with the words, *Receive the Holy Ghost*, a. s. f. From all this it is clear not only that the imposition of hands, that is the *matter*, is notably separated from that prayer, in which our adversaries would put, at least in part, the *form* for the ordination of a Bishop; but, moreover, that the supposed deprecatory form is outside the rite of consecration, and therefore separated from the matter not only physically, but also morally.

No wonder, therefore, that not even the compilers of the Ordinal admitted or thought of this view of our opponents, as they themselves confess;¹ and so we need not be surprised that the Anglicans, who recently defended at Rome the cause of their Orders, steadfastly adhered, as they have always done, to a different view from the one just presented.²

XXX.

Moreover, even if the moral union between the prayer *Almighty God*, in which mention is made of the Order to be conferred, and the subsequent imposition of hands be

¹ Mgr. Gasparri in his work *De la valeur des Ordinations Anglicanes* discussing this opinion, which he adopts, confesses that "the Anglicans, even the compilers of the Ordinal, did not think of it," (les Anglicans, même les rédacteurs de l'Ordinal, n'y avaient pas pensé) and subjoins, "According to others, the form consists in the words: *Accipe Spiritum Sanctum*. Such, no doubt, was the opinion of the compilers of the Ordinal" (D'après les autres, la forme consiste dans les seules paroles: *Accipe Spiritum Sanctum*. Telle fut sans doute l'opinion des compilateurs de l'Ordinal) p. 45, note 2.

² Mr. Lacey wrote thus, a few days before the publication of the Bull of Leo XIII: "In our dissertation, my confrère, Edward Denny, and I, according to our ability, contend that the imperative formulas which are used in the Anglican Ordinations be considered as *valid and adequate forms* joined with the imposition of hands. *Neither will I depart from this opinion.*" (In dissertatione nostra ego et confrater meus Eduardus Denny pro viribus contendimus ut formulae imperativaequae in ordinationibus anglicanis usurpantur, *pro validis atque adaequatis formis* csum impositione manuum coniunctis aestimentur. *Neque ab ea sententia discedere volo.*") *Supplementum*, etc. Roma, 1896, p. 19.)

admitted ; even if it be supposed that such a designation is found in all the rubrics and in all the prayers prescribed by the Anglican *Ordinal*, nevertheless the capital imperfection of the form would always remain, viz., *that it omits what it ought essentially to signify*¹ that is, the *Sacerdotium* properly so-called, instituted by Christ at the last supper, when He said to His Apostles: *Do this in commemoration of Me*. In fact the new *Ordinal*, as we have shown in the first part of this study, was substituted for the ancient Catholic Pontifical with the explicit, deliberate and firm purpose of excluding from the Anglican Church every idea of the *sacerdotium* : for this purpose its compilers not only denied the existence of the *Sacrament* of Orders, but *purposely* omitted, altered and mutilated all the ancient formulas and ceremonies which asserted, supposed or signified the *sacerdotium*, the real presence and the Eucharistic sacrifice ; the words, therefore, *episcopate* and *priesthood*, which are used at times in the Anglican *Ordinal*, as the Bull justly points out, *remain as words without the reality which Christ instituted*.²

1 See the *Bull*, Vatican Ed., p. 14. *Franzelin* says: "It is of faith that the Apostles were constituted Priests at the last supper by the words of Christ: *Do this in commemoration of Me*. (Council of Trent, sess. 22, can. 2) ; and Christ, our Lord, then instituted this sacerdotal power to be propagated in the successors of the Apostles in the priesthood. When, therefore, He instituted the Sacrament of Orders, that is, *the visible sign* of the conferring of the priesthood, He instituted it as a sign or rite containing the signification of the power of doing what Christ, the Priest forever according to the order of Melchisedech, did at the last supper." ("Est de fide, Apostolos in ultima coena institutos fuisse Sacerdotes illis verbis Christi: *Hoc facite in meam commemorationem*—Conc. Trid. sess. 22, can. 2 ; hancque potestatem sacerdotalem Christus Dominus tunc instituit propagandam ad Apostolorum in sacerdotio successores. Quando ergo Sacramentum Ordinis, h. e. *visibile signum* collationis sacerdotii instituit, illud sane instituit ut signum h. e. ut ritum continentem significationem potestatis faciendi quod Christus fecit in ultima coena, ipse Sacerdos in aeternum secundum ordinem Melchisedech.") *Votum* of February 25, 1875, p. 9. Archives of the Holy Office.

2 *Restant nomina sine re quam instituit Christus*. Bull, Vatican Ed. p. 16. What is said there concerning the episcopate is well worthy of special attention: "It is not here relevant to examine whether the Episcopate be a completion of the priesthood, or an Order distinct from it, or whether

The Anglican Archdeacon of Liverpool, Dr. Taylor, confirms what we have said. He says: "It is a simple matter of historical fact, that in the *Ordinal* of 1550 not only was the *sacrificial* formula of ordaining (*Receive the power of offering sacrifice* a. s. f.)¹ expunged, but every other trace of the sacerdotal and sacrificial idea was deliberately and of set purpose removed and wholly eliminated from it. The word 'priest' is indeed retained; but the priestly functions and expressions are gone."² Dr. Ryle, also an Anglican, and Bishop of Liverpool, reasserts the same fact. "Our manner of conceiving the office of a Minister of Christ is very different from that of the Pope. On the one hand the ecclesiastic of the Roman Church is a true Priest, whose principal office is to offer the sacrifice of the Mass. On the other hand, the ecclesiastic of the Anglican Church is in no wise a Priest, *although we call him such*; he is only an Elder, whose principal office is not to offer a material sacrifice, but rather to preach the word of God and to administer the sacraments."³

But, as already remarked, the essential defect of the form is not the only thing we have to find fault with here. With it is intimately connected the defect of *intention*, as will become clear in the following paragraphs.

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when bestowed, as they say *per saltum*, on one who is not a priest, it has or has not its effect. But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the sacerdotium in the highest degree . . . So it comes to pass that, as the Sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite, and hence the sacerdotium is in no wise conferred truly and validly in the Episcopal consecration of the same rite, for the like reason, therefore, the Episcopate can in no wise be truly and validly conferred by it."

1 *Accipe potestatem offerre sacrificium*, etc.

2 See *Tablet* (London), November 7, 1896, p. 758.

3 *The Guardian*, November 4, 1896, p. 1766.

THE EPISCOPAL OFFICE ACCORDING TO THE COUNCILS OF BALTIMORE.

Decreta Concilii Plenarii Baltimorensis Secundi. Tit. III. Cap. I-III.

Decreta Concilii Plen. Baltim. Tertii. Tit. I. De Personis Ecclesiasticis. Cap. I. De Episcopis.

The Second Plenary Council treats *in extenso* the principal aspects of the hierarchical office lodged in the Roman Pontiff and the Bishops as a teaching and governing body.¹ The Third Plenary Council briefly repeats in the first two numbers of the chapter "De Episcopis" the apostolic injunctions and conciliar canons touching the responsibility and various duties of the chief pastors who are termed the "*origo et fundamentum unitatis in grege suo*," and on whom devolves in the first instance the duty of feeding the flock by the doctrine of truth "*quidquid veritati divinae consonum*," and to protect it against error "*quidquid doctrinae a Christo revelatae et per Ecclesiam custoditae repugnaret, animarumve spirituali bono officere posset*."

In order that bishops may fulfill the duties of this double office of teaching and governing without artificial and unlawful restraint, their authority has received a sanction which is wholly independent of human approval. It is this distinctive feature of the hierarchical authority which keeps the Church, as a society, from being permanently dominated by the influence of individual rulers who may misuse their position. The innate right of reform, irrespective of traditions, remains to every bishop, and he can thus, often single-handed, effect changes for good, which, in the political order, would require an uprising of the masses. This is an important factor of religious freedom, and although frequently misunderstood, like the *principle* of union between Church and State, cannot be sufficiently insisted upon. "It is of the most vital moment," says the learned author of *The Relations of the Church to Society* (chap. iii, p. 34), "to under-

¹ Tit. II. De Hierarchia et Regimine Ecclesiae, cap. I-V; Tit. III. De Metropolitibus, De Episcopis, De Episcoporum electione, cap. I-III.

stand that not a particle of ecclesiastical jurisdiction is derived from the people, either as its original source or as a divinely appointed channel. There is no parity whatever in this respect between the authority of Christian pastors and that of temporal rulers, whose power is, with great probability, held to come immediately from the people."

Hence the Decrees of the Council in no way exaggerate the obligation of obedience and loyalty in matters of doctrine and discipline to the legitimate bishop: "Nemini enim licet contra eum cathedram ad docendum erigere; nemini praeter ejus voluntatem ea aggredi quae spectant ad curam et regimen animarum."

Certainly this obligation of obedience and loyalty demands on the part of the bishop corresponding dispositions as teacher and ruler, though it does not depend on those dispositions. To specify the virtues and executive qualities which the Council requires from the bishop, in order that he may benefit his people and be just to the Church and himself, would take us beyond our chief purpose. The virtues of a true bishop are the characteristics of the priest, only emphasized, such as unworldliness, "contemptis hujus mundi divitum ac potentiorum opinione et exemplis," humility, charity, zeal for souls.

If a bishop exceeds his powers, there is always redress within the Church, in the same sense and with the same safeguards which secular tribunals of justice afford to an injured party. Of this subject we shall have occasion to treat in another place later on; suffice it to call attention here to the two clauses of the Decrees of the Second Plenary Council: "Causae criminales graviores contra Episcopos, quae depositione aut privatione dignae sunt, ex Tridentino Concilio Summi Pontificis judicio reservantur" (Tit. III, n. 87), and "minores vero criminales causae Episcoporum in concilio tantum Provinciali, vel a deputandis per concilium Provinciale, cognoscantur et terminentur" (*Ibid*, n. 88). It follows that an appeal to the civil tribunals or to the prejudices of the public, whose ear and judgment is gained over through the newspapers and similar contrivances, is *a priori*

evidence of bad faith in a cleric who makes charges against his ecclesiastical superiors. This method of seeking to right grievances, however real they may be, is all the more unjust, because a superior is often bound to observe silence and to withhold the true reasons of his actions from the general public, when his speaking may involve others under his charge whom he is bound to protect. It may, indeed, happen that a Superior Judge or a Court of Appeal in the Church errs in the decision given in an individual case; but that is true of all judgments except the Last, and this possibility does not rob a tribunal or a judge of the title and right to be recognized, nor does it weaken the sentence in its ordinary effects. It is of faith, and part of our compact with the Church as with human society, that perfect justice will come to all ultimately, and it is under this assumption that no individual may take the law into his own hands, when there are legitimate tribunals, however much he may have to suffer from the temporary miscarriage of law.

Two paragraphs in the present chapter treat of the episcopal visitation *ad limina*, and of diocesan visitations. These will be discussed separately. The following paragraphs deal with

THE METHOD OF ELECTING BISHOPS IN THE UNITED STATES.

In 1834 the Propaganda prescribed a method of electing Bishops in the United States which, although founded upon the traditional system of church administration in Europe, took into consideration the local circumstances of a newly-opened and extensive country, enjoying on the one hand perfect freedom of religious action, but hampered on the other by the scarcity of priests, the scattered condition of the people, and the commonly limited resources for carrying out an efficient diocesan service. Additional provisions were made by the same Congregation in 1850, again in 1856 and 1859.

Hitherto, the choice of a new Bishop was, as a rule, the outcome of the deliberations of the Bishops of a Province, each of whom presented one or more (three) names of those whom he considered worthy and capable of the charge. In

May, 1859, the Prefect of the Sacred Congregation had addressed a letter to the Archbishops of the country, asking them to consider the existing method of election and to suggest to the Holy See, in writing, such measures "as would secure with more certainty the choice of men eminent for learning, prudence, familiarity with the country, etc., and piety." The result of the answers thus obtained was a schema issued by the Propaganda which outlined in detail the manner of nominating a candidate and the qualities required in the latter. Each Bishop was to send to the S. Congregation at Rome, and at the same time to the Archbishop of his own Province, the names of those priests whom, from good knowledge, he considered worthy of the Episcopal dignity and capable to carry out its obligations. This was to be done every third year, so that the Holy See would be constantly kept informed as to the available candidates in each locality. On the occurrence of any vacancy a synod of all the Bishops of a Province was to be convened, in which they were to deliberate as to the immediate choice of a candidate, but only after each of them had sent the names of those whom he considered most worthy to the Archbishop or the senior Bishop of the Province. This was apparently intended to lessen the danger of undue influence being exercised at the synod by one or other of the Prelates in favor of a particular candidate. The qualities of the various persons recommended having been discussed publicly in the convention of the Bishops, the minutes of the assembly are to be sent to the Propaganda.

QUALITIES REQUISITE FOR ELECTION TO THE EPISCOPATE.

The qualifications demanded for a Bishop in the United States are implied in certain questions regarding the person proposed to the Holy See for a bishopric, and which are to be answered in writing according to the schedule here given.

- I. Name, surname, age, native country of the candidate.
- II. To what Diocese and Ecclesiastical Province does he belong?

- III. Where did he make his studies—and with what success?
- IV. Has he any academical degrees? What are they?
- V. Has he been professor at any time and in what branch?
- VI. Has he done any missionary service, and has he gained any experience in the same?
- VII. How many languages does he understand? What are they?
- VIII. What offices has he held, and with what success?
- IX. What degree of prudence has he shown in counsel and in action?
- X. Does he enjoy health of body? Is he frugal, patient, practical?
- XI. Is he firm of purpose, or of a changeable disposition?
- XII. Does he enjoy a good reputation, or has there ever been a stain upon his moral conduct?
- XIII. Is he attentive in the performance of his priestly functions, edifying in his outward demeanor, carefully observant of the rubrics?
- XIV. Does his dress, his manner, his speech and his entire conduct betoken gravity and religious respect?¹

In the last Plenary Council further provisions were made by which certain representatives of the lower clergy obtained a voice in the election of the Bishops.

They are as follows:—

Whenever a See becomes vacant the regular Consultors and irremovable Rectors of the Diocese for which a new Bishop is to be chosen assemble under the presidency of the Metropolitan or a Bishop, whom he appoints, and select three names of candidates on whom they unite as worthy of the dignity. If there is to be a nomination for the Metropolitan See, then the senior Bishop of the Province by right of ordination, or one whom he delegates, presides over this meeting. Every member of the clergy entitled to a vote takes an oath that in his choice he will not be influenced by personal interest or favor. The votes are to be cast by secret

ballot. The names selected by the priests are then presented to the Bishop of the Province, by the Archbishop or the president of the meeting, together with a report of the proceedings signed by a secretary. At their subsequent synod the Bishops of the Province consider the names proposed by the clergy and any others which they themselves may present. They are obliged to consider the candidates offered by the Consultors and irremovable Rectors, although these have only what is called a consultive (not a determining) voice in the election. Of all the names presented the Bishops then select three which are to be submitted to the Holy See. Should these three names contain none of those offered by the clergy the Bishops are expected to give their reasons to the S. Congregation for the rejection.¹

Such are, in brief, the rules which guide the electors in the choice of candidates for a bishopric. It would be difficult to imagine a method more likely to safeguard the election against all undue influence. Merit and the approbation of men capable of forming a judgment are the factors which in all ordinary cases determine the nomination of a candidate; whilst the ultimate appointment rests with a judge who is far above the influence of local attachment and personal interest.

A few years ago a movement was set on foot in the United States which tended to advocate the election of bishops by popular suffrage. The S. Congregation of Propaganda, in a letter of the Cardinal Prefect addressed to the American hierarchy, promptly pointed out that such advocacy is not only contrary to the established law of the Church, but, under the circumstances, most dangerous to the peace and order of the religious community. (See *AMERICAN ECCL. REVIEW*, vol. VII, p. 63.)

‘Ο. ΘΑΡΣΕΥΣ.

¹ Cf. Concil. Plen. Balt. iii, Tit. ii, 15.

ANALECTA.

E S. R. UNIV. INQUISITIONE.

DUBIA CIRCA GRADUS ALCOOLICOS FERMENTATIONEMQUE
VINI PRO MISSAE SACRIFICIO ADHIBENDI.

BEATISSIME PATER,

Archiepiscopus Tarraconensis in Hispania, ad pedes Sanctitatis Tuae provolutus, humiliter exponit, Tarraconensem regionem optimis vineis abundare, ex quo fit ut vinorum commercium ad exteras nationes protrahatur, et quamplurimi populi, Americae praesertim, a nostris viniculis et mercatoribus vinum ad S. Missae Sacrificium conficiendum emere soleant.

At dubium hac super re a r. p. d. Episcopo Massiliensi dudum propositum, et lata a S. Rom. et Un. Inquisitione feria IV. die 30 Iulii 1890, relativa responsio vinicolos ipsos et mercatores curis et anxietatibus affecerunt. Vina enim dulcia, quae hac in regione conficiuntur quaeque magnopere a Sacerdotibus pro Missae celebratione desiderantur, post primam fermentationem iam duodecim vis alcoolicae gradus exsuperant, ad quos massiliensia nec permissa succi alcoolici additione pertingunt.

Nihilominus ut haec generosa et dulcia vina, licet maiori, qua massiliensia, virtute praedita, ad exteras nationes tuto exportari queant, decem et octo vis alcoolicae gradibus polleant oportet; secus enim propter ipsam eorum dulcedinem novis fermentationibus sunt obnoxia, et in maris transmissione ut plurimum acescunt.

Quam ob rem vinarii nostri mercatores, eosque inter maxime Augustinus Muller, vir de religione catholica optime

meritus, gratiam implorant ei similem quae Episcopi Massiliensis supra laudati votis concessa fuit, facultatem videlicet roborandi spiritu seu alcool, ex genimine quidem vitis extracto, vina praesertim dulcia, ita ut ea quae naturaliter plus minusve ad quindecim vis alcoolicae gradus pertingunt, ad octodecim increscant. Ita enim eorum impeditur corruptio, quam iteratis fermentationibus subire solent, tutiusque evehi possunt ad exterarum nationes quae apto vino carent ad decorose litandum.

Praeterea, ut aiunt, in nonnullis Hispaniae regionibus viget perantiqua consuetudo, qua plures Sacerdotes vinum pro S. Missae Sacrificio sibi conficiunt praemissa vel ignea musti evaporatione vel uvarum ad solis radios exsiccatione; qui mos cohonestari videtur declaratione S. Officii de die 22 Iulii 1796 circa vinum ex acinis uvae passae confectum.

Hisce praehabitis, ad omnem in re tanti momenti dubitationem auferendam, Archiepiscopus Orator humiliter declarari postulat :

I. Utrum praelaudatis vinis, praesertim dulcibus pro eorundem conservatione tantum spiritus seu alcool ex uva deprompti addi queat, ut ad septemdecim circiter vel octodecim vis alcoolicae gradus increscant; quin cessant exinde esse materia apta pro S. Missae Sacrificio?

II. Utrum licitum sit ad S. Missae Sacrificium conficiendum uti vino ex musto obtento, quod ante fermentationem vinosam per evaporationem igneam condensatum est?

Feria IV, die 5 Augusti 1896.

In Congr. Gen. S. Rom. et Un. Inq., proposita suprascripta instantia praehabitoque Rmorum. DD. Consultorum voto, EE. ac Revmi DD. Cardinales Inq. Gen. respondendum decreverunt :

Ad I. Attentis noviter deductis, dummodo in casu proposito spiritus extractus fuerit ex genimine vitis, et quantitas alcoolica adiungenda, una cum ea quam vinum, de quo agitur, naturaliter continet, non excedat proportionem septemdecim vel octodecim pro centum, et admixtio fiat quando fermentatio tumultuosa, ut aiunt, defervescere inceperit; nihil obstare quominus idem vinum in Missae Sacrificio adhibeatur.

Ad II. Licere; dummodo decoctio huiusmodi fermentationem alchoolicam haud excludat, ipsaque fermentatio naturaliter obtineri possit, et de facto obtineatur.

Sequenti vero fer. VI, die 7 dicti mensis, SS^{mus} D. N. Leo div. prov. Pp. XIII, in solita Audientia r. p. d. Adessori S. Officii impertita, relatas sibi EE. Patrum resolutiones benigne adprobare dignatus est.

IOS. MANCINI,

S. R. et Univ. Inquis. Notarius.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

RATIFICATIO VOTORUM SOLEMNIUM.

Moniales Benedictinae, e monasterio Cameracensi (fundato a. 1625), ob politicas perturbationes, aufugerant anno 1793, Deinde sedem in Anglia fixerunt, cum animo revertendi. Nunc autem, dimisso revertendi animo, petunt ut sua vota uti solemnia rata habeantur.

BEATISSIME PATER,

Abbatissa et moniales monasterii Ordinis S. Benedicti loci Stanbrook diocesis Birmingamiensis, ad S. V. pedes provolutae, reverenter petunt ut a S. Sede ipsarum vota uti solemnia rata habeantur, ne ob varias eiusdem communitatis vicissitudines in posterum super natura votorum dubia oriantur. Et Deus...

Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, super praemissis censuit respondendum prout respondit:—Constare de solemnitate votorum huc usque in enunciato monasterio emissorum, et quatenus opus sit, Eadem Sacra Congregatio vigore specialium facultatum a SS. D. N. concessarum, statuit ac decernit uti solemnia habenda esse vota quae in posterum in eodem monasterio emittentur, Romae, 25 Iulii 1896.

I. CARD. VERGA, *Praef.*

A. TROMBETTA, *Pro-Secretarius.*

E S. CONGREGATIONE PROPAGANDAE FIDEL.

I.

MISSIO ARCHID. PORTUS HISPANIAE PENDEAT A RMO P.
MAGISTRO GENERALI, USQUEDUM AB IPSO ASSIG-
NETUR PROVINCIAE ANGLICAE VEL
HIBERNICAE SUI ORDINIS.¹

Ex Audientia Sanctissimi habita die 24 Iulii 1895.

Sanctissimus Dominus Noster Leo divina Providentia PP. XIII, audita ampla relatione super statu Missionis Archidioecesis Portus-Hispaniae in Insula Trinitatis, dominii Imperii Britannici, et considerata clausula contractui inter praedecessorem moderni Archiepiscopi et Provinciam Lugdunensem FF. Ordinis Praedicatorum adiecta, quae confirmationem dicti contractus ad tempus S. Sedi benevisum coarctavit, decrevit contracto praedicto revocato, Missionem praedictam Archidioecesis Portu Hispaniae subiici in posterum debere immediatae et directae dependentiae a Supremo totius Ordinis S. Dominici Moderatore.

Jussit pariter Sanctissimus ut R. P. Magister Generalis quatuor ad minus sui Ordinis Religiosos ex Provinciis Anglica et Hibernica selectos, sine mora in dictam insulam Missionarios mittat, alios e Provincia Lugdunensi non amplius in illam regionem deputando. Quum vero religio, pietas, animarum zelus et regularis disciplina Lugdunenses Missionarios in insula Trinitatis maxime commendet, vult Sanctitas Sua ut qui ibi vineam Domini excolunt non inde amoveantur, sed iubet ut quum tractu temporis alii ad alia officia, alii ad meliorem vitam vocati fuerint, in locum illorum Religiosi ex Anglia vel Hibernia oriundi sufficiantur, donec eorum cres-

¹ Haec Missio fuerat commissa Provinciae Gallicae Lugdunensi anno 1864. Instante vero hodierno Archiepo Illmo ac Rmo Dno Flood, qui cupiebat possidere Religiosos Anglos, non solum idiomate (English-Speaking), sed nationalitate (British Subjects), S. Cong. de Prop. Fide votis acquievit.

cente numero Missio Portus-Hispaniae alterutri ex Provinciis Anglica vel Hibernica committi valeat.

Contrariis quibuscumque non obstantibus.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die et anno ut supra.

M. Card. LEDOCHOWSKI, *Praef.*

L. ✕ S.

† A. ARCHIEP. LARISSENSIS, *Secr.*

II.

DE SOCIETATE CLERICORUM PRIVATA.

Litterae Cardinalis Praefecti.

“Cum agatur de societate, pro fine quidem religioso, sed omnino privata, ordinarii auctoritate totaliter subest, qui eas omnes modificationes in eadem introducere poterit, quas necessarias in Domino putaverit. Quoniam vero hujus S. Congregationis judicium postulasti circa duo puncta determinata,

“1. An in futurum diminui possit numerus Missarum quas socii celebrare debent pro consociis defunctis, et an haec diminutio, si a majore parte sociorum petatur, admittenda sit, responsio S. Congregationis affirmativa est, id est *admitti potest ea diminutio, quae a majore parte sociorum postulatur.*

“2. An alicui socio liceat ab illa societate recedere, si usque nunc omnes obligationes fideliter impleverit, responsio est pariter *affirmativa*, et socius recedens a societate hoc ipso amittet omnia jura et privilegia, quae in ea acquisivit.”

Die II Januarii 1897.

Romae.

III.

DE JURE GRADUS ACADEMICOS CONFERENDI IN COLLEGIO S. PATRITII MAYNOOTHIANO.

Eme ac Rme Dne Mi Obme,

Eminentiae tuae significo in Plenaria Congregatione horum Emorum Patrum huius S. Consilii, habita die 9 vertentis

Martii, in examen revocatam fuisse petitionem ab Hiberniae Episcopis factam circa collationem graduum academicorum in Collegio S. Patritii de Maynooth. Ad dubium propositum: "An, quomodo et pro quibus Facultatibus Collegium Maynoothianum S. Patritii insigniri privilegio debeat conferendi gradus academicos;" Emi Patres respondendum censuerunt: "Affirmative pro privilegio conferendi gradum baccalaureatus in Facultate Philosophica et omnes gradus academicos in Facultate Theologica." Mentem tamen iidem Emi Patres addiderunt, ut nempe Hiberniae Episcopi invitarentur ad redigendum appositum Studiorum Statutum pro memorato Collegio, in quo Statuto, inter alia, sequentia determinari debeant:

1. Nominatio cuiusdam Rectoris seu Praefecti studiis regundis qui advigilet circa rectam studiorum rationem, ac circa observantiam regularum quae statuentur.

2. Designetur praeses examinum seu experimentorum, cuius sit consilium examinerum pro opportunitate convocare atque praesideat sessionibus examinum.

3. Determinentur qui munus speciale habeant conferendi atque authenticandi diplomata; quae redigenda erunt iuxta appositum modulum.

4. Determinandus erit examinerum numerus, qui experimentis pro singulis gradibus adesse debebunt; eosdem vero, quantum fieri poterit, doctorali laurea insignitos esse oportet.

5. Accurate statuatur modus ferendi suffragia, aliaeque omnes conditiones pro adprobatione requisitae diligenter clareque proponantur.

6. Normae certae constabulantur pro nominatione Professorum.

7. Regula statuatur exhibendi tertio quoque anno S. Congregationi Fidei Propagandae relationem super collatis gradibus.

In huiusmodi statutis inserantur Regulae pro studiis moderandis in articulos accurate divisae, verum conformes in substantia iis quae iam exhibitae fuerunt Sacrae Congregationi. Haec statuta infra annum ad Sacram Congregationem examinanda atque adprobanda mittentur. Collegium tamen

iam nunc privilegio gaudeat gradus conferendi. Hanc vero Emorum sententiam relatam Summo Pontifici in Audientia diei 13 eiusdem labentis Martii, Sanctitas Sua in omnibus adprobavit.

Huiusmodi privilegium per Apostolicas Litteras in forma Brevis confirmabitur suo tempore, nempe post praesentationem Statutorum, de quibus supra. Interim ut ad redigenda eadem Statuta norma aliqua habeatur, heic adiicio exemplar Constitutionum Universitatis Ottawiensis. Ego vero manus tuas humillime deosculor.

Eminentiae Tuae, humillimus devotissimus Servus,

M. Card. LĘDOCHOWSKI, Praef.

A. ARCHIEP. LARISSEN., *Secret.*

N. B.—Exemplar Constitutionum, de quo in Epistola, perveniet ad A. T, separatim ab hac.

Dno Card. MICHAELI LOGUE, Archiep. Armacano.

IV.

ABROGATIO PRAEFECTURARUM APOSTOLICARUM IN ORIENTE.

Decretum

Sacrae Congregationis de Propaganda Fide pro Negotiis Ritus Orientalis.

Excelsum apostolicorum virorum munus exigit, ut hi in excolendo agro Domini ambulent omnes cum consensu, paribusque animis; in pari causa ad labores incumbant. Siquidem vel inimicus homo eadem in agro serit zizania, vel improborum hominum malitia ipsos Missionarios vexat et oppugnat, vel subiti rerum casus in graves angustias ac difficultatum dumeta eosdem compellunt. Hinc patet quam utile atque adeo necessarium sit, ut iidem, praeliaturi cum vitiis et concupiscentiis hominum, cum inimicis Crucis Christi, uno veluti duce et auspice, prudenti zelo et caritate ducantur. Ita fiet ut facilius homines, pretioso Christi sanguine redemptos, at vel in tenebris infidelitatis sedentes,

vel in haeresi aut schismate tabescentes, in sanctae matris Ecclesiae sinum reducant, ad salutem nutriendos aeternam.

Porro Sanctissimus Dominus Noster Leo divina providentia PP. XIII, pro ea qua praestat sapientia maximaque sollicitudine omnium Ecclesiarum, praesertim orientalium literis motu proprio datis die 19 martii, 1896, aliquot praescriptionum hortationumque capitibus suae Constitutioni *Orientalium* veluti adiectis, iussit, quaedam per sacrum Consilium christiano nomini propagando constitui decreto proprio, quo nonnulla ad mentem Sanctitatis Suae immutentur de iuris ordine adhuc recepto circa rationem officiorum, quae *Delegatis Apostolicis* intercedant cum eis qui Missionibus per orientales praesunt regiones.

Quibus iussis sacra Congregatio libenter parens, haec declaranda ac decernenda censuit :

1. Apostolicarum Praefecturae Missionum apud orientales Ecclesias, intra fines alterius Missionis aut Dioecesis institutae, quae idcirco territorium separatum non habent, abrogantur, pleno tamen iure manentibus iam fundatis Missionibus ; et in praefectorum locum sufficientur *Superiores Missionum*.

2. Superior Generalis religiosi Ordinis, cui aliqua apostolica Missio credita est, Sacrae huic Congregationi proponet aliquem ex eodem Ordine alumnum, virtutibus apostolicis doctrinaque praestantem, quem idem sacrum Consilium tuto eidem Missioni, si ita in Domino iudicaverit, praeficiat, *Superioris* officio et nomine.

3. Patentes literae seu diplomata Sacrae Congregationis ad hunc ita designatum et promotum Superiorem Missionis, una cum apostolicis facultatibus, quas eadem sacra Congregatio eidem concedere censuerit, tradentur per Apostolicum Delegatum, in cuius legatione Missio ipsa instituta est.

4. Praeter Superiorem Missionis, nominabitur ab Ordinis religiosi summo Praeside *Superior regularis*, cuius onus et munus erit servare ac provehere assidua solertique vigilantia et cura regularem disciplinam Missionariorum proprii Ordinis ; item et Missionis negotia singulis pro cuiusque ingenii et corporis viribus committere, quae tamen is ne agat nisi .

collatis cum Superiore Missionis consiliis, ut in eam una concedant provisionem, quam magis ad catholicae rei emolumentum conferre iudicaverint.

5. Si generali religiosi Ordinis Superiori visum fuerit, in quibusdam temporum, locorum et personarum adiunctis, utilius cumulare munus *Superioris Missionis* cum munere *Superioris regularis*, perficere id poterit, non tamen, sine sacrae Congregationis auctoritate et veuia.

6. *Superioris Missionum* erit ordinaria christianarum administratio Communitatum, quae apostolicis Missionariorum laboribus ab infidelitate, ab haeresi vel a schismate ad veram fidem aut primum venerint, aut reversae fuerint; quousque tamen ad Episcopos seu Ordinarios proprii ritus remitti queant.—Ipsi etiam ius esto novas fundare stationes Missionum, collatis tamen prius cum *Apostolico Delegato* consiliis.—Eiusdem Superioris munus tandem sit statuere et peragere quidquid prudenter existimet meliori Missionum regimini profuturum.

7. Praecipuum *Delegati Apostolici* officium erit vigilare ut Missionarii nunquam ab incepto feriantur, sed assidue ac probe suo fungantur munere. Scilicet ut apostolico ritu villulas suae subditas Missioni continenter lustrant, infirmos in fide robovent, lapsos et devios in viam salutis revocent: sic demum elaborent ad dominici agri ubertatem, ut omnes Christum lucrifaciant, suis militibus olim iustitiae coronam redditurum.—Curet praeterea Delegatus ut Missionarii perquam diligenter fideliterque Sanctae Sedis mandata et institutiones servant ac expleant.

8. Item Apostolicus Delegatus omnem dabit operam, ut ipse et Superior Missionis plene conveniant de sententiis et rebus agendis, quae ad Missionis administrationem et progressum attinent. Et ubi contingat, eos diversa sentire in gravioribus Missionis negotiis, Delegati Apostolici praevaleat iudicium, salva tamen Superiori Missionis facultate Sacrae Congregationem adire rogatum, ut quod ipsa Missionis bono conducibilis existimet, faciendum decernat.

Haec porro omnia et singula Sanctissimo Domino Nostro Leoni XIII relata, auctoritate sua ipse firmavit, et contrariis

quibuscumque opportune derogavit, firmis ceterum aliis iuribus et officiis, quae locorum Ordinarios inter et Missionarios intercedunt.

Datum Romae ex Aedibus eiusdem sacrae Congreg. die 12 Septembris 1896.

M. Card. LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Sécret.*

E SACRA CONGREGATIONE RITUUM.

I.

LICENTIA MISSAM, INTEGRE SEDENS, PRIVATIM CELEBRARE.
BEATISSIME PATER,

Fr. Aegidius Sacerdos professus Ordinis Minorum Capuccinorum in Belgio Brugis commorans, ad Pedes S. V. humillime provolutus exponit, quod a pluribus iam mensibus nequit se pedibus sustinere ob infirmitatem. At magno animi affectu cupiens S. Missae sacrificium celebrare, enixe rogat ut Sanctitas Vestra dignetur ipsi concedere quod Missam sedens, non excepto Canonis et Consecrationis tempore, celebrare valeat; quemadmodum nonnullis ab Apostolica Sede indultum fuisse legitur.

Et Deus etc.

Sanctissimus Dominus Noster Leo Papa XIII, referente me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, attentis expositis et praesertim commendationis officio tam Rmi Dni Episcopi Brugen. quam P. Procuratoris Generalis Ordinis Minorum Capulorum, preces remisit prudenti arbitrio ipsius Revmi Ordinarii Brugensis, qui, praevio experimento num infirmus Orator Sacrum faciens a Canone usque ad consummationem, fulcro innixus, vel alicui Sacerdoti superpelliceo induto, stare possit; eidem nomine et auctoritate S. Sedis, de speciali gratia concedere valeat eiusmodi Missae celebrationem in privato tamen Oratorio, facta quoque potestate interdum extra Altare considendi, excepto Canone, uti supra. Si autem stare nequeat, idem Rmus Ordinarius, de specialissima gratia, permittat, ut

Orator integre sedens Sacrosanctum Missae Sacrificium privatim celebret, cum adsistentia alterius Sacerdotis superpelliceo induti: atque onerata super his omnibus conscientia P. Superioris, seu Custodis Coenobii, ubi degit Orator. Contrariis non obstantibus quibuscumque.

Die 27 aprilis 1896.

† CAJ. Card. ALOISI-MASELLA, S. R. C. Praef.

L. ✠ S.

A. TRIPEPI, S. R. C. Secret.

II.

CONCESSIO PRAELATIS ORATORIO GAUDENTIBUS, MISSAM DE REQUIE, IN IIS, SEMEL IN HEBDOMADA CELEBRANDI.

INDULTUM.

Die 8 Iunii 1896.

Sanctissimus Dominus Noster Leo Papa XIII, ad levamen animarum quae in Purgatorio detinentur, Sacrae Rituum Congregationi facultatem indulgere dignatus est, qua, singulis petentibus S. R. E. Cardinalibus, Episcopis, aliisque Praelatis, quibus, Oratorii privati privilegium de iure competit, permitti possit in eodem oratorio unica Missa privata de Requie, defunctis applicanda, infra Hebdomadam diebus non impeditis a Festo ritus duplicis, quod iure translationis pollet, a Dominicis aliisque Festis de praecepto servandis, necnon a Vigiliis, Ferris Octavisque privilegiatis; et servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 8 Iunii 1896.

Suprascriptum Indultum a Sacra Rituum Congregatione postulavit ac obtinuit N. N.

III.

ORD. MIN. S. FRANC. CAPUCCINORUM.

Circa Commemorationem S. Familiae in Ecclesiis Ipsi dicatis.

Viglebani e fundamentis nuper erecta est Ecclesia in honorem S. Familiae Jesu, Mariae, Joseph, rite benedicta et Hospitio Fratrum Minorum Capuccinorum adnexa. Exortis

nonnullis dubiis quoad commemorationes communes seu suffragia Sanctorum, R. P. Franciscus Maria a Bistagno, Ord. Min. S. Franc. Capuc., et ipsiusmet Ecclesiae atque Hospitii Superior, a S. Rit. Congregatione eorundem dubiorum solutionem humillime flagitavit, nimirum:

I. Utrum in suffragiis Sanctorum, agenda sit commemoratio Sacrae Familiae Titularis Ecclesiae tantum benedictae et non consecratae?

II. Et quatenus affirmative ad primum, sunt-ne relinquendae Commemorationes de S. Maria et de S. Joseph?

III. Si negative ad secundum, commemoratio S. Familiae debet-ne praecedere istis commemorationibus?

Et S. eadem Rit. Congregatio, referente subscripto Secretario, re accurate perpensa, auditoque Voto Commissionis Liturgicae, rescribendum duxit:

Ad 1^{um} et 2^{um} Affirmative

Ad 3^{um} Provisum in praecedenti.

Atque ita rescripsit. Die 13 Nov. 1896.

† CAJ. Card. ALOISI-MASELLA, S. R. C., Praef.

D. PANICI, S. R. C., Secret.

L. ✠ S.

IV.

REVISIO SCRIPTORUM.

*Beatificationis et Canonizationis Servi Dei Antonii Mariae
Claret Archiepiscopi, Trajanopolitani Fundatoris
Congregationis Missionariorum Filiorum
Immaculati Cordis Mariae.*

Scripta quae Servo Dei Antonio Mariae Claret attribuuntur, quaeque ex perquisitionibus rite peractis Sacrae Rituum Congregationi exhibita fuerunt, ut super iis revisio ad tramitem Decretorum institueretur, in sequenti elencho describuntur, videlicet:

(Sequitur elenchus scriptorum Servi Dei, numero centum viginti trium voluminum, inter scripta typis edita et manuscripta).

Instante autem R. P. Hieronymo Batlló, e Congregatione Missionariorum Immaculati Cordis Mariae, huiusce Causae Postulatore, quum Emus et Rmus Dnus Cardinalis Mieciſlaus Ledochowski, eiusdem Causae Ponens seu Relator, in Ordinariis Sacrae Rituum Congregationis Comitiis subsignata die ad Vaticanum habitis dubium proposuerit super praefatorum scriptorum revisione; Emi et Rmi Patres Sacris tuendis Ritibus Praepositi, omnibus accurate perpensis auditoque R. P. D. Augustino Caprara, Sanctae Fidei Promotore, rescribendum censuerunt; *Nihil obſtare quominus ad ulterioſa procedi poſſit, reſervata tamen facultate Promotori Fidei opponendi ſi et quatenus de jure.*

Die 10 Decembris 1895.

Quibus omnibus SSmo Domino Nostro Leoni, Papae XIII, per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatis, Sanctitas Sua rescriptum Sacrae Congregationis ratum habuit et confirmavit, die duodecimo iisdem mense et anno.

† CAJ. Card. ALOISI-MASELLA, S. R. C. Praef.

A. TRIPEPI, S. R. C. Secret.

L. ✠ S.

V.

DECRETUM.

REVISIO SCRIPTORUM.

Beatificationis et Canonizationis Ven. Servae Dei Magdalenae Sophiae Barat, Fundatricis Societatis Sororum a Sacro Corde Jesu.

Scripta, quae Ven. Servae Dei Magdalenae Sophiae Barat attribuuntur, quaeque ex perquisitionibus rite peractis Sacrae Rituum Congregationi exhibita fuerunt, ut super iis revisio et examen ad tramitem Decretorum institueretur, in separato elencho describuntur. Quum vero infrascriptus Cardinalis Sacrae Rituum Congregationi Praefectus loco et vice Emi et Rmi Dni Cardinalis Raphaelis Monaco La Valletta Causae Relatoris, in ordinariis Sacrae ipsius Congregationis Comitiis subsignata die ad Vaticanum habitis, dubium dis-

cutiendum proposnerit super revisione peracta horum scriptorum; Emi et Rmi Patres Sacris tuendis Ritibus praepositi, omnibus mature perpensis et audito R. P. D. Gustavo Persiani Sanctae Fidei Promotoris munere fungente, rescribendum censuerunt: *Nihil obstare quominus ad ulteriora procedatur; sed scripta non edantur, inconsulta Congregatione, et ad mentem; reservata facultate Promotori Fidei opponendi, si et quatenus de iure.* Die 23 Iunii 1896.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per meipsum subscriptum Cardinalem relatione, Sanctitas Sua Rescriptum Sacrae eiusdem Congregationis ratum habuit et confirmavit, die 7 Iulii eodem anno.

† CAJ. Card. ALOISI-MASELLA, S. R. C. Praef.

ALOISIUS TRIPEPI, S. R. C. Secret.

L. ✠ S.

E SACRA CONGREGATIONE STUDIORUM.

I.

FACULTAS JURIS CANONICI RITE ERIGITUR IN COLLEGIO S.
THOMAE AQUINATIS DE URBE, ORD. PRAED.

Quum Rmus Magister Generalis Ordinis Praedicatorum Constitutiones conditas pro Facultate Iuris Canonici nuperime instituta in Collegio Philosophico-Theologico Divi Thomae Aquinatis de Urbe exhibuerit, postulans ut Auctoritate Pontificia confirmarentur: Sacra Haec Studiorum Congregatio utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII tributis, eas approbandas atque confirmandas censuit, prouti hoc decreto approbat atque confirmat. Quocirca praedictae Facultati Iuris Canonici uti liceat praefatis Constitutionibus huic Decreto adnexis, quarum exemplar in tabulario S. Congregationis asservatur, et frui quoque iuribus ac privilegiis quae in illis continentur, dummodo religiose serventur. Contrariis quibuscumque non obstantibus.

Datum Romae, die x mensis iulii MDCCCXCVI.

C. Card. MAZZELLA, Praef.

IOSEPH MAGNO, a Secret.

STATUTA PONTIFICIAE FACULTATIS JURIS CANONICI IN COL-
LEGIO SANCTI THOMAE AQUINATIS ROMAE SUB
PATRUM ORDINIS PRAEDICATORUM
REGIMINE ERECTAE.

CAPUT I.—*De Facultatis erectione et membris.*

I. Penes Collegium Sancti Thomae Aquinatis Romae sub Patrum Ordinis Praedicatorum regimine, auctoritate Pontificia erigitur et canonice instituitur Facultas Iuris Canonici cum privilegio apostolico gradus omnes academicos conferendi clericis, sive propriis sive externis qui eius scholas rite celebrent.

II. Praeses Facultatis est Magister Ordinis Generalis pro tempore, cuius curis tota Facultas committitur: ipsi ius esto et munus, Professores eligere, alumnos recipere, conventus Facultatis convocare eisque praeesse, programmata studiorum et examinum adprobare, examinibus praeesse et suffragium ferre, diplomata graduum conferre omniaque denique providere, quae ad Facultatis decus et incrementum, nec non ad solidam alumnorum in disciplinis canonicis institutionem spectant.

III. Praesidis vices in omnibus suppleat Regens studiorum, iuxta Ordinis Constitutiones, pro tempore extans in Collegio Sancti Thomae: Ipse in Facultate canonica sicut in philosophica et theologica penes Collegium erectis manus Praefecti studiorum agat in omnibus quae alumnorum frequentiam et Professorum diligentiam respiciunt, et praesertim sedulo invigilet, ut quae de studiorum ratione in Statutis praescribuntur, fideliter executioni mandentur.

IV. Praeter Praesidem et studiorum Regentem, membra Facultatis sunt Professores et Doctores, a Generali selecti, cum iure suffragia ferendi de alumnorum scientia per examina ad gradus experienda.

V. Facultas in tutelam fidemque sese recipit Sancti Thomae Aquinatis, quem omnium studiorum Patronum Summus Pontifex Leo XIII scholis praeposuit, nec non Sancti Raymundi de Pennafort, cuius praeclara in scientia iuris canonici merita nedum Patrum Praedicatorum Ordo,

sed et omnes iam a saeculis per orbem praedicant iuris magistri.

In utriusque patroni festivis diebus, solemniis aderunt omnes alumni et Professores in Ecclesia Facultatis peragendis ; et scholae vacabunt.

CAPUT II.—*De Professoribus et de alumnorum receptione.*

VI. Enitendum est, ut ad Professoris munus non vocentur nisi qui Doctores sint in iure canonico, vel quos saltem ex Ordinis Constitutionibus certo constet, gradu Magistri et Doctoris condecoratos, idoneos esse ad disciplinas canonum edocendas. Eos Praeses eligit ex sui Ordinis Patribus, vel, si ei placuerit, ex Doctoribus externis.

VII. Pro institutionibus iuris publici ecclesiastici et privati et pro textu explanando, tres distincti nominentur Professores, quibus alii adiici poterunt, item a Praeside nominandi, qui eorum vices supplere possit, si morbo aut aliquo impedimento praepediti fuerint ad lectiones habendas.

VIII. Quum clerici Facultatis scholas celebrantes, cursum triennio rite absoluto et examinum feliciter facto periculo, Doctores et Magistri renunciari iure debeant, enixe hortandi sunt Professores omnes, ut ampliori et profundiori, qua fieri poterit, ratione, materiae pertractentur et genuina in fontibus hauriatur doctrina, subsidio haud omisso melioris notae auctorum sive veterum sive recentiorum, qui solide et altius ius canonicum interpretati fuerint.

IX. Liber instituendus a Praefecto Studiorum est, in quo alumni omnes inscribi quotannis debent : eorumque adnotanda nomina et Dioeceses, nec non cursus, quem sequi quisque optet.

X. Nemo ad Facultatis cursus recipiatur, qui theologiae studia adhuc non absolverit.

XI. Qui studiis Institutionum in alia Universitate vel in aliquo Seminario, in quo constet eas rite tradi, vacaverit quin baccalaureatus gradum receperit, poterit in Facultatis secundum cursum recipi : sed districtum ab ea subeundum erit examen de universa materia Institutionum iuris publici et privati ut baccalaureatus gradum adipiscatur.

XII. Nulla dabitur dispensatio super obligatione scholas Facultatis celebrandi in secundo et tertio anno, quibus textus canonicus explicatur. Qui tamen licentiae gradum iam penes aliam Universitatem adeptus sit, poterit in tertium Facultatis cursum adscisci.

XIII. Scheda receptionis unicuique alumno danda est, in qua frequentia, diligentia et profectus adnotetur a Professoribus per bimestrem. De his accurata habebitur ratio, cum alumni ad examina erunt admittendi.

XIV. Elapso mense novembri nemo recipi ex alumnis poterit, nisi ex Generalis dispensatione, quae per probatas causas et Ordinarii proprii commendatione tantum concedi poterit, auditis studiorum Regente et Professoribus.

CAPUT III.—*De studiorum ratione.*

XV. Facultatis cursus triennio absolvuntur. Primo anno vacatur Institutionibus iuris ecclesiastici sive publici, sive privati, atque hic cursus, si oportere iudicabitur, institui etiam potest in tertio anno theologiae. Secundo et tertio anno explicatur textus canonicus.

XVI. In textu canonico per biennium explanando binae quotidie lectiones, mane et vespere, habendae sunt, quarum quaeque saltem ad integram horam protrahatur. Sed rerum pertractatio amplior prorsus et profundior a Professoribus fiat, prouti et natura exigit Facultatis, privilegio auctae gradus conferendi, et graduum ipsorum excellentia ac dignitas expostulat.

XVII. Optandum valde est ut subsidiaria et affinis iuri canonico cathedra penes Facultatem erigatur, in qua per proprium suum Institutorem praecipuae exponentur notiones et quaestiones selectae iuris civilis, huiusque cum iure canonico comparationes. Si haec cathedra instituatur, eius praelectionibus omnes aderunt alumni saltem per biennium.

XVIII. Exercitationes scholasticae, quas circulos vocant, aliquoties privatim in hebdomada, et aliquando per annum solemniter habeantur, quibus interesse omnes debent alumni; et uno ex Professoribus adstante et moderante; quaestiones

maioris momenti latino sermone defendantur et obiectiones solvantur methodo scholastica. De alumnorum ad huiusmodi circulos frequentia ratio etiam habebitur pro eorum ad examina admissione.

XIX. Quotannis typis edenda sunt programmata praelectionum et quaestionum, quae a professoribus per singulos cursus exponendae sunt: huiusmodi programmata a Praeside, collatis cum Regente studiorum et professoribus consiliis, revisenda et adprobanda sunt; et publice exponenda una cum Calendario et horarum per singulas classes distributione.

CAPUT IV.—*De examinibus et de graduum collatione.*

XX. Praeter ordinarios Facultatis professores alios in iure Doctores, etiam de clero saeculari, si ei placuerit, seligendos, advocabit Magister Generalis ut una simul cum Facultatis Professoribus experimenta alumnorum faciant, qui ad gradus contendunt.

XXI. Praeter studiorum programmata etiam examinum theses vel tituli edendi typis erunt, ut alumnis, qui gradibus insigniri expostulant, palam fiant materiae, super quibus periculum scientiae erit peragendum.

XXII. Pro baccalaureatus gradu, theses proponantur saltem triginta, quae praecipua capita Institutionum continere debent. Eas omnes exponere et defendere paratus sit candidatus coram tribus Professoribus vel Doctoribus; examen ad semihoram saltem potrahatur.

XXIII. Pro licentiae gradu item sexaginta proponantur tituli materiae per annum traditae; ex gradibus argumenta examinis ad libitum capient tres Professores vel Doctores: experimentum saltem ad tres horae quadrantes protrahi debet.

XXIV. Ad doctoratus gradum obtinendum candidatus paratus sit omnes materias exponere ac defendere quae primo, secundo et tertio anno traditae sunt. Examen tamen pro laurea scriptum erit et orale. Ex centum thesibus et titulis tres sortiantur; ex quibus eliget quem maluerit candidatus, ut dissertationem latine conscribat sex horarum spatio absque libri vel scripti subsidio (corpus Iuris et Conc. Trid. et Vatic.

permittentur), in loco expresse designato, uno adstante Professore vel alio a Praeside deputando.

Dissertatio trium Doctorum iudicio subiicietur, quorum adprobatio pluralitate suffragiorum necessaria est ut candidatus ad orale experimentum admittatur.

Orale experimentum fiet coram quatuor saltem Doctoribus, quibus integrum erit quamlibet ex centum thesibus eligere, ita tamen ne singuli eandem eligant. Ad horam integram saltem examen orale pro laurea protrahatur oportet. Qui pluralitatem votorum adeptus fuerit adprobatus censeatur.

XXV. Quibus experimentum male cesserit facultas fit post sex menses ad examen redeundi ; quod si tum etiam non probentur, spes alterius experimenti in posterum eis nulla sit.

XXVI. De peritia eorum, qui lauream aliosque gradus postulant, non remisse cognoscant Examinatores, ne huiusmodi experimenta ad simplicem speciem reducantur. Et de his conscientia oneratur sive examinatorum, sive Regentis studiorum, sive Praesidis ipsius.

XXVII. Nemini per saltum fas sit gradus adipisci, sed qui ad licentiam contendit, iam baccalaureatu ; qui ad lauream, licentiae gradu iam insignitus sit oportet.

XXVIII. Examinum superato periculo, diplomata pro singulis gradibus candidatis conferantur, quae, praeter Facultatis sigillum, Praesidis et Regentis Studiorum subscriptione muniri debent. Omnes tamen candidati professionem fidei prius emittant necesse est a Pio IV et IX praescriptam. Diplomata pro baccalaureatu et licentia privatim dari queunt ; laurae vero publice conferantur in Aula Facultatis solita apparatus pompa.

XXIX. In diplomatibus expressa mentio fieri debet Privilegii Apostolici, cuius vi ex S. Sedis delegatione tres Facultatis gradus conferuntur.

CAPUT V.—*De Statutis interpretandis.*

XXX. Nemini fas sit hisce Statutis derogare absque venia S. Studiorum Congregationis. Rerum tamen substantia servata, Praesidi ius esto Statuta interpretare et declarare, nec

non cum difficultatibus componere, quae forti irrepere possint.

Datum Romae, die 10 iulii 1896.

C. Card. MAZZELLA, *Praef.*

IOSEPH MAGNO, *a Secretis.*

ORDINIS PRAEDICATORUM.

Quum Rmus Fr. Magister Generalis Ordinis Praedicatorum enixe rogaverit, ut Facultas Iuris Canonici, quam in Collegio Philosophico-Theologico Divi Thomae Aquinatis de Urbe nuper instituere statuit, Apostolicae auctoritatis munimine et privilegio conferendi gradus academicos clericis eius scholas rite celebrantibus cohonestetur; Sanctissimus Dominus Noster Leo Papa XIII in audientia diei xxvii mensis iunii preces benigne remisit S. Congregationi Studiorum cum facultatibus necessariis et opportunis, ut in perinsigni Divi Thomae Collegio, Facultas Iuris Canonici, quatenus ad normam ceterarum in Urbe existentium sit constituta, canonicae erectionis honore, et privilegio conferendi gradus academicos, iuxta vota, cumuletur.

Itaque quum iam rectae Facultatis institutioni per Statuta decreto huius S. Studiorum Congr. nuperrime adprobata, satis provisum fuisse nobis constet, utendo facultatibus a Sanctissimo Domino Nostro Leoni XIII tributis, eam canonice erigimus, atque decernimus, ut privilegio conferendi gradus academicos, aliisque iuribus ac praerogativis, quibus Instituta gaudent a S. Sede rite adprobata, uti ac frui valeat, servatis tamen Constitutionibus ab hac S. Congr. Studiorum confirmatis. Contrariis quibuscumque minime obstantibus.

Datum Romae, die 11 mensis iulii MDCCCXCVI.

C. Card. MAZZELLA, *Praef.*

IOSEPH MAGNO, *a Secretis.*

E S. CONGREGATIONE INDULGENTIARUM.

QUANDONAM CRUCES, CORONAE ETC. JAM BENEDICTAE AMITTANT INDULGENTIAS, SI VENDANTUR.

Quamvis Haec S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita decreverit sub die 16 Iulii 1887 res indulgentiis

ditatas tradi debere fidelibus omnino gratis, ita ut, si aliquid quocumque titulo requiratur vel accipiatur, indulgentiae rebus adnexae amittantur; nihilominus ab Hac S. Congne humiliter petitur sequentium dubiorum solutio:

I. An amittant Indulgentias Cruces, Coronae, etc. si quis eas emens, ipsi venditori earum benedictionem nomine suo curandam committat, soluturus pretium expensasque transmissionis, in ipso actu, quo res illas iam benedictas sibi tradentur?

Et quatenus negative,

II. An amittant Indulgentias Cruces, Coronae, etc. si quis praevidens eas iam benedictas postulatum iri certa occasione, puta magni concursus fidelium, in antecessum benedicendas curet pro iis qui eas, restituto pretio expenso, petituri sint?

Sacra vero Congregatio Indulgentiis Sacrisque Reliquiis praeposita, audito etiam unius ex Consultoribus voto, sub die 10 Iulii 1896 relatis dubiis respondere mandavit:

Ad 1. *Negative.*—Ad 2. *Affirmative.*

Datum Romae ex Secret. eiusdem S. C. die et anno uti supra.

ANDREAS Card. STEINHUBER, *Praef.*

L. ✠ S.

† ALEXANDER Archiep. NICOPOLIT. *Secret.*

E SECRETARIA STATUS.

GRATIAE IMPENETRENTUR A S. SEDE, NON PER TELEGRAPHUM, SED IN SCRIPTIS.

Monachii, die 5 Januarii 1892.

Illme ac Rme Domine. Ad nonnulla evitanda incommoda, quae hisce temporibus evenerunt, Emus Cardinalis a Secretis Status mihi in mandatis dedit, nomine Sanctitatis Suae, ut Amplitudini Tuae, sicut et aliis Ordinarius in Germania significarem, quod si quae gratiae seu dispensationes a SS. Congnibus Romanis, et ab aliis Ecclesiasticis Institutis impetrandae sint, eadem, non per telegraphum, sed in scrip-

tis petantur. Hisce Amplitudini Tuae significatis, data occasione libenter utor, ut meae maximae observantiae sensus tibi ex corde tester.

Addictissimus Servus,

† ANTONIUS *Archiepus* CAESARENSIS.

Illmo ac Rmo Dno Dno ADULPHO FRITZEN, Epo Argentinens.

LITTERAE APOSTOLICAE.

SS. LAUDAT OPUS R. P. SALVATORIS BRANDI E SOCIETATE
JESU DE ORDINATIONIBUS ANGLICANIS.

Dilecto Filio Salvatori Brandi e Societate Jesu, Romam.

LEO PP. XIII.

DILECTE FILI, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Lucubrationibus ceteris, quibus ad hanc diem in adserenda veritate Ecclesiaeque maiestate vindicanda ingenium studiumque tuum probasti, aliam opportune admodum addidisti nuper qua sententiam Nostram de anglicanis ordinationibus, argumentis ex historia sacraque theologia petitis, illustrare ac tueri elaboras. Pergratae plane Nobis acciderunt industriae tuae; quas eo maiori futuras utilitati novimus, quod libros a te conscriptos, in aliarum etiam gentium sermonem versos, edendos esse nunciasti. Consiliis laboribusque tuis benigne ut Deus obsecundet optamus. Ut vero paternae Nostrae dilectionis pignore solatioque ne careas, apostolicam tibi benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum, die xxii, ianuarii
MDCCCXCVII, Pontificatus Nostri anno decimo onno.

LEO PP. XIII.

EX S. CONGREGATIONE INDULGENT ET SS. RELIQU.

DECRETUM.

Urbis et Orbis ex audientia SSmi die 2 Februarii 1897.

Iam diu apud Christifideles praesertim Italos ea in more est piarum laudum formula, cuius initium *Dio sia benedetto*: qui religionis actus, praeter quam per se optimus, etiam

opportune valet, quemadmodum initio institutus fuit, ad honorem compensandum divini Nominis rerumque sanctissimarum, tam multis quotidie impiis vocibus passim violatum. Proximis autem temporibus inductum est multis locis, Episcoporum concessu vel iussu, ut ea ipsa formula recitetur publice in ecclesia, sive ad benedictionem cum Venerabili Sacramento impertitam, sive post divini sacrificii celebrationem. Huiusmodi increbrescentem consuetudinem SSmus Dominus Noster Leo PP. XIII, non semel, data occasione, probavit et commendavit. Nuper vero, quo illam vehementius commendaret eoque amplius foveret, constituit, tum eidem formulae laudem interserere in sacratissimum Cor Iesu, tum augere munera sacrae indulgentiae, quibus ea donata est a Decessoribus suis sa. me. Pio VII et Pio IX. Alter enim die 23 Iulii 1801 concessit "indulgentiam unius anni pro qualibet vice laudes eas corde saltem contrito ac devote recitantibus." Alter vero, die 22 Martii 1847, "eam ipsam indulgentiam animabus quoque in Purgatorio detentis applicabilem esse declaravit;" tum etiam eodem anno, die 8 Augusti, indulsit "ut omnes utriusque sexus Christifideles semel saltem in die dictas laudes per integrum mensem recitantes, indulgentiam plenariam, una tantum cuiuslibet mensis die, uniuscuiusque arbitrio eligenda, dummodo vere poenitentes confessi ac sacra Communione refecti fuerint, et aliquam ecclesiam seu publicum oratorium visitaverint, ibique per aliquod temporis spatium iuxta mentem Sanctitatis Suae pias ad Deum preces effuderint, lucrari possint et valeant; facta insuper potestate ipsam etiam plenariam indulgentiam fidelibus pariter defunctis applicandi."

Itaque SSmus Dominus Noster, quod spectat ad contextum formulae earundem laudum, statuit ut laudi quarto loco positae, scilicet *Benedetto il Nome di Gesù*, haec subiungatur, *Benedetto il suo sacratissimo Cuore*. Quod vero ad indulgentiam attinet, benigne tribuit ut, confirmatis indulgentiis partiali et plenaria supra commemoratis, duplicetur ipsa indulgentia partialis, quoties eaedem laudes publice devoteque (quocunque idiomate expressae sint) recitentur vel post divini sacrificii celebrationem vel ad benedictionem

cum Venerabili Sacramento; quae item indulgentia cedere in suffragium possit animabus piis Purgantibus.—Praesenti perpetuis futuris temporibus valituro, absque ulla Brevis expeditione.

Datum Romae ex Secretaria S. Congregationis Indulgentiis et SS. Reliquiis praepositae die 2 Februarii 1897.

FR. HIERONYMUS Ma. Card. GOTTI, *Praefectus*.

A. ARCHIEP. NICOPOLITAN, *Secretarius*.

Hic subiicitur integra laudum formula, de qua supra, in commodum eorum quibus non satis ea sit cognita :

Dio sia benedetto :

Benedetto il suo santo Nome :

Benedetto Gesù Cristo, vero Dio e vera Uomo :

Benedetto il Nome di Gesù :

Benedetto il suo sacratissimo Cuore :

Benedetto Gesù nel Santissimo Sacramento dell'Altare :

Benedetta la gran Madre di Dio Maria Santissima :

Benedetta la sua sante e immacolata Concezione :

Benedetto il nome di Maria Vergine e Madre :

Benedetto Iddio ne' suoi Angeli e ne' suoi Santi.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. It will be readily understood that, as there are topics in Moral Theology which may not be discussed in public print, so there are reasons why we cannot undertake to conduct purely private, professional correspondence. Questions suitable for publication, when addressed to the editor, receive attention in due turn, unless they have been discussed in previous recent numbers of the REVIEW.

THE "SANATIO IN RADICE."

Qu. EDITOR AMERICAN ECCLESIASTICAL REVIEW:

REV. DEAR SIR:—In your REVIEW for current month, pp. 181 and 182, you give an answer to a practical difficulty with which nearly every Bishop in this country is frequently confronted. Your solution of the difficulty is very simple, if it is correct. You there assert that a marriage invalid on account of the impediment of *disparitas cultus* (the unbaptized party refusing to renew consent) may be healed *in radice*. I question the correctness of this assertion, and its practical application (if your statement is incorrect) may result in many marriages remaining null and void—certainly a very serious consequence. By an *a pari reasoning*, a marriage, invalid on account of the impediment of clandestinity, may also be healed *in radice*, one of the contracting parties refusing to go before the parish priest and renew his or her consent. But when some of our bishops, a few years ago, asked Rome for the power to apply the *sanatio in radice* to such cases, the request was refused, and the reason given was that the *sanatio in radice* implies the highest exercise of Pontifical authority, and the Holy See was not willing to extend it. I am satisfied that the Holy See does not give us in our extraordinary faculties the power to remove the impediment of *disparitas cultus* by the *sanatio in radice*, and as the matter is one of practical importance, the Holy office might be asked to pronounce upon it.

If your reasoning in the first paragraph of p. 182, supported by a quotation from the Canonist Deshayes, is correct, there can be no need of resorting to "the exercise of the highest Pontifical authority" by the application of the *sanatio in radice*. A dispensation from the impediment of *disparitas cultus* should suffice, if the Catholic party expressly renews consent and the consent of the unbaptized party must be assumed as continuous and unrevoked. But is this *assumed consent* sufficient, now, especially, since the present Holy Father, by his decree of February 15, 1892, has affirmed that "*copula carnalis sponsalibus superveniens non amplius ex juris præsumptione conjugalis contractus censetur, nec pro legitimo matrimonii agnoscitur*"?

Resp. As the dissent from our statement touches a grave as well as a practical question and is also supported by high authority, we deemed it advisable to obtain the judgment of a professional theologian, to whom we submitted the case, suppressing every indication of the source of the above criticism. The following is the answer we received:

DEAR FATHER:—In reply to your letter in which you kindly ask for my opinion in regard to the solution given in the REVIEW, (February number, pp. 181, 182), I beg to say that I agree entirely with the statement that in case of a marriage being *invalid* on account of the impediment of the *disparitas cultus*, the *sanatio in radice* may be obtained from our Bishops under the required conditions. Your learned critic has questioned the correctness of this affirmation. His reason is as follows: By an *a pari* reasoning, a marriage, in the States invalid on account of the impediment of clandestinity, may also be healed *in radice*, one of the contracting parties refusing to go before the parish priest and renew his or her consent. But when some of our Bishops, a few years ago, asked Rome for the power to apply the *sanatio in radice* to such cases, their request was refused, and the reason given was that the *sanatio in radice* implies the highest exercise of Pontifical authority, and the Holy See was not willing to extend it." To this I answer that even if there were a perfect parity between the two impediments, the fact that Rome has refused to apply the *sanatio in radice*

to one of them would never prove that this kind of dispensation, granted to our Bishops in a general way, could not be applied by them to the *disparitas cultus*. But here the learned critic will certainly say that his argument is not so much taken from the refusal as from the reason given by Rome. Rome says that "the *sanatio in radice* implies the highest exercise of Pontifical authority." Therefore it cannot be granted to our Bishops. This indeed proves too much and consequently proves nothing. It would prove that dispensations granted by the Pope alone could not be delegated by him to the Bishops. Moreover, why should we discuss whether a certain thing could be done or not, when we have before us the very fact that it has been done? The faculty N. 6, of the "Extraordinariae D," granted to our Bishops, runs thus: "Sanandi in radice matrimonia contracta, quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impediementi de effectu hujus sanctionis."

Moreover do we not know that this very faculty which, as your learned critic states, was refused to our Bishops, was really delegated to Cardinal Caprara who, at the beginning of this century, was sent to France by Pope Pius VII, to settle there so many ecclesiastical questions? What, then, becomes of the assertion that the faculty of healing *in radice* implying the highest exercise of Pontifical authority, cannot be granted? But then we must find a reason why Rome refused to our Bishops this faculty. To this I answer *first*, that it is not necessary to our purpose to know such a reason: and *secondly*, that, as the power of healing *in radice* a marriage null and void on account of the impediment of clandestinity is certainly greater than the one required to heal a marriage invalid on account of the impediment of *disparitas cultus*, we should not wonder that Rome is not willing to have it generally extended. In fact, while the ordinary dispensation from the *disparitas cultus* is of daily occurrence in the ecclesiastical courts, we never hear of a

dispensation to marry clandestinely being granted. But what is the reason of this difference? Whence does it come? Are not both impediments *juris ecclesiastici*? Undoubtedly they are; but while the impediment of clandestinity does away with the appearance of a true marriage, the *disparitas cultus* on the contrary, does not work out, at least generally speaking, the same effect.

Let me explain this point a little more, and in so doing I hope to make it clear how different are those two impediments.

The appearance of a true marriage—*species extrinseca veri matrimonii*, as theologians put it—is one of the necessary conditions for the granting of the *sanatio in radice*. In some cases this condition is absolutely required by the very nature of the contract, because when the marriage is openly invalid and perfectly known as such to the parties, there can be no real consent, and consequently the Pope himself could not heal in radice such marriages. The reason is given by Benedict XIV, who says that in those cases the very *radix matrimonii* would be wanting. But there are other cases in which the existence of the impediment is not known to, or hardly suspected by, the contracting parties, and the most common opinion of theologians is that in these cases the above-mentioned condition is required only by a positive act of the Roman Pontiff. This being so, it becomes evident why a marriage invalid on account of the *disparitas cultus* may be more easily healed in radice than one made null and void on account of the impediment of clandestinity. In fact can we say that the marriage contracted by a Catholic and one unbaptized before a Protestant minister, for instance in Philadelphia, is so deprived of the appearance of a true marriage as the one contracted clandestinely by two Catholics, say in New Orleans or in any other place where the Decree *Tametsi* is duly promulgated, perfectly known and fully respected? Here, then, is the reason of the refusal given by Rome and consequently the “reasoning *a pari*” of your learned critic falls to the ground.

So far, dear Father, I have candidly given my opinion, and in doing so I am happy to say that I agree with the

REVIEW. But I cannot endorse the remaining portion of your solution, particularly the last three paragraphs on page 181, for if what you say in the *first one* be really required and sufficient there would be no need of the *sanatio in radice*. Again, what is stated in the next paragraph seems to admit that the *sanatio in radice* could be granted even where the unbaptized party is explicitly unwilling to agree to the usual promises and conditions required by the Church. But, above all, I cannot subscribe to what is stated in the last few lines of the solution. Why do you say "in most of our dioceses?" Was not the excommunication which is reserved enacted by the Third Plenary Council? Certainly it was. Consequently it exists not in *most*, but in *all* of our dioceses.

A. SABETTI, S. J.

Woodstock College.

DISPENSATION IN THE CASE OF A MIXED MARRIAGE.

Qu. Reverend and Dear Father : Your solution of a mixed marriage *casus* in the last issue of the ECCLESIASTICAL REVIEW (p. 181) does not commend itself to my judgment.

1.—The priest says: "Suppose that the marriage is valid, the non-Catholic party being baptized." It should have been added: "And the marriage having taken place in a country or state where the *Declaratio Benedictina* has been extended." If such a marriage had occurred in the ecclesiastical province of Santa Fé the mixed marriage would have been null and void. (III Plen. Council. Balt. C VII.)

2.—When a mixed marriage has been contracted outside the Church a dispensation must be obtained, not for its validity but for its legality. (Vide Decr. S. Prop. 1440 p. 537.)

3.—The usual promises must be made. If the non-Catholic refuses, the Bishop is to be consulted, and rules have been assigned by the S. Congregation as to how the Bishop should act in such cases.

4. You state "there is no reason for renewing the consent." There is no obligation; but there are reasons, in my opinion, why it should be advised: (a) the renewal of consent before the priest renders the compact more sacred and binding in the eyes of the parties; (b) it diminishes the scandal given by marrying out of the

Church, and serves as a salutary restraint, keeping others from imitating the example.

The renewal of consent is surely allowed. The rubrics prescribe such renewal at the celebration of a silver or golden jubilee of marriage.

N. N.

Resp. Our correspondent evidently understands by *mixed marriage* one between a Catholic and an unbaptized person only, while the REVIEW in this case speaks of a mixed marriage between baptized persons.

1. Hence, whilst the statement about the *Declaratio Benedictina* is by itself true (See Sabetti's *Theologia Moralis*, editio xii, n. 9 ii, qu. 3, p. 699) the addition suggested does not apply to our query which says explicitly "the non-Catholic party being baptized." Otherwise it would of course serve to restrict the case to a marriage which is *mixed* and *valid*.

2.—The Decree referred to in the *Collectanea*, n. 1440, states that when the parties to a mixed marriage, clandestinely contracted, repent, recourse is to be had to the Bishop, in order that due satisfaction may be made by the penitents for the violation of the law of the Church, "ut Ecclesiae, cujus sanctissima lex violata est, satisfiat." It is not required "as a ratification of the marriage by the Catholic Church." This point we supposed to have covered by stating that the penitent was to undo the scandal and injury of the previous act by every prudent and legitimate means.

3.—Of course, the usual promises are to be given, if it is possible; and lest that possibility be ignored or underestimated, the Bishop is to be consulted in each case of doubt. This we might have stated in our answer.

But a husband unwilling to agree to the usual conditions cannot be made to promise; and as for the penitent, she will, of course, have to use every "prudent and practicable remedy to undo the wrong done to her offspring and family," as we clearly said, thereby implying such promise on her part. Cannot the confessor absolve her, before she obtains her husband's promise to do what he refuses to do? If she is prepared to use "every prudent and practicable remedy to undo the wrong done by her," is she to be kept from the sacraments?

4.—As for renewing the consent, we doubt its advisability under the circumstances ; for in the case such insistence might suggest that the marriage is not considered valid.

The renewal of the jubilee cannot, it seems to us, be adduced as analogous, since it is, and is fully understood to be, a mere formality.

We are glad to have this matter fully discussed, as there is a wide divergence not only of action, but of views regarding the obligation under which a priest is in all such cases. In the meantime, the rules laid down by the Ordinary of each diocese, and his solution of individual practical doubts, is the safe norm of action for pastors in different localities.

LEO XIII AND P. FELICI'S PRAYER.

There exists at Rome and in many other places a custom of reciting after Mass or during exposition of the Blessed Sacrament a series of short invocations—"Blessed be God! Blessed be His holy Name!" etc. It is said that the prayer was composed by the Jesuit, P. Felici, about a hundred years ago, for a sodality of sailors (*dei marinari*) in order to counteract the tendency to use the Holy Name in blasphemy. There is an Indulgence of one year attached to the recitation each time, and a Plenary Indulgence, under the usual conditions, for those who recite it daily for a month, both being applicable to the souls in Purgatory.

Leo XIII, who is very fond of this beautiful prayer, has just *added* to the received form an invocation in honor of the *Sacred Heart*, and *doubled* the partial indulgence for those who recite the prayer *publicly* (in any language) after Mass or during exposition of the Blessed Sacrament.

The prayer is here translated from the Italian in common use in the churches of Rome, and attached to the form of Decree. (See *Analecta*).

Blessed be God.

Blessed be His Holy Name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in His Angels and in His Saints.

THE PERCENTAGE OF ALCOHOL IN ALTAR-WINES.

Want of space in the present number of the REVIEW prevents us from explaining in detail a recent Decree of the S. Congregation, which declares that wines to which grape-brandy has been added during the process of fermentation, for the purpose of preventing acidity, are *materia apta* for the celebration of the Holy Sacrifice, provided the alcoholic content of the wine, *after the addition (during fermentation) is made*, is not above 17 or 18 per cent. (The limit formerly was 12 per cent.)

When sugar is added to correct the grape juice before fermentation, it turns into alcohol. The amount of sugar which may be added without vitiating the wine, varies according to the natural strength of the wine, the kind of sugar, etc. The addition of 6 per cent. grape sugar does not seem to interfere with the purity of wine, which already contains between 20 and 30 per cent. saccharine substance.

Some wines *naturally* contain above 18 per cent. alcohol. These are always *materia apta* for Mass. The question as to the limit of alcoholic substance concerns *only* wines to which grape-brandy is *added* in order to keep them from souring or spoiling during transportation.

“PASTORALIA” AND THE “AMERICAN ECCLESIASTICAL REVIEW.”

We make no apology for publishing the following extract from *Pastoralia*, an ecclesiastical monthly, published by Rev. W. M. Cunningham, London (England), for the use of the English Clergy. The writer (Rev. Ethelred L. Taunton, formerly editor of *St. Luke's Magazine*), introducing the question as to what periodical literature the English Clergy should select for their reading, points out the ECCLESIASTICAL

REVIEW in the following fashion, which honors alike the REVIEW and its readers.

"It is far above any other clerical Review, published in English, or, for the matter of that, in any language. It is thoroughly up to date, and gives us the best thoughts of minds, European as well as American. In the States, the Church is dealing with problems, which we in our turn will have to meet. We English clergy can learn much from our American brethren, and I daresay the benefit is reciprocal. Such an organ as the AMERICAN ECCLESIASTICAL REVIEW is becoming, will be useful in uniting the clergy of the English-speaking races more and more. The A. E. R. . . . is a prime favourite wherever it goes. My only reason for mentioning it is that I have found it a good thing, and want others to share in it. The REVIEW is in a flourishing condition, and is in no way dependent on its European circulation. It can afford to be the best thing in its line ; and it succeeds."

CASUS MATRIMONIALIS.

Qu. "REV. DEAR SIR :—After various futile efforts to reconcile the opinions of many priests as to the teaching of Theology on the following case, it was agreed to refer it to the ECCLESIASTICAL REVIEW for solution.

"Caius and Caia, both infidels and *de jure habiles ad matrimonium contrahendum* contract marriage before a civil officer. After cohabitation for about two years Caius deserted Caia, alleging 'infidelitatem matrimonialem ex parte Caiæ,' as the reason for so doing. A short time after the aforesaid separation the civil courts granted the prayer of Caius for absolute divorce on the above-named plea. Caia then married the man whom Caius named as co-respondent in the petition for divorce. Caius subsequently contracts, before an heretical minister, another so-called marriage with Bertha a Catholic. Bertha afterwards, moved with sorrow for her past career, wishes to return to communion with the Church, and Caius has signified his intention of becoming a member of the same. Hence it is asked :

"I.—Does the 'Paulinum privilegium' obtain in this case, in the answer due regard being had to the circumstances, motives and

persuasions which may have helped to determine such course on the part of Caius? By many, indeed, has it been asserted that the case of the Apostle is quite different from this.

“2.—(a), Is the ‘*Interpellatio infidelis*,’ of which Theologians speak necessary for the *validity* of the subsequent marriage?

“(b). Should, according to the opinions of Theologians, the above be debatable ground in theory, do paragraphs 128 and 129 of the Third Plenary Council of Baltimore regulate the opinion to be followed by confessors within its jurisdiction?

“3.—If the ‘*Interpellatio infidelis*’ be necessary would, *in the light of the above legislation*, a refusal on the part of the infidel to become a Catholic be considered a verification of the *discessio* of which the Apostle speaks, ‘*Si infidelis discedit, discedat.*’

“4.—What, if any, are the formalities to be observed in making this *Interpellatio*?”

Resp. Ad 1^m Quaes.—Caius, baptismo suscepto, et interpellatione inutiliter peracta, privilegio Paulino gaudet. Hoc privilegium tria requirit: 1. Ut matrimonium in infidelitate contractum validum sit (S. Off. 18 Maii 1892 ad Epum Sioux Falls). 2. Ut una pars baptismum suscipiat, altera in infidelitate manente. 3. Ut infidelis iniuste discedat a parte converso (S. Off. 5 Aug. 1759).

In casu proposito tria notata concurrunt. De validitate matrimonii in infidelitate contracti haud dubitandum, quia in specie affirmatur—*iure naturali habiles ad contrahendum matrimonium*. Secunda conditio supponatur oportet aliter esset irrisorium quaestionem proponere de privilegio Paulino. Dubium exurgit relate ad discessum infidelis, quia de facto Caia etiamsi vellet non posset cum Caio coniugalem instaurare vitam propter sententiam divortii a iudice latam: unde Caia non discedit iniuste, et propterea videtur non esse locum privilegio Apostoli in casu.

Haec dubitatio, quamvis specie gravis, re tamen talis non est. Verum procul dubio est discessum locum habere quando infidelis renuit habitare cum converso, saltem non sine contumelia Creatoris. Cap. 7, de Divortiis lib. IV Decr. Sed ex decretis S. Sedis quae pluries hac in re fuit requisita, colligitur discessum multiplicem esse, nempe *formalem, moralem*

et materiale. Discessus *materialis* locum habet quando pars infidelis vult converti, et cohabitare cum fidei, sed in facto non potest nec converti nec cohabitare cum converso, propter defectum libertatis. S. Officium die 8 Julii 1891 Vicario Apost. Nyanzen postulanti, utrum hoc in casu pars fidelis posset privilegio Paulino uti et aliam ducere uxorem, rescripsit: *Posse* secundas contrahere nuptias. Quapropter in casu impossibilitas Caiæ redeundi ad Caium non implicat quin Caius privilegio Apostoli privetur.

Sacrae Congregationi de Propaganda Fide sequens casus fuit propositus. Titius infidelis, qui uxorem duxit infidelem, adulterium commisit: hac de causa separatio fuit iuste instituta. Postea Titius baptismum suscepit. S. Congreg. 30 Januarii 1807, instante Vicario Apost. Sutchuen, concessit Titio ius invocandi privilegium Paulinum, si uxor renueret cohabitare cum eo. At si Titius crimine adulterii reus gaudet privilegio Apostoli, a fortiori Caius innocens hoc gaudet privilegio contra mulierem infidelem crimine adulterii maculatam.

Neque quidquam prodest opponere sententiam divortii a iudice latam et subsequens civile matrimonium, vi cuius Caiæ ad priorem virum redire nequit. Nam hac in re responsum auctoritativum S. Officii existit. Episcopus Portlandensis, in casu dissolutionis matrimonii in infidelitate contracti, petiit si necessaria esset interpellatio "*ubi vir et mulier divortio solutus ad aliud matrimonium iam transivit, et non posset ad priorem sponsum redire, obstante lege civili.*" S. Officium 18 Iunii 1884 rescripsit:—*Neque divortium neque secundum matrimonium civile sunt sufficientia ad eximendum ab obligatione interpellationis.* Ex quo evidenter deducitur esse locum privilegio Paulino, etsi pars infidelis non possit, stante sententia iudicis civilis, vitam instaurare cum fidei, cui tamen inest onus interpellationis. Quapropter concludendum Caium, suscepto baptismo, interpellatione inutiliter peracta, ius habere privilegium Apostoli in sui favorem invocandi.

Ad 2^m Quaes. (a) Quidquid nonnulli affirmant relate ad necessitatem interpellationis, certum in praxi est interpella-

tionem esse faciendam, nisi dispensatio legitimi Superioris interveniat, aliter matrimonium subsequens erit illicitum et invalidum. (S. Cong. de Prop. Fide 5 Martii, 1787—16 Martii, 1816 :—S. Offic. 20 Junii, 1858). Et hoc firmatur a praxi S. Sedis, quae casu omissionis interpellationis mandat vel ut interpellatio post nuptias peragatur, vel ut matrimonium post conversionem initum sanetur in radice, indulta dispensatione ab interpellationibus, vel ut coniuges iu bona fide relinquantur: ita actum fuit a Gregorio XVI, 17 Januarii 1836 :—a Pio. IX die 3 Junii, 1874 :—et tandem a S. Officio 11 Septem., 1878, ad Vic. Ap. Coreae.

(b) Quaestiones, quibus valor matrimonii iam contracti in discrimen vocatur, attingunt forum externum; quapropter Confessarius, qui limites fori interni praetergredi non potest, oportet leges Concilii Baltim. III sequatur, quamvis theologi inter se discrepent. Ratio est quia matrimonium in foro externo non opinionibus theologorum, sed legibus a legitima Auctoritate latis regitur.

Ad 3^m Quaest—Affirmative in casu proposito, quia iuxta *cap. 4, 5 et 8 de Divortijs lib. IV Decr.*, Caia propter crimen adulterii amisit ius ad cohabitandum cum Caio: at ipsa posset iure hoc iterum gaudere si baptismum susciperet, quia iuxta rescriptum S. Cong. supra citatum 30 Januarii, 1807—*macula praecedens per conversionem et baptismum sublata censenda est.* Quod si Caia interpellationi utrum velit converti, responderet se suscepturam baptismum sed nunquam cohabitaturam cum Caio, etiam hoc in casu Caius gauderet privilegio Paulino, dummodo susciperet baptismum et matrimonium legitime iniret cum Bertha ante conversionem Caiae. (S. off. 8 Julii, 1891, ad Vic. Ap. Nyanzen.)

Ad 4^m Quaest—Quamvis de jure divino nulla assignetur forma quoad interpellationem, tamen de jure ecclesiastico illa exigitur forma, qua certo constet in foro externo de interpellatione peracta et de discessu infidelis. (Bened. XIV de Syn XIII., c. 21, n. IV. Tenenda est forma iudicii summarii: Episcopus vel eius delegatus, ad instantiam fidelis, citabit infidelem ad mentem suam aperiendam, eique mandabit ut infra triginta dies declaret utrum velit converti, vel saltem

cohabitare cum fidei sine contumelia Creatoris. Ulterius in citatione significabit, se facultatem facturum parti fidei nuptias conciliandi cum Catholica, elapso inutiliter triginta dierum spatio. Formula citationis prostat apud Putzer, p. 179.

SACERDOS.

THE POPE'S POWER TO ALTER THE FORM OF A SACRAMENT.

Qu. A Protestant gentleman (apropos of your criticism of Dr. Mortimer's pamphlet) asked me: Whether or not the Church holds that the Pope or the Sacred Congregation has the power to alter or to add to the form of a Sacrament, so as to make said addition or alteration a requisite to the true administration of said Sacrament, under the plea that the form previously in use was not a sufficiently explicit interpretation of the intention of our Lord.

Resp. No authority can under any plea alter the form instituted by Christ, and necessarily sufficient to express His intention. For, according to the Catholic definition of a Sacrament, its institution by Christ belongs to its essence. This implies that Christ determined the necessary form and matter, in other words, that the form sufficiently expresses the intention of our Lord.

But since an act in itself definitely expressed by an interpretative form of word may receive additional force and wider interpretation from added signs or words, according to the intelligence, habits of thought and feeling, traditions (as in the case of converts from paganism), the Church as teacher and moral educator of all classes of men, may add such forms as seem apt to facilitate the interpretation and impress the lesson. And she may, like any authorized teacher, insist on the observance of such forms by those who recognize her teaching office. But she makes this distinction, that the Sacramental form, instituted by Christ, is *essential*, whilst her own addition is only *integral*, in the sense that *she requires* it for the easier apprehension among the faithful and for the sake of uniformity, and not because she regards the original form as *insufficiently explicit*.

THE FAITH OF KING CHARLES I. OF ENGLAND.

Qu. What is the consensus of Catholic historians regarding the faith of King Charles I. of England, whom the Anglicans hold, for the most part, to be a Saint, and honor as such in some of their churches? Is it true that Roman Catholics plotted against him?

Resp. There is historical evidence, which can hardly be questioned, to show that King Charles professed at the time of his death the faith of the Church of England. In this, I think, he should be allowed to have been sincere. But it seems futile to seek to establish a claim to canonization on the ground of a resigned and edifying death, which cannot undo the facts of his weakness and obstinacy as a ruler, so that injustice was thereby wrought, and which became tyranny in the minds of the ambitious men who formulated his death-sentence. We need not deny that among those who plotted against him there were men who professed the Catholic faith. The Church is not responsible for the misdeeds of those who claim her faith and sacraments.

S. ROSA A S. MARIA.

Patrona Principalior totius Americae.

In our last issue we mentioned the fact that in all the Mexican and South American "Officia" recently approved by the S. Congregation of Rites, St. Rose of Lima bears the title of *Patrona Americae*.

It was therefore to be assumed that at some time the S. Congregation had issued a Decree which authorized this special title. Through the industry of the learned and indefatigable editor of the *Pastoral-Blatt* the document has been found among the "Decreta authentica S. C. R.," published in the *Analecta Juris Pontificii*, 1864-1866.

We give the text of the

DECRETUM.

Americae et Indiarum.

Electionis et declarationis B. Rosae de S. Maria ordinis S. Dominici in universalem et principaliorem Patronam provinciarum et regnorum Americae et Indiarum.

Tametsi alias decreta apostolica universim prohibeant, ne usquam beati nondum ab ecclesia Romana canonizati assumantur publice in civitatum, regnorum locorumque patronos, SS^{mus} D. N. Clemens IX specialiter et paterne respiciens ad merita catholicarum majestatum Caroli II. Hispaniarum Regis et serenissimae reginae viduae ejus genitricis, quibus universales ecclesias pro sua avita pietate afficiunt, et porro afficere pergunt, earumdum devotis instantiis benigne concedens, dispensando super omnibus decretis in contrarium facientibus, et etiam si requisita necessaria deessent pro valida electione annuit: et auctoritate Apostolica elegit ac declaravit Beatam *Rosam de Sancta Maria* virginem Limanam, ordinis S. Dominici, in principaliorem Patronam civitatis Regum et totius *Regni Peruani* cum omnibus praerogativis principalioribus patronis debitis, cum testamento de praeepto in universo regno de patrona principali ab omnibus Christifidelibus utriusque sexus illic degentibus de praeepto servando, et sicut alia festa de praeepto celebrando cum missa et officio ab universo clero tam saeculari quam regulari de principali patrona juxta rubricas missalis et breviarii Romani inibi recitando et respective celebrando, non obstantibus constitutionibus apostolicis et decretis Congregationis Sacrorum Rituum, et dispositionibus sa. me. Urbani VIII ceterisque in contrarium facientibus quibuscunque.

Exinde SS^{mus} Dñs. N. attendens, quod praedicta gloriosa Virgo Rosa a S. Maria, utpote in orbe novo genita, educata, tumultata, suo in coelis validissimo patrocinio peculiariter fovebit cives suos, et firmabit universas climatorum illorum regiones in fide Christi ibidem recens plantata inque salutifera unione et oboedientia S. Sedis Apostolicae Romanae, praedictam gratiam extendendo auctoritate apostolica eligit ac declarat memoratam *Beatam Rosam a S. Maria in universalem et principaliorem patronam omnium et singularum provinciarum, regnorum, insularum, regionum TERRAE FIRMAE TOTIUS AMERICAЕ, Philippinarum et Indiarum* cum eisdem praerogativis, officio, et missa, testamento de praeepto, prout constituerat pro civitate Regum, totoque regno Peruano, dispensando in omnibus his, quae pro dicto civitatis Regum

et regni Peruani patronatu voluit dispensare, firmis simul remanentibus particularibus patronatibus, si qui sunt, pro aliqua, vel aliquibus civitatibus, aut locis praedictarum regionum alias legitime constitutis, et ita servari mandavit quibuscunque in contrarium non obstantibus. Die 3. Novembris, 1669.

(Cf. *Analecta Iuris Pontificii*, VIII ser. Romae, 1866.)

From this Decree the existence and purpose of which seem not to have been known to our Bishops, we are forced to draw two conclusions :

1. S. Rose is the *Patrona Principalis* of the *Terra firma Americae*, which extends from Cape Horn to Alaska. This includes the United States and Canada ; for the decree expressly speaks, not only of the then organized "regna et provincia," such as Peru, Chili, Brazil, Mexico, but also of the countries lying above, the vast uncivilized territories of the New World.

2. The feast of S. Rose is to be celebrated in the United States and Canada (as in Mexico, Central and South America) *cum omnibus praerogativis principalioribus patronis debitis, i. e.*, as a *duplex I^{ae} classis cum Octava et Credo per totam Octavam*.

F. G. H.

BOOK REVIEW.

DEMONSTRATION SCIENTIFIQUE DE L'EXISTENCE DE DIEU, par l'Abbé G. Fremont, D.D. Paris, Librairie Oudin, 10 Rue de Mézières, 1897. Pp. xxvi, 534; pr. 4 fr.

CHRETIEN OU AGNOSTIQUE, par l'Abbé L. Picard. Paris, Librairie Plon, 1896. Pp. xv, 587; pr. 7½ fr.

The traditional arguments for the existence of God have lost none of their inherent cogency. They are as true and as consequent now as when they were formulated by Aristotle two thousand years ago, or when more fully developed by St. Thomas Aquinas and the long line of post-medieval theologians and philosophers. Still from time to time they need restatement and adjustment to the prevailing conditions of human thought. Especially is this the case in our day. The ancient theistic arguments are all permeated by the concepts and principles of scholastic ontology and psychology and the prevailing lamentable ignorance, misinterpretation and contempt of these departments of philosophy make it practicably impossible for those arguments to reach the mind of the modern atheist or agnostic, who may nevertheless be on most other subjects fairly well informed.

Moreover, there is a feeling among many who admit and confess the existence of a Divine Being that the theistic proofs, if not invalid, have lost somewhat of their intrinsic force in the light of recent physical science. The theory of evolution, which is supposed to have broken down the barriers between the divisions of animate nature, is regarded as somehow bridging over the chasm between the mineral and the world of life, and as affording a rational explanation of the genesis of all things from the original fiery cloud, which in turn is supposed to contain in its marvellous possibilities not only the categories of all law, and design and differentiation from the simplest primal homogeneity of nebulae up to the most intricately complex heterogeneity of human consciousness and morality—to contain not only all this, but to hold in its inmost essence the very ultimate reason of its existence. In view of this double phenomenon,

the prevailing lack of a consistent metaphysic and the superstition of a false science, it is necessary that the arguments for the fundamental truths of religion should in these days be presented with the least possible explicit demands on a higher metaphysical sense and the strongest possible appeal to the physical.

Amongst recent works wrought in this spirit is the first of the two here presented to the reader. The point insisted on throughout all its pages is that which is expressed on the title pages—the scientific character of the demonstration for the Divine existence. This temper of the work is not to be gleaned from a glance at the table of contents. The skimming process might lead to the inference that the thought is outspun in a web of intangible metaphysics.

The discussion opens with a demonstration of the necessity for man to know the supreme purpose of life, and leads, through the arguments from motion, the cosmical organization, and the moral phenomena of conscience, to the demonstration of the existence of the infinite personality of God, and to the consequent falsity of pantheism. The necessity of the idea of God in a sound system of education is shown ; the problem of evil in relation to Providence ; the immortality of the soul as a justification of the divine perfections ; the existence and nature of the future state of happiness ; the scientific value of the testimony of the saints for the existence of God, and the value of the contrary testimony of Atheists ; the teleology of man in its bearing on social organization ; the scientific character of Christian doctrine—to each of these themes is devoted a special conference. Surveying the list the reader may desire to know how such subjects lend themselves to a scientific demonstration. A difficulty in understanding a logical correlation of such kind presents itself only to those who are wont to look on science in the abused sense the term has been forced to assume by positivists who contract its extension to mathematical and purely experimental sciences, and thus cut it off from every branch of knowledge dealing with a metaphysical subject, such as philosophy, ethics, religion, jurisprudence, etc. Our author protests earnestly against this narrowed acceptance of the term. Science is a generic quality, and as such has no existence apart from this or that special science, or science of some determined category of objects. In this specialized sense it designates objectively any system of conclusions conversant with certain facts and demonstrated from certain and evident principles. The object matter of a science must be some group of certain *facts*—either external or internal to the

mind. The principles explain the reasons or causes, either constitutive or effective of or final to the facts. The author contends that the fundamental truths of religion, especially the existence of God and the immortality of the soul, are subject matter for strict scientific demonstration. The entire series of conferences makes good this contention, though it is brought out with unique strength in the concluding discourse. An illustration of his close adherence to verifiable facts might just as well be taken from the first discourse, nay, the better so, because it at first sight would seem to invite much abstruse and *à priori* speculation. His object here is to demonstrate that man cannot be true to his intelligence unless he know the supreme purpose of life. He starts by laying down two facts : first, that "the various classes of thinking men are reducible to two: materialists that is and spiritualists. The former believe that the whole destiny of man is limited by the cradle and the grave. The latter are convinced that our destiny transcends the present life, that

‘ Tout commence ici-bas, et tout finit ailleurs.’ ”

The second fact is that materialism and spiritualism are at one as to another fact, viz., that man is endowed with intelligence. But what in the light of verifiable facts is that intelligence? Three such facts afford the proximate basis for a demonstration that the human intellect is a faculty of penetration into the reality and to some degree into the nature, as distinguished against the mere phenomena, of things ; a faculty, too, of reasoning which distinguishes it from its analogue, the so-called brute intelligence. These facts are the use of fire, articulate language and progress. We need not here follow the author's analysis of these data.

" Human intelligence remains without direction unless it be fixed on the final purpose of life. But without direction it falls below and denies itself." This abstract truth the authors brings home by such apposite illustrations that it assumes the appearance of an empirical statement.

Again, indifference as to our final destiny is physically impossible. We are constantly under the influence of "three great realities, which, in spite of ourselves, stimulate us to consider the all-important question." These are nature, society and conscience. Having established this position again in the light of concrete facts, he confronts first the counter objection of positivists. "Doubtless, they say, man should have a great interest in knowing his true destiny, but that surpasses his powers and the range of his empiri-

cal knowledge. We are adrift on a dark sea without oars or sails, as Littré said. In the positivist state of things the human mind, recognizing the impossibility of attaining any absolute knowledge, abandons the search for the origin and destiny of the universe. Let us content ourselves, then, with journeying on towards the grave without caring to know whether or not there be a life beyond" (p. 25.) "Since", the author replies, "positivists desire only facts—and in this demand they are justified—I remark at once that their objection places them in contradiction to the movement and attitude of the human mind before and since the advent of Christianity. This statement the author substantiates by an appeal to the verified data of history. For the rest, positivism in its negation of the knowability of final causes est si peu satisfaisant pour ses propres fondateurs, que nous avons vu Littré lui-même se préoccuper exclusivement, sur son lit de mort, d'un problème qu'il regardait comme indifférent; tant sur ce point capital l'esprit humain reprend ses droits, dès qu'on essaye vainement de l'en dépouiller." (p. 29.) The Kantian scepticism next takes the field. How can man solve the problem of his destiny if certitude be impossible of attainment? The author shows by facts the self-contradiction involved in this position, and answers at some length the subsumption that certitude as to our origin and end, since these are said not to fall under experience, and therefore to transcend our knowledge, is unattainable. He distinguishes facts of experience into those that are external and those that are internal to the person. Of both some are within our power to reproduce, others not so. The latter category can, of course, be known only on the one hand by memory for the intra-personal, and by history for the extra-personal facts. Memory, however, and history, under given conditions, are sources and criteria of genuine certitude. It is the purpose of the remaining series of conferences to prove that the natural solution of the problem of human destiny by spiritualism (taken in its philosophical meaning) and the supernatural solution by Catholic Christianity, have as a basis an assemblage of *facts* belonging to the two categories, external and internal; that this dual solution is deduced from genuinely certain facts which constitute the subject matter of psychology, metaphysics and history; and that for this reason Spiritualism in general, and Catholic Christianity in particular, vindicate, and ought to vindicate, to themselves—or rather itself, for they are in reality, at least ultimately, but one—the honor of being eminently scientific.

This brief outline of the trend of the author's thought in a question inviting high speculation will suffice to indicate the temper of his discussion—his insistence on a close adherence to facts, and his claim on a rigorously scientific method.

Much, of course, of the difficulty in an argument of this kind consists in getting the agnostic opponent to admit given phenomena as facts. Facts are often very complex objects, especially those of consciousness and morality, and the agnostic has an easy way of either denying them outright and maintaining that he has no experience of such, or explaining them away by heredity, subjective association, etc. The immediate inference from all this is, it is plain, that an adequate refutation of agnosticism, if such be possible at all, must begin with a critique of the principles, sources and validity of knowledge, must run through psychology into pure metaphysics and thus upward into theology. We say, if such a refutation be possible. Objectively, in the abstract, it is of course possible. Concretely, in the individual, it is very doubtful. Agnosticism is essentially a disease, subjected in the mind, but rooted in the will, the sentient emotions, and the moral side of the individual. Generally it is begotten of sensuality or pride or both, and on one or other or both of these unruly passions it lives and thrives. In the agnostic consciousness there are all manner of hiding places unknown to the outside world. He who would win such a mind to the truth must bring to the task more than logic, more than science, more than books. Still logic, and science, and books are means which under a higher power are helpful; and of such means we know of few, if any, more apt than these conferences of the Abbé Fremont.

Pass we now to the second work at hand—Christian or Agnostic, by the Abbé Picard. It covers somewhat the same ground as the preceding, whose limits, however, it considerably surpasses. The point of view, moreover, and method are different. The author here has in view the youth coming forth from the secular college and confronting the world of science and religion. "At the age when the young man begins to reflect he is fatally drawn towards doubt. He sees the divisions of minds on the great human problems. He has been told and he sees that very intelligent men are anti-christians and even atheists. The laws of his country having no concern about religion seem indifferent to those great problems. . . A fierce war is waging in the name of science not only against Christianity, but against every religious idea. Whilst a child the

authority of parent and teacher sufficed to preserve him. But the older he grows, the more he reflects, the more is he beset by doubt. . . . He reads, he questions. Science answers him that she alone holds the promises, that she suffices to solve all his perplexities. Men whose names resound throughout the world of intellect tell him that 'God is an antiquated word' (Renan); that 'life in all its stages is a mere evolution of matter, man but a more perfect animal' (Darwin); that 'liberty is an illusion, the soul a word summarizing our intellectual powers' (Taine); that 'the supernatural is an idle and ridiculous question, a future life a dream, Christianity a delusion, an imposture' (Strauss); that 'science is the religion of the future,' and with it the education of the mind is to be remade; that Christians are simpletons, antichristians alone are scientific, etc." Such the language that greets the young man in the name of science. To him thus beset, and perplexed by contradictory guides, the priestly heart of the Abbé Picard goes out. He would draw the youth to a calm consideration of the great problems of origin, and destiny, "certain de lui démontrer que c'est par une incompréhensible illusion que la science a pu espérer trancher les seules questions qui nous intéressent: D'où venous-nous? Où allons-nous? Nue somnes-nous? La vie a-t-elle un sens?"

Such the author's purpose. He has accordingly dedicated his book *à la jeunesse*. Let us say, however, at once, that its matter and method alike appeal as much, and perhaps more to ripest minds.

The work falls into two divisions. The first, under the caption Spiritualism, is philosophical; the second, Christianity, is theological in subject and principle. In the first book (pp. 1-218), the author shows that physical science, whose triumphs within its proper sphere he delights to extoll, gives no solution to the riddles of existence (ch. I); that Spiritualism (taken here in its philosophical meaning as distinguished against materialism) alone affords a final explanation of the origin of matter, life, and man (ch. II.); that it alone offers a satisfying doctrine as to the attributes of God and His relation to the unwise. (Chap. III). With the succeeding chapters open out a number of questions treated with marked originality. The teaching of Kant, with proper modifications of course, is uniquely brought into service to show the true genesis of liberty and duty—according to the well-known postulates: "Duty postulates liberty and a future life, and liberty with a future life postulates God." The author explains the epigram, and unfolds its logical content. (Ch. IV.) The concluding chapter of this part contains a refutation

of the leading adversaries of spiritualism, viz., scepticism, positivism, pantheism, and materialism.

The second and the larger book (221-587) entitled *Christianity*, follows in a general way the main lines of the *Demonstratio Christiana*, familiar to the student of Apologetics. The life of our Lord ; the authenticity of the documents on which it rests ; the interpretation of these documents ; the resurrection of Christ ; and the impossibility under which infidelity labors of explaining the genesis of Christian faith ; the Church ; the Churches ; Christian dogma—each of these subjects comes up in order for treatment.

On the whole, the temper of the work is somewhat more highly metaphysical and *à priori* than is relished by the agnostic. But the author has written mainly for youth in whom scepticism and positivism have not as yet dried up the sense of the abstract and super-material. Moreover, he proves himself throughout as familiar with the facts and theories of true science as with the unwarranted assumptions and deductions which the enemies of spiritualism and Christianity would palm off as scientific demonstration. Besides this he has drawn to his service the best forces of the literary world. Philosophers, theologians, historians, orators, artists, poets—from far and near in space and time—lend their thoughts and words to his explanations. Possibly to the less emotional Saxon temperament the style may seem at times somewhat oratorical, but the intrinsic defense and rebuttal are never, as far as we have seen, thereby thught, the weakened. A priest is often called upon to recommend a book that may be helpful to a soul that has lapsed from faith or to one that has never followed its kindly light. The *Chrétien ou Agnostique* will prove a welcome addition to the list—not too large—of works of this kind.

F. P. S.

CARMINA SACRA S. ALPHONSI MARIAE DE LIGORIO. Latine versa a P. Francisco Xaverio Reuss, C.SS.R.—Romae : A. Pace Phil. Cuggiani. 1896. pp. 271.

The sons of St. Alphonsus in America are almost wholly devoted to missionary work among the middle classes, whilst in Europe many of them are active in the literary field, representing every branch of Catholic culture. In this fact we recognize the two-fold genius of the holy founder of the Redemptorist Order, who not only breathed a new spirit of missionary zeal into the clergy of

his time, but exercised considerable influence upon the scholastic activity of the Italian people by chastening its literary models and elevating its aspirations. Cardinal Capececiattolo, in the second volume of his *Vita di S. Alfonso*, has aptly pointed out this peculiar merit of the saint which entitles him to the gratitude of Italy; and other writers, like P. Mario Palladino and "Candido Romano," have recently called attention to the superior merit of the poems of St. Alphonsus. The themes are not, as might be assumed, exclusively devotional, although the *Canzoncine Spirituali*, of which the Neapolitans are so fond, form the larger part of the collection; and there is, indeed, in all of the poems that breath of the eternal which suggests the *divine afflatus* as the more or less direct source of true poetic expression. A good instance of this is the poem on the tomb of Alexander the Great, beginning :

*Ecco dove finisce ogni grandezza,
Ogni pompa di terra, ogni bellezza.*

But the lovers of Christian verse and the truest poetic beauty will enjoy most the hymns to the Blessed Sacrament, to the Holy Child (*A Gesù Bambino*), to the Madonna, under many titles; to St. Joseph, speaking to the Holy Child; St. Aloysius; St. Teresa.

If these poems are full of sweetness in the Italian, they are hardly less so in the Latin version which P. Reuss has made of them. Nor can the apology contained in the Dedicatory lines

"Quos Alphonse pater, subinde plectro
Gaudebas italo sonare versus,
Hos (ignosce mihi!) rudi minervâ
Aptavi fidibus parum latinis—"

blind us to the true grace of the translation, which thoroughly satisfies the requirements of classic taste whilst they enrich Catholic hymnody with a most desirable fund of devotional hymns. Many of these, as here rendered into Latin, lend themselves readily to the rhythmic melodies of the Church—possessing that exquisite touch of affectionate invocation which distinguishes the medieval writers of Latin verse. Note, for example, the refrain to the hymn entitled "*Mariae nostrae Matri*."

Quam pulchra tu Maria!
Quam pura, quam benigna!
Hac tu benignitate
Evincis una cunctas,
Quae claruere, matres.

It is a signal indication of the merit of this Latin translation that Leo XIII, himself poet of superior order, should have honored P. Reuss with a personal letter in which he expresses his gratification at the work done.

Many priests will be glad to have these poems and, if we may venture the suggestion, an English translation, aside of the Latin, would aid much in popularizing the sweet piety as well as the poetry of the Saint.

LA CONDANNA DELLE ORDINAZIONI ANGLICANE.

Studio storico teologico. Salvatore M. Brandi, S.J.—
Roma: Direzione della Civiltà Cattolica. 1897.
Pp. 80.

In view of the translation of P. S. M. Brandi's masterly articles on Anglican Orders, which will be concluded in the next issue of the REVIEW, it is needless to do more than mention the fact of their separate publication in book-form. They are sufficiently important to find translations in the different modern languages, and will also appear as a separate publication in English, revised from our translation. The Holy Father has recognized the signal service done by P. Brandi, in a special Brief of which we publish the Latin text in this number of our *Analecta*. We take this opportunity of recommending to those who are sufficiently familiar with the Italian language, the reading of the *Civiltà Cattolica*, a magazine which continually furnishes the best weapons in the modern warfare of religion against false science and the distortions of history.

LEPROSY AND THE CHARITY OF THE CHURCH.

By Rev. L. W. Mullane. Chicago and New York.—
D. N. McBride & Co. 1896. pp 155.

We have here a double story—one of pain and woe, the other of apostolic charity and self-sacrifice. The author traces the history of leprosy in ancient and mediæval times; tells of its prevalence to-day both in this country and abroad; explains the nature of the dread disease as viewed by modern medicine, and cites competent authority to show that the possibility of the scourge spreading in our own midst is not to be thought lightly of.

The second part of the book speaks of the Church's solicitude from the beginning for the leper-stricken, and describes what is now

being done for their alleviation by the little bands of apostolic priests and religious women in the Sandwich Islands, Trinidad, Canada, Iceland, Japan, Madagascar, South America, India and Louisiana, in all of which places there are leper settlements.

In these days, when noble ideals of self-sacrifice are giving way more and more to the realism of matter and pleasure, it is well that the story of these actual heroes and heroines of the Cross should be told to the world. Herein lies the merit of this booklet. Besides this, it might not unaptly be used for spiritual reading by priest and religious. In the lives of these apostles and martyrs of charity one cannot mistake the true standard of priestliness and genuine spirituality.

OUTLINES OF THE LIFE OF OUR LORD. By the Rev. Francis E. Gigot, S. S. Part II. From the beginning of Our Lord's Public Ministry to the Ascension.—St. John's Boston Ecclesiastical Seminary, Brighton, Mass. 1897. Pp. 91-220. Price 75 cents each part.

This is the continuation of the "Life of Our Lord," on which we favorably commented some time ago in the REVIEW. The topics are critically collated in the order of their occurrence, and with reference to the Gospel narrative. Father Gigot has carefully noted the recent literature on this subject, is brief and clear in his statements, and makes a safe guide to the historical student of the Life of our Lord. There is a good general index and a map of Jerusalem, corrected by the author, which brings it in harmony with the latest measurements of the Palestina Society. We understand that the work can be obtained through any of the Sulpitian Seminaries, Baltimore, Boston, or Yonkers, as well as from the Boston booksellers, Flynn and Mahony, or Noonan.

OUR ALMA MATER. St. Ignatius College, Riverview, Sydney. 1896. Pp. 48.

The Catholic Church is doing excellent work in Australia, where the missionary conditions are very like those of the greater part of the United States. The Jesuit Fathers are, as usual everywhere, in the foreground of intellectual activity. The Riverview College at Sidney, is finely equipped in the style of modern universities.

"Our Alma Mater" as a College-journal shows this in its illustrated reports; but these reports, of themselves, would be no guide to a safe conclusion of efficiency (considering that paper is patient and impressionable at the will of printers), if there were not also in the pages of the periodical that infallible indication of a refining influence which works upon the manly youth and stamps in turn his utterances and doings, his tastes and his aspirations. The fine *esprit de corps* which marks the letters of old alumni to their former teachers can be nothing else but an outcome of the *esprit* of the college which formed it. "St. Ignatius" is a good augury for the future influence of Catholic society in Australia.

BOOKS RECEIVED.

THOUGHTS FOR ALL TIMES. By the Rt. Rev. Mgr. John S. Vaughan, author of "Life After Death," etc. Published by Roxburghe Press, Westminster. Pp. 385.

THREE DAUGHTERS OF THE UNITED KINGDOM. By Mrs. Innes Browne.—Burns & Oates, Ltd : London. Benziger Bros. : New York, Cincinnati, Chicago. Pp. 412. Pr. \$1.90.

FLORA, THE ROMAN MARTYR. Third edition.—London : Burns & Oates, Ltd. New York, Cincinnati, Chicago : Benziger Bros. Pp. 496. Pr. \$1.60.

SAINT BENEDICT. An historical discourse on his life, by the Rt. Rev. Abbot Tosti, of the Benedictine Cassinese congregation. Translated from the Italian, with the author's special permission, by the Very Rev. William Romuald Woods, O.S.B., of St. Michael's Priory, Belmont. Publishers : Kegan Paul, Trench, Trübner & Co., Ltd., London. Benziger Bros., New York, Cincinnati, Chicago. 1896. Pp. 257. Pr. \$2.75.

THE PHILOSOPHY OF LITERATURE. By Condé B. Pallen, Ph.D., LL.D. Published by B. Herder, St. Louis. 1897. Pr. 75 cents.

CHRÉTIEN OU AGNOSTIQUE. À la Jeunesse. Par l'abbé Louis Picard.—Paris : Librairie Plon E. Plon. Nourrit et Cie. 1896. Pp. 590.

ÉNERGIE ET LIBERTÉ. Par Mgr. Elie Méric.—Paris : Ancienne Maison Ch : Douniol Pierre Téqui, 29 rue de Tournon. 1897. Pp. 404.

COCHEM'S LIFE OF CHRIST. Adopted by Bonaventure Hammer, O.S.F., with illustrations.—New York, Cincinnati, Chicago : Benziger Bros. 1897. Pp. 314. Pr. \$1.25

LA CONDANNA DELLE ORDINAZIONI ANGLICANE. Studio Storico Teologico. Seconda edizione con ritocchi e giunte. Salvatori M. Brandi, S.J., Roma. 1897. Direzione ed Amministrazione della Civiltà Cattolica. Via pi Rippetta 246. Quarto. Pp. 80.

- THE LIFE OF FATHER CHARLES PERRAUD.** By Augustin Largent, Priest of the Oratory, Professor of Apologetics at Paris. Translated from the French with the author's sanction; with an introduction by His Eminence James Cardinal Gibbons, Archbishop of Baltimore. New York: The Cathedral Library Association. 1897. Pp. 97.
- ONTOLOGIA METAPHYSICA GENERALIS.** Auctore P. Carlo Delmas, S.J., Philosophiae professore. Cum Superiorum facultate. Parisiis: Victor Retaux, via Bonaparte 82. 1896. Pp. 882.
- OUTLINES OF THE LIFE OF OUR LORD.** By the Rev Francis E. Gigot, S.S. Part II. From the beginning of our Lord's Public Ministry up to the Ascension. St. John's Boston Ecclesiastical Seminary, Brighton, Mass. 1897. Pp. 90-220.
- LA RETRAITE DU SACRÉ-COEUR.** Par le Révérend Père Dehon, Supérieur Général des Prêtres du S.—C. de Jesus. H. & L. Casterman. Tournai. Pp. 409.
- PENNSYLVANIA COLONY AND COMMONWEALTH.** By Sydney George Fisher, author of "The Making of Pennsylvania." Philadelphia: Henry T. Coates & Co. 1897. Pp. 442.
- LA PLUS ANCIENNE DANSE MACABRE,** ou Klingenthal à Bâle. R. P. J.—J. Berthier, des Frère Prêcheurs. Paris: P. Lethielleux, Libraire—Éditeur, 10 rue Cassette. Pp. 97. Pr. 3 francs, 50.
- L'ELECTION PAPALE.** Ouvrage orné de gravures et de plans, suivi d'un Tableau Chronologique des Papes et des Conclaves. Par Lucius Lector. Paris: P. Lethielleux, Libraire—Éditeur, 10 rue Cassette. Pp. 356. Pr. 3 francs, 50.
- PHILOSOPHIE DE SAINT THOMAS, LA NATURE HUMAINE.** Par M. J. Gardair, Professeur libre de Philosophie, à la faculté des Lettres de Paris, à la Sorbonne. Paris: Lethielleux, libraire—Éditeur, 10 rue Cassette. Pp. 416. Pr. 3 francs, 50.
- LES PENSÉES DE PASCAL,** reproduites d'après le texte autographe, disposées selon le plan primitif, et suivies des Opuscules. Edition philosophique et critique, Enrichie de notes et précédée d'un *Essai Sur L'Apologetique de Pascal*, par A. Guthlin, Ancien Vicaire Général et Chanoine d'Orleans. Paris: P. Lethielleux, Libraire—Éditeur. 10 rue Cassette. Pp. 507. Pr. 4 francs.
- CURSUS SCRIPTURAE SACRAE.** Auctoribus R. Cornely, I. Knabenbauer, Fr. De Hummelauer, aliisque Soc. Jesu presbyteris. S. P. Leo XIII, ut Sanctitatis suae Opus hoc dedicaretur, benigne concessit. Commentariorum in Nov: Test: Pars II: In Libros Didacticos I Epistola ad Romanos. Parisiis: Sumptibus P. Lethielleux, Editoris, 10, via dicta "Cassette," 10. Pp. 806. Pr. 14 francs.

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In S. Paul Epistolas Commentarius, ad mentem Patrum, probatorumque interpretum exactus, usui praesertim Seminariorum accomodatus.

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AMERICAN ECCLESIASTICAL REVIEW.

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THE "ALLELUIA" AS A CHRISTIAN ACCLAMATION.

Surrexit Dominus vere : Alleluia !

—*Matins, Easter.*

Cumque intuerentur in coelum euntum illum dixerunt : Alleluia !

—*The Office of Lauds, Ascension.*

TO whichever of the reasons usually assigned for its introduction into the liturgy of the Christian Church, special prominence should be given, certain it is that this Hebrew word was as much the cry of joy for the early Christians as it was for the children of Israel in the time of Aggeus. Nay, more ; for being that of the Caenaculum as well as of the Temple, it was the Christian's doubly-consecrated acclamation ; with its special paschal meaning, having a wholly new mystic significance and, what it apparently had not of old, something as of a sacred virtue in its very sound. We read of miracles being wrought by its simple utterance. Through it saints were strengthened for martyrdom. It was the ordinary morning *veille* in convents, like the *Benedicamus Domino* of our Western communities. St. Jerome tells us that children were taught to pronounce it as soon as they could speak, that the country people of Palestine sang it at their work in the fields, while, in default of bells, its sound summoned monks to the divine office, and the faithful to prayer. Even in offices for the dead it was heard ; as, on such

occasions in Eastern liturgies, it is still sung for the Christian spirit's cry of victory over sin and death. At the funeral obsequies of Fabiola, St. Jerome with a kind of holy pride relates how the vaulted roof of the church resounded to this sacred acclamation, while the psalms were chanted :—" *Sonabant psalmi et aurata templorum reboans in sublime quatiebat Allelulia.*"

Nor would it be correct to assume, as many do, that its use at funerals was confined to the East in those early ages or for centuries after. We know, from the testimony of S. Gregory the Great, that the general usage of the East in regard to it and, in particular, that of the Church of Jerusalem, was through S. Jerome's influence made that of the Roman Church by Pope Damasus, who died in 384. Subsequently, according to Baronius, it was sung at the funeral obsequies of Pope Agapetus in 536. True, these must be understood to have taken place at Constantinople, where he died. Still, it would hardly have been sung at his obsequies if that was opposed to then existing Roman rite. Looking even further West than Rome, we find it in the introit of Mass for the dead in the ancient Mozarabic (Latin) liturgy of Spain, a liturgy which was brought into general use by S. Isidore, Bishop of Seville (601-636), though apparently existing long before, and was maintained in the Peninsula up to the Twelfth Century. Finally, Baronius refers to the solemn chanting of the mystic word at the burial of S. Radegonde, Queen of France in 587, and that, not as something peculiar to her case or place or time; rather as being in a general way then taken for a Christian spirit's pæan.

But to return to the early age of which we were speaking. "By the Fourth Century," says Smith (Dict. of Christian Antiquities), "it seems to have been well known as the Christian shout of joy or victory, for Sozomen tells of a voice having been heard, A. D. 389, in the temple of Serapis, at Alexandria, chanting Alleluia; which was taken as a sign of its coming destruction by the Christians." Later on, St. Sidonius, usually called "Sidonius Apollinaris," of Gaul, in one of his letters speaks of the long lines of hawlers chanting it

together by the river side as a form of "Celeusma," so familiar had the rhythmic sound of it then become to all classes of the faithful, even in the West. That thought of the familiar rhythmic character of its sound inspires one of St. Augustine's most musical references to its paschal use: "*Celeusma nostrum dulce cantemus Alleluia.*" The same thought S. Paulinus, Gaul's poet-saint of the Fourth Century, thus quaintly expresses, speaking of the Fold of Christ: "*Alleluia novis balat Ovile choris.*"

Our old Irish word for "praise of worship," praise with the added sense of thank and bless, "*Aille*," would seem to indicate that the sound of the mystic acclamation was in this way closely associated with the idea of Divine praise in the minds of the faithful of the early Irish Church. In Ascoli's notes to a hitherto unpublished MS. from the library of Bobbio, being a commentary on the Psalter by an Irish Monk of the eighth century, the word turns up in connection with the old writer's comments on the Alleluiatic psalms, and, while there given as signifying not praise only, but praise and benediction (*laus et benedictio*), it is said to be "probably derived from Alleluia." The acclamatory sense of the Hebrew word itself is well brought out in a still earlier *relique* of ancient Irish ecclesiastical literature, the Alleluiatic Hymn in praise of the "Apostles, the Evangelists, St. Patrick and St. Stephen Protomartyr," by S. Cummain Fota, the great poet-prelate of Clonfert, who was born in the second half of the Sixth Century. Of this hymn I have treated elsewhere. Suffice it here to note, that for each saint there is a lauding verse of two lines, with Alleluia by way of acclamation for last word of each. The use of this sacred acclaim of the old dispensation for finale to each Christian saint's eulogium, as well as the manner in which the words of that eulogium are fitted to the thought and sound of the old Temple refrain, is highly effective. The whole shows how thoroughly the acclamatory character of the formula had entered the Irish Catholic mind of that early period.

At an earlier period still, in England, we find a remarkable case of its use as a Christian acclamation chronicled in S.

Bede's Ecclesiastical History. It was on the occasion of a battle between the Christian Britons and the Pagan Picts and Scots (429), when the Pagans were repulsed with loud shouts of "Alleluia," which the Christian army had made its war-cry. This they did at the bidding of S. Germain of Auxerre, St. Patrick's life-long friend and master, whom, indeed, it is said, our saint was actually accompanying on his visit, or rather mission, to Britain at the time of the historic event to which I have alluded, and which, it will be noticed, took place about three years before St. Patrick's own mission to Ireland. St. Germain had just been sent by Pope Celestine to the young British Church to purge it of its Pelagianism, as we should now say of its Naturalism: that insidious disease which in so many ways, now as scientific rationalism, now as social secularism, now as anti-Catholic nationalism, or, worst of all, perhaps, as enervating worldliness, sends its virus through Northern and Western, especially Western, Christian life. Possibly it is because, in the order of things, the way of the West is restless activity, pioneering, pushing on, leading the van of Mankind's advance in the natural order: grand work assuredly to be set to do, but dangerous duty; particularly for men of Keltic blood as were these Kymric Britons. For strengthening, stimulating and yet saving thought, Rome's great Envoy bade them advance, in the cause of God and human civilization, against the pagan powers of their day; but, in the spirit of the Psalmist's wholly supernatural declaration, of what has ever been the dominant in Faith's martial song: "These in chariots *trust*, and these in horses, but we will call on the name of the Lord our God," according to the Hebrew text, "*the name of Jehovah*," which is literally the affix of the Hebrew acclamation. In ancient annals, song and story, that day's victorious cry is usually referred to as "the Alleluia of Victory of the Christian Britons."

Soon after, partly owing to the invasion of the Pagan Saxons and Engels, partly owing to the spreading of the virus of what remained of its Pelagianism, leaving it unfit for resistance through martyrdom, the ancient Church of

Britain virtually disappeared. Those who in a way kept faithful, fled to the then remote wilds of Cornwall, or the still wilder mountains of Wales. The sacred acclamation, therefore, all but ceased to be heard in the land. Its revival would, accordingly, mean the return of the old faith. So, we read, when S. Gregory, before he became Pope, once walking through the market place, was told by little English slaves brought from Northumbria, that the name of their King was *Aella*, he said in his pleasing, punning way: "*Aella*—Alleluia, the praise of God, the Creator, shall be sung there soon." The musical ear of the future Father of Gregorian chant was particularly sensitive to consonances of that kind, and he was, like S. Augustine, foud of utilizing them to give expression to his happy thought. Nor was this his only *bon mot* on that occasion, perhaps the occasion of his first happy thought touching the reconversion of England: that which soon became his life's thought, and life's great work in after years. In long after years, when England once more fell away, one of the first liturgical, or rather anti-liturgical, acts of her faithless ministers was to omit the sacred word of joy from their Psalter and service-book of Common Prayer, and in its place put a form of English words by way of translation: as though that should be more pleasing to the ears of Heaven than the ancient Paschal acclamation of the Temple, of the Caenaculum, and of Christain Churches of every rite and tongue from the beginning.

Many thought it would have been restored, at least to the text of the Psalter by the revisors of the "Authorized Version." But it was not. Even among the non-accepted suggestions of the American "Old Testament Revision Company," I do not see any suggestion to this effect. Still, I see it begins to appear in the text of Protestant private commentaries. In the text of that really fine series of independent expositions called "the Expositor's Bible" (50 vols.), I observe it is the old Hebrew word, not an English formula, which opens and closes the Alleluiatic Psalms. Then, in the Anglican Hymnal, entitled, "Hymns, Ancient and Modern, for Use in the Service of the Church," it has a large and

honored place. I am particularly glad to see it is there given in the ancient liturgical, and, it seems, to me, thoroughly correct English-literal transcription; not in the modern German-Hebrew form which would be up-to-date English secular writers now in general affect. In other ways, too, it is returning to the lips and hearts of non-Catholic, English-speaking peoples, though absent from their Bible's Psalter and Book of Common Prayer. Already through all England's former homes of faith, judging from published Hymns, the pure old Paschal sound is heard, like the voice of returning spring, before the woods are green.

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THE BISHOP'S VISIT "AD LIMINA."

Concilii Plen. Balt. *Secundi* Decreta. Tit. II, n. 52, 53.

Concilii Plen. Balt. *Tertii* Decreta. Tit. II, n. 13, et in Appendice *Instructio S. C. de Prop. Fide*, pp. 197-202.

Commentaria in Concilium Baltimoreense Tertium. Ex praelectionibus academicis excerpta auctore Nic. Nilles, S. J.—Oeniponte, 1888. Cap. I, De *Visitatione Sacrorum Liminum*, pp. 38-50.

De *Visitatione Sacrorum Liminum*. *Instructio S. C. Concilii* edita jussu S. M. Benedicti XIII, exposita et illustrata per Angelum Lucidi. (Edit. III.) Romae, 1883. Three volumes.

Kirchenrecht (Vol. II, § 82) G. Phillips, "Romfahrt d. Bischöfe." (Also in French.)

I.

The Ordinary of a diocese is not responsible for his administration to any other bishop, archbishop, primate or patriarch. The only exception to this rule is a restriction placed upon episcopal absenteeism. When a bishop wishes to leave his diocese for a longer time than two (or at most three) months, he is bound to submit in writing the reasons for his

absence to the metropolitan ; or, if the metropolitan be absent, to the senior resident bishop among the suffragans. This excludes, of course, the case in which the Pope personally sanctions the reasons of absence. See *Conc. Plen. Balt. II, n. 91.*

But each and all the Ordinaries of the Universal Church, whatever their rank or title, even those who have only *quasi*-episcopal jurisdiction, such as Vicars Apostolic, are obliged to give an account of their activity and trust to the Supreme Pontiff, and to the S. Congregation of the Council, which represents the judiciary in ordinary matters of ecclesiastical discipline.

There is no possibility of shirking this obligation, or of rendering it a mere letter of law. The system which enforces it is the mainspring, not only of uniformity, but of that undying power of reform from within which characterizes the organic growth of the Catholic Church.

In taking the oath of fidelity to his pastoral duties, and of allegiance to the See of St. Peter, every bishop at his solemn consecration pledges himself in explicit terms to visit, at stated times and in person, the Sovereign Pontiff, in order to render before him a detailed account of his episcopal administration. For the American bishops the period within which the visit *ad limina* must be made is *ten* years. The same limit is set for the Asiatic continent and other countries more or less remote from Rome, the presumed ordinary residence of the Popes.¹

¹ The term *ad limina*, though formerly applied to the visits paid by Christian pilgrims to the tombs of the martyrs, and in particular to the sanctuary of the Bl. Apostles Peter and Paul, has become the technical expression for the prescribed periodical visits of the bishops. These imply a three-fold act on the part of the bishop. 1. Veneration of the sacred relics of the Chief Apostles. 2. Profession of loyalty to the Holy See, and 3. An official and detailed report regarding the state of his own diocese or church. If the Pope should accidentally reside out of Rome, the visit *ad limina* is to be understood in the canonical sense: *ubi Papa ibi Roma* ; and in that case the obligation of venerating the relics of the Apostles in the Holy City is understood to be hindered by the same difficulties which render the Pontiff's residence there impossible.

For countries less remote from the centre of Christendom the period varies. For England, Scotland, Ireland, Spain, France, Belgium, Germany, Hungary, Bohemia and Poland, it is *four* years; for Italy and the adjacent islands it is *three* years.¹

As to the precise date from which the period, within which the *visitatio ad limina* is to be made, must be computed, Pope Sixtus V. has fixed the 20th of December, 1585; that is, the date on which his Bull was issued. Accordingly, the date of consecration or appointment (transfer) in the episcopal office does not determine the computation; but the three, four, five or ten years, set for the visit of the different Ordinaries throughout the world, are to be reckoned uniformly from the 20th of December, 1585, (exclusive). Hence if a newly-appointed bishop finds that his predecessor has not made the required *visitatio ad limina* (ex. gr. since the 20th of December, 1895, in the United States), he himself is obliged to fulfill this duty before 1905.²

In the same way, if the bishop finds that his predecessor made his canonical visitation in 1896, he is not obliged to make his own visit *ad limina* within that decade nor before the expiration of the next.

Should a bishop, upon his accession to the episcopal office in a diocese find that the prescribed time for the *visitatio* is close at hand (because it had been delayed by his prede-

1 The formula of the oath, as prescribed for the bishops of the United States, reads in this part as follows: *Apostolorum limina singulis decenniis personatiter per me ipsum visitabo; et Beatissimo Patri nostro Leoni XIII. ac successoribus praeferatis rationem reddam de toto meo pastorati officio ac de rebus omnibus ad meae Ecclesiae statum, ad cleri et populi disciplinam, animarum denique quae meae fidei traditae sunt salutem quovis modo pertinentibus; et vicissim mandata Apostolica humiliter recipiam et quam diligentissime exequar.*

2 This has been explained in a letter of the S. Congregation de Propaganda Fide addressed to the Bishops of Ireland in 1802, and again to one of the American Archbishops in 1865: "Triennia, etc., decennia ita esse computanda, ut initio sumpto a die, quo praedicta Constitutio edita fuit, nimirum a 20 Dec. 1585, *perpetuo et sine alia interruptione pro omnibus successoribus Episcopis decurrant.*"

cessor), so that it is either difficult or impossible to prepare a statement regarding the condition of his diocese, he can apply to the Holy See for a special prolongation of the time. Such prolongation of time, however, is understood to be for a particular instance only, and does not change the general rule to be observed in all future visits.

Should a bishop, for any legitimate reason be prevented from fulfilling the obligation in person, he may appoint a *procurator* in his place, who is instructed in regard to all the details of the diocesan administration. The procurator must be an ecclesiastic, but may be chosen from the regular, as well as the secular, clergy.¹ Among the causes which excuse the Ordinary from complying in person with the obligation of making the stated *visitatio ad limina* are extreme old age, sickness, war or pestilence in the countries which he has to traverse, and in general, such conditions as would endanger the life of travellers.²

Coadjutor Bishops and *auxiliaries* may regularly perform the duty of the *visitatio ad limina* for the Ordinary to whom they are attached as permanent assistants.³

Titular Bishops (i. p. i.), if they do not reside in the territory of their titular diocese, are presumed to be free from the obligation of making the regular visit *ad limina*, even though they have taken the oath; because they are, for the time being, without any charge which would serve as object of the visit. If they reside in their nominal diocese (in parte infidelium) they are expected to make some report of the condition of their See within the stated period, either personally or through a resident procurator in the Roman Curia.⁴

1 Formerly regulars were debarred from acting in the capacity of procurator for the Ordinary, unless it could be proved that there was a dearth of secular priests in the diocese; but the present discipline makes no distinction. (De Syn. Dioec. L. XIII, cap. vi, n. 3.)

2 Catalanus Comment. Pont. Rom. I ad 9.

3 Pontif. Clemens VIII die 25 Febr., 1592, respondit, satis esse ut vel Episcopus ipse, vel coadjutor illius nomine visitationem expleret et relationem status ecclesiae suppeditaret, idque, teste Benedicto XIV relatum fuit in acta S. C. Concilii, Lib. 73. Suppl. libell, pag. 28.

4 Lucidi, vol. i, 60, nota.

An Ordinary, whatever his rank, who neglects to fulfill this obligation within the stated period, and without having made known his reasons to the Holy See, is *ipso facto* suspended from his office as administrator of the diocese in spirituals, and forfeits all right and title to the ecclesiastical emoluments of his position. The penalty takes effect only when the last day of the term set for the *visitatio* has expired ; and excludes cases of accident, which are to be explained to the Holy See.

When the visit to the Sovereign Pontiff *in obedientiae testimonium* and the *relatio status animarum* have been made, the Bishop (or his procurator) is expected to pay a visit to St. Peter's *in Vaticano*, and to St. Paul's *extra moenia*.

These visits were formerly recorded by certificates obtained from the Canon of the Vatican Chapter, and from the Vicar Cassinensium, then in charge of St. Paul's, and deposited with the Secretary of the Congregation of the Council. To-day it is deemed sufficient to make the visits and then call on the Cardinal Prefect, or the Secretary of the S. Congregation, mentioning the fact.¹

II.

The principal object of the *visitatio ad limina* is, as has already been stated, to satisfy the two-fold obligation of expressing formal obedience to the Church in the person of its highest Pontiff, and of rendering an account of the manner in which the local Church, over which the Bishop rules, has been administered.

This account is called the *relatio status ecclesiae*, and embraces the entire pastoral activity of the Bishop, showing the actual condition of the different churches and diocesan institutions, the state of discipline among the clergy and people, and all those varied works which indicate the actual progress of the local Church in the care of souls on the part of its chief pastor. This *relatio* is to be presented in writing, and the presence of the Bishop (or his responsible substitute) is

¹ Lucidi, l. c. n. 69.

required at the time of its presentation, so that he may answer all questions regarding details, and receive corresponding instructions from the Pontiff, and the S. Congregation by whom the examination of the *relatio* is made.

But as it might easily happen that an official report of this kind prove needlessly minute in details of secondary import, or, on the other hand, deficient in what is essential for forming a correct estimate of the *status ecclesiae*, the Holy See has definitely laid down the lines upon which the report is to be based. This is done in an Instruction of the S. Congregation of the Council addressed to all bishops, archbishops, primates and patriarchs, who are obliged to formulate their reports according to the prescribed schema or plan.

The schema consists of nine paragraphs, in which, under distinct numbers, are grouped all the topics on which explicit statements are to be made. The paragraphs are as follows :

I. THE MATERIAL CONDITION OF THE CHURCH.

Under this head are included (in eleven questions) the erection and geographical limits of the diocese, the number of cities and towns having parochial churches, the character of the Cathedral church and its sources of income ; the same regarding all other churches, and whether they are properly provided so as to maintain in a becoming manner the carrying out of the divine service ; the number and character of religious communities ; the diocesan Seminary, number of students, how supported ; the number of colleges, hospitals and other charity institutions, manner of support.

[The leading items as to erection, boundaries, etc., which remain unchanged, need not be repeated, after they have been once given, in subsequent reports, unless expressly asked for.]

2. PERSONAL ITEMS REGARDING THE ORDINARY WHO SUBMITS THE REPORT.

This embraces statements as to his habitual residence in the diocese, according to the prescriptions of the Tridentine Canons ; whether he has made the periodical visitation of the different churches and institutions of his diocese ; whether he ordains and confirms in

person, or leaves that duty to his coadjutor or auxiliary ; how often and when he has held diocesan or provincial synods, according to the Council of Trent, and who of his suffragans attended ; whether he has a care that the duty of preaching be performed in the churches of his diocese by capable men ; what are the nature and amount of the *taxa* required by him, and to what use put ; what he has done in the way of particular works for the benefit of the Church, and to raise the piety of his clergy and people.

He is also to state whether there are any special difficulties with which he has to contend in his episcopal office, such as interference with his jurisdiction, etc.

3. CONDITION OF THE SECULAR CLERGY.

The first five sections of this paragraph relate to the Canonical offices of Cathedral chapters and beneficiaries, and inquire regarding the exact and punctual fulfillment of the different offices. Then follow questions as to whether

Parish priests reside in their parishes ; whether they keep regular records regarding marriages, baptisms, etc., as prescribed in the Roman Ritual ; whether there is a sufficient number of resident clergy in each parish ; whether they instruct their people by sermons, catechetical schools, and who assist them in the instruction of the children ; whether they apply the mass for people on prescribed days ; what is done for the young who are to be admitted to the Seminary, and later on for those who are to receive sacred orders ; whether the clergy have regular ecclesiastical conferences, how often, who are bound to attend, what fruits are reaped from the practice as conducted ; what is the moral condition of the secular clergy ; and if there be any scandal what remedies could be applied.

4. THE REGULAR CLERGY.

The paragraph covers four points, namely :

The character of the pastoral work done by the religious of the different Orders in the diocese ; whether there are any religious practically separated from the community to which they belong, and, in case the Bishop had found it necessary to prevent scandal,

what measures he has taken in such cases ; report of the moral status of the different communities which are subject to episcopal visitation. Finally, whether there is any difficulty in the matter of jurisdiction arising out of a certain autonomy on the part of the religious.

5. RELIGIOUS COMMUNITIES OF NUNS.

The report briefly explains the kind of Rules and Constitutions adopted by the different religious communities of women. It then answers inquiries regarding

The observance of the Rules and Constitutions by each community ; whether there exist any traditional abuses ; how convents are administered in the temporal order ; whether they are provided with confessors ordinary and extraordinary ; whether the accounts of superiors as to their administration are properly audited ; whether the censures of the Church are rightly used to correct the evils of disobedience and discord in any religious community.

6. THE DIOCESAN SEMINARY.

This chapter consists of an examination which covers seven points, namely :

The number of students ; the character of ecclesiastical discipline observed in the Seminary ; the extent of the mental culture, the various branches of study, and the results of pertinent experiments in this sphere ; whether the students assist at the Cathedral services ; whether the Bishop consults with the senior canons appointed as counsellors in the direction of the seminary ; what he does to further the observance of its Rules and Constitutions ; whether there is remissness on the part of any to support the Seminary by a just tax.

The seventh and eighth paragraphs inquire into some special means of fostering Catholic life in the community. The one is entitled, *De capite ad ecclesias, confraternitates et loca pia pertinente*. The other demands a general statement as to the piety and morals of the people ; and in case there are any flagrant abuses or evil habits, the Holy See

wishes the Bishop to seek counsel and aid from the Holy See, towards counteracting said scandals.

The ninth and final paragraph of the *relatio* covers particular demands, and causes of contention which the Bishop may have to present. If there are any other points which do not come under the foregoing heads, but which are of importance in the mind of the Ordinary, he is invited to append a statement of them to the *relatio*.

The S. Congregation, on its side, pledges itself to a charitable and just examination of all the details of the account presented. Where there is a doubt or disagreement on any grave point, the matter is referred to the Sovereign Pontiff as Supreme Judge and Pastor of the flock.

III.

One cannot read the chapters in Lucidi, or any other work on this subject of the *Visitatio ad Limina*, without feeling how secure the Church rests upon the system of administration built up by superhuman wisdom. The Latin tongue becomes the medium of all the pastors who lay their statements before the throne of the Chief Pastor, the Vicar of Christ. He acts, appoints and judges, with men around him who are trained, if not forced, to impartiality by the very nature of the information which they receive, and the details of whose methods are all calculated to prevent any continuous abuse of authority, or concerted bribery. There is no court like it in all the world. Then, thoughtless men sometimes say that Rome knows nothing of the far away lands over which she exercises jurisdiction; that she cannot take in the conditions because of the distance. As a matter of fact, she knows, knows often better than the men at home, what is going on in the distant lands whence her bishops constantly come to her to render their accounts. It is true, she does not always respond in the language with which the mind of other regions is most familiar; she is, moreover, often slow. But that is a characteristic of all wise judges, and of God Himself. It may not suit an impatient age, which, seeing

but a small surface of the things at stake, would render judgment upon partial evidence, and break the things that will not bend. But, after all, the judgments of the Church are not of forms and figures, but of men's principles, which she would harmonize with the principles of Divine truth as taught us by God. And as far as she needs unto this end measure distances and note externals, she does so by the system of hearing each of her pastors, the princes of a true democracy, consulting the welfare of souls and weighing out justice in the balance of eternity.

‘Ο ΘΑΡΣΕΥΣ.

THE PAPAL BULL ON THE INVALIDITY OF ANGLICAN ORDINATIONS.

(*Conclusion.*)

XXXI.

INTIMATELY connected with the defect of form, of which we have spoken in the preceding paragraphs, is the defect of a proper intention in the Anglican Ordinations. Such intention is absolutely required for the validity of all the Sacraments. "If any one saith, that in ministers, when they effect and confer the Sacraments, there is not required the intention at least of doing what the Church does: let him be anathema,"¹ is the defined teaching of the Council of Trent. Indeed, this is the teaching of the leading Anglican canonists,² and it is contained in the very idea of a human act, such as

¹ "Si quis dixerit in ministris, dum sacramenta conficiunt et conferunt, non requiri intentionem faciendi saltem quod facit Ecclesia: Anathema sit." *Decretum de Sacramentis* Sess. VII, can. 11.

² O. J. REICHEL, *A Complete Manual of Canon Law*, London, 1896, pp. 11-12.

that is which the minister of the Church performs in the rite prescribed by her.¹

Of the existence of this intention, as the Bull expressly notes, the Church judges only in so far as it manifests itself externally: "*The Church does not judge regarding the mind and intention as something by its nature internal; but in as much as it is manifested externally she is bound to judge concerning it.*"¹ Hence, the Church holds that, whenever the minister of the Church performs, in a serious manner, the sacramental rites prescribed by her, making use of the matter and form of which she makes use, he has the requisite intention. For this reason, whilst the Church has never recognized the validity of a Sacrament conferred by persons in a state of insanity or intoxication, or in play, she has always accepted Baptism, conferred by non-Catholics, even by pagans, whenever it could be clearly shown that such persons had, in baptizing, seriously used the Sacramental form, together with what is called the *materia proxima* of the Sacrament.

For the same reason the Church has never doubted the validity of the Ordinations conferred by criminal, heretical or schismatical Bishops. She accepts as valid the Orders of the Nestorians, of the Monophysites and of the other dissenting Orientals. In all these cases, as St. Thomas says, the minis-

1 "An inanimate instrument has no intention relative to the effect, but in place of intention there is the motion communicated to it by the principal agent; a living instrument, however, such as the minister of a sacrament, is not merely moved, but also in a measure moves himself, in as much as by his own will he determines his members to act; and so there is required in him an intention, that namely whereby he subjects himself to the principal agent; in other words, he must intend to do what Christ does, and the Church." ("Dicendum quod instrumentum inanimatum non habet aliquam intentionem respectu effectus, sed loco intentionis est motus quo movetur a principali agente; sed instrumentum animatum, sicut minister Sacramenti non solum movetur, sed etiam quodammodo movet seipsum in quantum sua voluntate movet membra ad operandum; et ideo requiritur eius intentio, qua se subiiciat principali agenti, ut scilicet intendat facere quod facit Christus et Ecclesia.") *ST. THOMAS, Summa Theologica*, P. III, quaest. 64, art. 8 ad 1.

2 *De mente vel intentione, utpote quae per se quiddam est interius, Ecclesia non iudicat; at quatenus extra proditur, iudicare de ea debet.*

ter of the Sacrament, from the fact that he deliberately uses in a serious manner the rite approved by the Church, is supposed to act as her representative: "*In the words which he pronounces, which are the words of the Church, the intention of the Church is expressed, which suffices for the conferring of the Sacrament, unless the contrary is outwardly expressed.*"¹

But if the heretical minister of the Sacrament, in order to maintain his error, *purposely* corrupt or reject the Catholic rite, and in conferring the Sacrament use a *new* form, which *excludes* the signification of the Catholic forms, can he be supposed to have the intention required for the validity of the sacrament, that is, *of doing at least what the Church does?*

This is the question which distinctly confronts us when we discuss the validity of the Orders conferred by Anglican Bishops according to the rite introduced by Edward VI.

XXXII.

There is but one answer to the question just mentioned in the preceding paragraph, and it is the answer given by Julius III in 1553-1554, by Paul IV in 1555, by Clement XI in 1704 and recently by Leo XIII in his Bull of September 8, 1896: "If the rite be changed, with the manifest intention of introducing another rite not approved by the Church, and of rejecting what the Church does, and what, by the institution of Christ, belongs to the nature of the Sacrament, then it is clear that not only is the necessary intention wanting to perform the Sacrament, but that the actual intention is destructive of the very idea of a true Sacrament."²

The doctrine thus clearly expressed by Leo XIII, we find laid down with equal precision as early as the year 746 by

¹ *In verbis autem quae profert exprimitur intentio ipsius Ecclesiae, quae sufficit ad perfectionem sacramenti, nisi contrarium exterius exprimatur.* Summa Theologica, l. c., art. 8 ad 2.

² "Si ritus immutetur, eo manifesto consilio ut alius inducatur ab Ecclesia non receptus, utque id repellatur quod facit Ecclesia et quod ex institutione Christi ad naturam attinet sacramenti, tunc palam est non solum necessariam sacramento intentionem deesse, sed intentionem immo haberi sacramento adversam et repugnantem."

Pope Zachary. He was informed by two ecclesiastics, Virginius and Sidonius,¹ that a certain priest of their province in Bavaria (Baioariorum) "whilst baptizing, through ignorance of the Latin language,² mutilated the form, saying *Baptizo te in nomine patria et filia et Spiritus Sancti*; and that St. Boniface, Archbishop of Mayence, judging such a baptism invalid, had ordered them to re-baptize all who had been baptized by said priest in that manner. Accordingly, Pope Zachary wrote to St. Boniface the celebrated instruction of July 1, 746, recorded also in the Decree of Gratian,³ in which he says: "Most Holy Brother, if he who baptized pronounced that form, *not to introduce error or heresy*, but simply mutilating the words on account of his ignorance of the Roman tongue, we cannot give our consent that they should be re-baptized."⁴ The Pontiff, therefore, recognizes the fact that if the aforesaid corruption of the form had been the result of deliberate purpose to introduce error and heresy, instead of being, as was the case, due only to ignorance of the idiom, the Sacrament would certainly have been invalid. In other words, the Pontiff declares, in the aforesaid hypothesis, that a deliberate change implying the corruption of the sacramental form is an argument that he who uses it does not intend to do with it what the Church does with her form.

XXXIII.

St. Thomas, that faithful interpreter of Catholic tradition, reasons in the same manner. Speaking of the validity of the sacramental form, when the determined words of which it is

1 Both became Bishops afterwards, Virginius of Salzburg, and Sidonius of Passau. Cf. P. JAFFÉ, *Monumenta Moguntina*, Berlin, 1866, p. 167, notes 3 and 4.

2 "Dum baptizaret, nesciens latini eloquii, infringens linguam."

3 Part III. *De Consecratione*, Dist. IV, can. 86. The text cited by us is that published by JAFFÉ in his *Bibliotheca Rerum Germanicarum*, Tom. III, as above, p. 168.

4 "Sanctissime frater, si ille qui baptizavit *non errorem introducens aut hæresim*, sed, pro sola ignorantia romanæ locutionis infringendo linguam, ut supra fati sumus, dixisset, non possumus consentire ut denuo baptizentur."

composed *are pronounced corruptly* (*corrupte proferuntur*), the holy Doctor distinguishes accurately, as Pope Zachary had done before him, the cases in which it happens through ignorance from those in which it is done with a deliberate purpose. "He who mutilates the sacramental words, *if he does this purposely*, appears not to intend to do what the Church does; wherefore it seems that in such a case the Sacrament is not conferred."¹

Afterwards, treating *ex professo* this same question, namely, whether the form of the Sacrament can be changed, either by adding or subtracting anything, without rendering it thereby invalid, he teaches that: "Concerning all those changes which may obtain in the forms of the Sacraments, two things it seems must be considered; one on the part of the person who pronounces the words, whose intention is required for the Sacrament; and therefore *if he intends* by such addition or subtraction *to introduce a rite which is not received by the Church*, it would seem that the Sacrament is not conferred; because *he seems not to intend to do what the Church does*."²

According to Gasparri³ the most eminent theologians like Cardinal De Lugo⁴ among the old, and Cardinal D'Anni-

1 Dicendum, quod ille qui corrupte profert verba sacramentalia, *si hoc ex industria facit*, non videtur intendere facere quod facit Ecclesia; et ita non videtur perfici sacramentum."—*Summa Theologica*, P. III, quæst. 60, art. 7. ad 3.

2 "Circa omnes istas mutationes quæ possunt in formis sacramentorum contingere, duo videntur esse considerata; unum quidem ex parte eius qui profert verba cuius intentio requiritur ad sacramentum; et ideo *si intendat*, per huiusmodi additionem vel diminutionem, *alium ritum inducere qui non sit ab Ecclesia receptus*, non videtur perfici sacramentum; quia *non videtur, quod intendat facere id quod facit Ecclesia*." *Ibid*, art. 8. *Respon- deo dicendum*.

3 *De la valeur des Ordinations Anglicanes*, Paris, 1895, p. 25.

4 *De Sacramentis in genere*, Disp. II, no. 116. Lyons, 1670, p. 32. There *DE LUGO* correctly observes that "St. Thomas does not universally deny the validity of a Sacrament administered with the intention of introducing a *new rite*, but he infers by argument the probable defect of the requisite intention." ("St. Thomas non negat universaliter valorem Sacramenti cum intentione inducendi *novum ritum*, sed arguitive infert probabiliter defectum debitæ intentionis.") That is true only with reference to the *novelty* of the rite, not when there is question of a *signification opposed* to the Catholic rite.

bale¹ among the more recent, argue in the same manner. The latter writes; "The teaching of certain persons who hold that a Sacrament is not valid if the minister changes anything accidentally, (and *a fortiori* if there is question of a *substantial* change) in order to introduce a new rite or error, necessarily rests on the assumption that such a minister is not supposed to have the intention of doing what the Church does. . . . The question, therefore, is based on an assumption, and deals with a fact, not with a question of right."²

This view of the case is fully justified when we consider that in the forms of the Sacrament account is to be taken, not only of the material form of the words, for example, whether grammatically they be of the masculine or feminine gender, whether they can be understood in this or that sense; but we must *also*, and mainly attend to the particular, or, if I might say so, concrete signification, given to them by him who pronounces them. When, therefore, such words in the ordinary language of the minister who uses them, and taking into consideration the scope for which they were introduced and are used by him, have a signification evidently opposed to that which has always been given to them by the Church, we may justly conclude that such a minister wishes to do the contrary of that which the Church does; it would be absurd to suppose that he intends to conform to her rite.

XXXIV.

Now this is what happened with the Orders conferred according to the *Ordinal* of Edward VI. That the said *Ordinal*, compiled by notorious opponents of the Catholic faith, and substituted, on the mere authority of lay-persons, for the Catholic Pontifical, differs entirely from the latter, is

¹ *Summula Theologiae moralis*, Vol. III, § 241, note 21. Rome, 1892, p. 209.

² Quod autem quidam docent sacramentum non valere si minister immutaverit aliquid accidentaliter, (*a fortiori* se si trattasse di una mutazione sostanziale), ut novum ritum vel errorem introducat, sic accipiendum est quia non creditur habere intentionem faciendi quod facit Ecclesia. . . . Quaestio igitur in praesumptionem recidit; et facti non juris est.

a fact generally admitted.¹ It is likewise well known that the Ordinal differs from all the ancient Pontificals of the East and West, whose forms are recognized as valid by the Church, and preserved also by the schismatic and heretical sects. This we have clearly shown from unquestioned evidence.² Indeed, it was precisely because none of these various Rites answered the taste and intentions of the Anglican reformers, that they disregarded them and introduced the new *Ordinal*.

Moreover, it is an undoubted fact that all the liturgical innovations, especially those which have reference to the rite of Ordination, were due, not to chance, or mistake, or ignorance, on the part of the compilers of the *Ordinal*, (they were Cranmer, Ridley, Goodrich, Holbeach, Taylor and others), but to the *deliberate* purpose of excluding from the new forms every thing which might contradict, or in any way conflict with the doctrines which they professed.³

Thus the English Reformers, whilst repudiating the Catholic doctrine concerning the existence and the nature of the Sacrament of Orders, as their acts and their writings attest,⁴ also made every effort to eliminate from the forms of consecration all expressions which would define either the Order or the power to be conferred thereby. This accounts for the vague and undetermined forms in the Ordinal mentioned before.⁵ That this proceeding was not merely a mistake

¹ Cf. G. W. CHILD, *Church and State under the Tudors*, London, 1879. pp. 114-117; ESTCOURT, *The Question of Anglican Ordination Discussed*, London, 1873, *passim*.

² Paragraph XXIV.

³ See DOM GASQUET, *Edward VI, and the Book of Common Prayer*, pp. 261 and foll.; N. POCKOCK, *The Principles of the Reformation*, etc., London, 1875, pp. 12 and 19; *The English History Review*, October, 1886.

⁴ BURNET, *History of the Reformation*, vol. I, page 461 and vol. IV, page 471; HUNT, *Religious Thought in England*, vol. I, p. 43. Cf. CHILD *op. cit.* Appendix pp. 293-304. A full collection of the opinions of the compilers of the Ordinal was prepared for the use of the Roman Commission by the English theologians MOYES, GASQUET and DAVID FLEMING. We were able to consult it, and verify the accuracy of the assertion made in the text.

⁵ Paragraph XXIII.

due to some irresponsible individuals, but rather an error openly proclaimed, is clear not only from the testimony of English writers at that time, but from the explicit declaration found in the twenty-fifth of the *Thirty-nine Articles of Religion*, which were compiled and substituted for the *Profession of Catholic Faith* at the time when the new *Ordinal* took the place of the ancient Catholic Pontifical. Here is the text : "There are *two Sacraments ordained* of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, *Orders*, Matrimony and Extreme Unction, *are not to be counted for Sacraments of the Gospel*, being such as have grown, partly of the *corrupt* following of the Apostles, partly are *states of life* allowed by the Scriptures ; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have *not any visible sign* or ceremony ordained of God."¹

Having denied the truth of the Sacrament of Orders, it was natural that the compilers of the *Ordinal* should also repudiate the dogmas intimately connected with this Sacrament, which are the Real Presence of Jesus Christ in the Eucharist, the Priesthood properly so-called, the Sacrifice of the Altar. They excluded, therefore, from their new Liturgy the *Mass*, decreeing that "the Sacrifices of Masses, in which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain and guilt, *were blasphemous Fables and dangerous Deceits*."² Thus it became their object to eliminate from their official service-book all those ceremonies which presuppose these dogmas, or refer to them, such as the consecration with the holy oils,³ the *traditio*

¹ *Book of Common Prayer*, London, 1731.

² The Thirty-first of the *Thirty-nine Articles of Religion*. See paragraph II. *Note*.

³ The Catholic Pontifical used in England before the Reform of Edward VI, in the *Admonition to the Priests*, has the following words : "The hands of the Priests are anointed, like those of the Bishops, that *they may know that by this sacrament they receive the grace of consecrating*." ("Unguntur presbyteris manus, sicut Episcopis, ut *cognoscant se hoc sacramento gratiam consecrandi accipere*.")

or the delivering of the instruments,¹ and so forth. A comparison of the Ordination-rite according to the Catholic Pontifical with that which is given in the *Edwardine Ordinal*, will at once reveal how carefully the latter avoids every mention of the *Priesthood*, the *Priest*, the *Altar*, the *Sacrifice*, and how systematically the formulas and prayers referring to the things which the Church has always and everywhere expressed by these terms, were mutilated, adulterated or wholly omitted.²

To pretend, therefore, that an Anglican Bishop, ordaining with a rite which is the practical negation of the Catholic rite, can intend to do what the Catholic Church does, is to maintain that two forms not only different, but opposed in their nature and signification, may be used to produce the same formal effect.

XXXV.

It may be asked: What does the Church in the West and East intend, and what has she always intended, to do when conferring on her ministers the Sacrament of Orders? From her explicit declarations, particularly her Liturgies, it is quite clear that she intends, and has always intended, to do that which Christ did at the Last Supper, that is, to ordain *true Priests*³, who would have not only the power to preach

1 In the same Pontifical the candidate for Priesthood is admonished that those who are to be ordained "receive the chalice with wine, and the paten with hosts from the hand of the Bishop, in as much as by these instruments *they may know that they have received the power of offering propitiatory victims to God; for to them it belongs to celebrate the Sacrament of the Body and Blood of the Lord on the Altar of God.*" ("Accipiunt et calicem cum vino et patenam cum hostiis de manu Episcopi, quatenus his instrumentis, *potestatem se accepisse agnoscant placabiles Deo hostias offerendi: Ad ipsos namque pertinet sacramentum Corporis et Sanguinis Domini in Altare Dei conficere.*")

2 See on this point the excellent work of P. SLDNEY F. SMITH, *Reasons for Rejecting Anglican Orders*. London, 1895, pp. 69 and foll.

3 All the Orders admitted by the Church refer to the *Priesthood*. "If any one saith, that, besides the Priesthood, there are not in the Catholic Church other Orders, both greater and minor, by which as by certain steps, advance is made into the Priesthood; let him be anathema." *Conc. Trid.* Sess. XXIII, *De Sacramento Ordinis*, can. 2.

the word of God, and to administer the Sacraments, but who would also be endowed with the visible and external *sacerdotium* instituted by Christ our Lord,¹ to consecrate and offer on the Altars, His true Body and Blood, under the species of bread and wine. The Council of Trent speaks thus : " Christ declaring Himself constituted a Priest forever, according to the order of Melchisedech, offered up to God the Father His own Body and Blood under the species of bread and wine; and under the symbols of those same things He delivered (His own Body and Blood), to be received by the Apostles, *whom He thereupon constituted Priests of the New Testament*; and by the words : ' Do this in commemoration of Me,' He commanded them and *their successors in the priesthood*, to offer in like manner." Such has been the sense and invariable teaching of the Catholic Church.²

Is it, indeed, this which the compilers of the *Ordinal* had in mind, and the Anglican Bishops intend to do, when they consecrate and ordain according to the form of the English *Ordinal*? If so, why did the framers of the *Ordinal* purposely change the ancient forms in every detail which referred to the Priesthood; and why do the Anglican Bishops deliberately employ the forms thus mutilated? Why did they, after having abandoned the Catholic Pontifical and all the ancient rites, introduce a *new rite not acknowledged by the Church*, and why do they still make use of it? ^{16.}_{17.} The answer is clear. They did so and continue to do so, because they positively excluded and still exclude the *Sacerdotium*, properly so called. They wished and still wish, by

1 " That a visible and external priesthood was instituted by the same Lord Our Saviour, . . . the tradition of the Catholic Church has always taught." *Ibid.* Chap. I."

2 Christus sacerdotem secundum ordinem Melchisedech se in aeternum constitutum declarans, corpus et sanguinem suum sub speciebus panis et vini Deo Patri obtulit; ac sub earundem rerum symbolis Apostolis, *quos tunc Novi Testamenti Sacerdotes constituebat*, ut sumerent tradidit; et eisdem, eorumque *in sacerdotio successoribus* ut offerent praecepit per haec verba: Hoc facite in meam commemorationem, *uti semper catholica Ecclesia intellexit et docuit.*" *Conc. Trid.* Decretum de Sacrificio Missae, Sess. XXII, cap. 1.

using that form and rite, to constitute simply a minister, who *is called* a Presbyter or Bishop ; but they never purposed, nor do they do so at present, to make a *true priest*. The genuine Anglicans, those that are not *Ritualists*, confess it openly and honestly. A writer in the *Speaker* says :¹ "The majority of English Anglicans never supposed that their clergy possessed the powers peculiar to the Roman Catholic priesthood, and they have always repulsed every pretension of authority founded on such sacerdotal power." Another writes :² "With the Reformation the heads of the Church of England separated deliberately and effectively from the Church of Rome, repudiated her teaching on the Priesthood and Episcopate, and, therefore, never had, in ordaining, any intention of conferring a priesthood, since they considered sacerdotalism an injury to the priesthood of Christ, without foundation in Scripture, and repugnant to all the cardinal doctrines of the Gospel." A third³ adds : "The ecclesiastic in the Church of Rome is a *true priest* whose principal office is to offer the Sacrifice of the Mass. On the other hand, the ecclesiastic in the Anglican Church is *in no manner a priest*, although he is so called ; he is *only* a Presbyter." A fourth states :⁴ "We do not believe in Orders in the Catholic sense. We regard the laying on of hands as merely the formal admission into the ministry of a particular denomination, and in an Episcopal Church we receive the commission to minister to the people from the chief officer, the Bishop. . . . We have the tacit confession of our Church herself ; Bishops, priests and sacrifices do not exist in the Church of England. . . . Do what we will, we *cannot* offer sacrifices. *We are only ministers*, like our brethren in the Nonconformist churches."

It was, therefore, with good reason that Cardinal Vaughan, Archbishop of Westminster, could write not long ago to an

¹ September 26, 1896.

² *The Rock*, September 25, 1896.

³ DR. RYLE, Anglican Bishop of Liverpool, in *The Guardian*, November 4, 1896.

⁴ The Vicar of Hexton, in *The Echo*, quoted by *The Tablet*, December 19, 1896, p. 975.

Anglican : "You can never get over the historical and doctrinal fact that for 300 years the Anglican Church has cast aside the essential character of the Catholic rite of Ordination, and has used instead a form that was deliberately intended to exclude the idea of a sacrificing priesthood."¹

To say, therefore, as it has been repeatedly said, that he, who ordains according to the *Ordinal* of Edward VI, seriously intends to ordain *true priests*, as Christ did and as the Church has always done, is a broad absurdity.²

Hence Franzelin justly observes : "Since the Sacraments of the New Law are *visible efficacious signs* which effect what they signify, it is absurd to say that the visible rite *from which is excluded the signification of the sacerdotal power*, is a Sacrament by which this very power is to be conferred."³

XXXVI.

From what has been hitherto said, the futility of Mr. Lacey's argument against the Bull of Leo XIII becomes apparent.⁴

According to him the Bull in its doctrinal part is developed within the narrow bounds of a vicious circle, by proving the invalidity of the form from the defect of a proper intention, and *vice versa*. He says : "The two arguments, com-

1 Letter to Mr. Howell, October 2, 1894. See *The Tablet* of Oct. 13, 1894, p. 581.

2 The same must be said of the assertion of those who pretend that the compilers of the *Ordinal*, by abolishing the Priesthood and the Sacrifice, and by rejecting the ancient rites for a new one which would correspond to their heresy, desired merely to restore the rite of Ordination to its primitive institution of Apostolic times.

3 "Cum sacramenta novae legis sint *visibilia signa efficacia*, illud operantur quod significant : absurdum ergo est, ritum visibilem *in quo excluditur significatio potestatis sacerdotalis* conferendae, esse sacramentum ad hanc ipsam potestatem conferendam. *Votum* of February 25, 1875, p. 9., Archives of the Holy Office.

4 Contemporary Review, *The Sources of the Bull*, December, 1896, pp. 793-803.

bined, will make an excellent circle. Read apart, they leave us wondering what the Bull does mean."

Whatever may be said regarding the mind of other readers, it is certain that at least Mr. Lacey and those of his Ritualistic brethren, who endeavored by all possible means to prevent the publication of the Bull,¹ have perfectly understood "what the Bull does mean." A simple-minded person might think them ingenuous; a malicious person would say that, although the meaning of the Bull is clear to them, they do all in their power by frivolous objections and sophisms to obscure it for others. But we cannot believe the one, nor are we willing to affirm the other; but we assert that the aforesaid accusation of Mr. Lacey is absolutely false, since, just as the invalidity of the form is not proved from the defect of intention, so the defect of intention is not proved from the vitiated form. The invalidity of the Anglican form is proved, as we have seen in the preceding article, from the fact that said form, considered in itself and in those historical adjuncts which determined its compilation, is vague and indefinite that it is wanting in the most essential elements and in those that are common to all the Catholic forms; that it omits that element which of its very nature the form of the Sacrament of Orders ought to signify. In all this the heretical intention of the minister, who actually uses the form, does not enter; the form would be and would remain invalid, even if the Anglican minister wished to do that which the Catholic Church does by the use of its form.

Likewise, the defect of the proper intention in the Anglican minister is not deduced from the mere fact that he uses an invalid form in the Ordinations, but rather from the fact, repeatedly emphasized by us, that in conforming himself seriously to his *Ordinal*, he makes use of a form which he knows has been *purposely* changed and deliberately substituted for that of the Catholic Pontifical, in order *to intro-*

¹ Note what we have said of the actions of Messrs. Lacey and Puller in Rome, *Paragraph V, note*. To become convinced of the facts one need but read Mr. Lacey's statements in his article, regarding his relations with several of the Cardinals and two members of the Roman Commission.

duce a new rite, that is, a rite different from, and, in its adequate signification, *opposed* to that used, both by the Roman Church, and by all the Churches of the East and West from the earliest times down to our own day. Let Mr. Lacey read the Bull of Leo XIII once more, attentively, and he will be convinced of the grave error into which he himself has fallen.

XXXVII.

We do not intend to refute in detail all the assertions more or less wanton and false with which the article of Mr. Lacey in the *Contemporary Review* abounds. Nor is it necessary, in view of what has been said and proved in these papers. There is, however, one grave accusation which we cannot allow to pass. Mr. Lacey accuses the Holy Father of an *extraordinary blunder*¹ in as much as the latter asserts in his Bull that *in 1704* the practice to be followed, wherever *the traditions of the instruments* was omitted in the Ordinations, had already been established.

Before examining the "proof" with which Mr. Lacy sustains his accusation, it will be well to state that the assertion of the Bull referred to is founded on numerous decisions given by the Congregation of the Holy Office before 1704. If all decisions with their acts and theological opinions (*vota*) were published, they would fill at least two large folio volumes. We have already referred to the existence of these documents,² with the precise indication of their dates (1603-1699) and of the general title under which they are found collected and preserved in the Archives of the Holy Office. Let us cite one of them, belonging to the year 1697. Mgr. Scanagatta, Bishop of Avellino, suffering with gout in the hands, had for some time in conferring Orders omitted the tradition of the instruments prescribed by the Pontifical. His Eminence Cardinal Orsini, then Archbishop of Bene-

¹ *Ibid.* p. 799.

² *Par.* XX.

vento, afterwards Pope under the name of Benedict XIII, having heard of the practice, referred the case to the Congregation of the Holy Office, asking, as the acts state, *not indeed whether the ordinations were to be repeated, but whether they were to be repeated absolutely or conditionally.*¹ The difficulty was solved by the following Decree: "Thursday, August 1, 1697, the doubt having been again proposed and maturely discussed, whether the ordinations conferred by the Bishop of Avellino, who himself did not hand the instruments or the matter of the subdiaconate, diaconate, priesthood respectively, are null and invalid, and whether the aforesaid ordained to Sacred Orders, *must be ordained absolutely or only conditionally*: His Holiness (Innocent XII), having heard, etc., *decreed* that in the case in question, it is safer, *that the conferring of the Sacred Orders be repeated conditionally.*²

This Decree was issued *seven years* earlier than that of Clement XI, which refers to the Anglican Bishop Gordon in 1704, and is a part, as we have said, of a long series of similar Decrees published by the Congregation of the Holy Office during the century which preceded the year 1704. There can then be no doubt of the absolute exactness and historical truth of what Leo XIII affirms, namely, that at the time of Clement XI, 1704, when the tradition of the instruments was omitted, *it was customary to prescribe that the ordination be repeated conditionally.* Hence it follows that the "extraordinary blunder" was not committed by him who makes his statement on the testimony of numerous authentic documents, but rather by him who, ignorant of

¹ *Non iam an sint ordinationes repelendae, sed solum de modo ordinationis, num absolute an sub conditione sit iteranda.*

² Feria V, die 1, Augsti 1696, proposito iterum et mature discussio dubio, an ordinationes factae per Episcopum Abellini qui per se ipsum, instrumenta seu materiam subdiaconatus, diaconatus, presbyteratus respective non porrexit, sint nullae et invalidae, et an praedicti in Ordinibus sacris ordinati *sint absolute ordinandi vel potius sub conditione tantum*; SSmus (Innocentius XII) auditis etc. *decrevit*, in casu de quo agitur, tutius esse *quod sub conditione reiterentur collationes sacrarum Ordinum.*"

and perhaps not even suspecting the existence of these documents, has denied it.¹

XXXVIII.

The "blunder" will appear even more "extraordinary," when we examine the *proof* which Mr. Lacey offers² to convince us of the historical falsehood in the Bull. The supposed proof consists of a reference to a Resolution of the the Congregation of the Council issued after the year 1704, and cited by Benedict XIV.³ The *Resolution* prescribes that, *the truth of the statements having been ascertained*, namely, that the "traditio instrumentorum" had actually been omitted, *the Bishop is to repeat the entire ordination conditionally and in private.*⁴ In order that this *Resolution* cited by Mr. Lacey may have any force of proof it must, of course, be assumed that it was absolutely *the first*⁵ of its kind ever sanctioned by the Church; but that such is not the fact is very evident from the documents of the Holy Office which we have cited above. It cannot even be asserted that the said *Resolution* is the *first* in the sense that there are none quite similar among the decisions given by the Congregation of the Council; for the *acta* of this Congregation, which Mr. Lacey seems to confound with the Holy Office, clearly

1 Mr. Lacey might have been more cautious in making his accusation against the Pontiff if he had consulted the work, known to him, of *P. LE QUIEN, Nullité des Ordinations Anglicanes*, Paris, Simart, 1725. In it (Tom. ii, p. 390) is found the case of Mgr. Du Moulinet, Bishop of Seez, who, as in the instance cited by us above, had omitted in the Ordinations the tradition of the instruments. The solution given in 1604 by Pope Clement VIII of *repeating the ordination conditionally*, is found in the letters there transcribed by the Secretary of Cardinal Bubalis, Nuncio in France.

2 *Contemporary Review*, p. 799.

3. *De Synodo Dioecessana*, lib. viii, cap. 10, Tom. xi, 1854, pp. 268-272.

4. *Ut verificatis expositis, Episcopus procedat ad secreto iterandam ordinationem ex integro sub conditione.* The identical solution was repeated in 1796. See *Lib. Decret.* 146, Arch. of the Congregation of the Council.

5 In the *Contemporary Review*, p. 799, he takes this for granted "*Such is the origin of the practice.*"

prove the contrary. In the Collection of Resolutions of the Congregation, published recently by Pallotini,¹ we find the above-mentioned Resolution preceded by several others of precisely the same tenor, in which the Congregation of the Council simply confirmed the ancient practice and adhered to the decisions given for many years before by the S. Congregation of the Holy Office.

XXXIX.

The Sovereign Pontiff assures us that, before deciding definitively upon this question of Anglican Ordinations, he took into careful consideration, not only personally, but in counsel with the eminent Judges of his Supreme Tribunal, all the reasons which had been advanced *for* and *against* the proposition by the learned theologians, canonists and historians who constituted the special Commission appointed for this purpose: *Isthaec omnia diu multumque reputavimus apud Nos et cum Venerabilibus Fratribus Nostris in Suprema Iudiciis*. The Holy Father, moreover, before giving his judgment, for a long time considered the opportuneness of his decision: *conveniret ne expediretque eandem rem auctoritate Nostra rursus declarari*; thereby satisfying the scruples of those who feared that a new authoritative declaration would perhaps impede, or, at least, delay in some manner the happy movement which for some time had seemed to promise the return to the Catholic Church in England. But when, under existing circumstances, and after the sharp polemics of the last two years, wherein not only the Ritualist party, but some Catholic writers, maintained the validity of those Orders against every historical evidence, it became obvious and certain that if the Pope were to remain silent, it would tend to foster *a pernicious error in the minds of many who might suppose that they possessed the Sacraments and effects of Orders*; Leo XIII justly concluded, "*it has seemed good to us in the Lord to express our judgment.*"

¹ *Collectio omnium Conclus. et Resolut. Congreg. Concilii, etc.* Tom. xvi, Roma, 1892, pp. 63-68.

It was not, therefore, *politics*,¹ nor any other motive of purely human prudence which induced Leo XIII to pronounce against Anglican Ordinations, but only the incontestable evidence of the invalidity of these Orders and the strong sense of duty to God and to the souls of men redeemed by the Blood of Christ. Faithful to his office of Supreme Ruler, Father and Shepherd of all Christians, he would not, and could not, suffer to rest in the shadow of error so many of his children who, separated from him, seek, withal, the Kingdom of Christ in the unity of faith.

This is the reason why he has spoken, and his language is clear, unmistakable and endowed with all those qualities which prove that the expression of his judgment has been not only a simple act of justice and wisdom, an exercise of the supreme authority of the Church, but also an official act *to be always valid, in force, and irrevocable*. Leo XIII has given the death-blow to the Anglican Ordinations in their very essence, showing them to be null and invalid on account of the intrinsic *defect of form and of intention*, and solemnly declaring them to be so. Thus Leo XIII has shown that the Holy See preserves, together with unity of doctrine, the unity of terms in which it is expressed. This is beautifully illustrated and confirmed in the first part of his Bull, from the Acts of Julius III, of Paul IV and of Clement XI.

And now one other word. It was the love of truth which moved us to comment on the recent document of Leo XIII, and to treat a subject so important in its bearings, whether

¹ As an unknown writer, who adopts the name *Catholicus*, erroneously asserts in the *Contemporary Review*, December, 1886, pp. 804-809.

² Mr. Lacey, in his article in the *Contemporary Review*, December, 1896, p. 803, grievously errs when he judges otherwise of the pronouncement by Leo XIII against the validity of Anglican Ordinations. We are surprised and regret to find that the same error, fatal to numerous souls and repugnant to the text of the Bull and the intentions of the Holy Father, has been endorsed by the *Irish Ecclesiastical Record*, December, 1896, p. 1116.

we consider it by itself and applied to the English people as a nation, which, by its intelligence and power, reflects the image of the old Roman Empire; or whether we consider it in relation to the eternal salvation of so many millions of souls who, for the last three centuries, have been separated from the true Church of Christ. If, on the one side, the thought that so great a nation, Christian as it were by nature, has remained all these years without the Sacrifice of the Altar and without the Priesthood, must affect the heart of every true Catholic with sadness and grief, we are sure, on the other hand, that the sweet hope of seeing England restored to full and perfect union with the See of Peter, as an essential condition of true religion, is cherished by many. It was this thought mainly which urged us to undertake the exposition of a cause with which many years of study had rendered us familiar. We have, therefore, sought to avoid everything which might savor of a partisan spirit or a desire to indulge in mere polemics and contest, realizing that every motive unworthy of a Christian soul could only hinder the present work, which rests its sole merit on the reverence due to historical and theological truth and the desire to be useful to a nation for whom the example of Leo XIII and the saintly remembrance of our English martyrs inspire us with respect and love.

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THE BOOK OF RUTH.—A HEBREW IDYL.

IN a series called "The Modern Reader's Bible," Professor Moulton, of the University of Chicago, is editing the various Books of the Bible in an attractive form, and in such a manner that the literary qualities of those Books will immediately be apparent. A work like this has long been needed. And, although the text used is mainly that of the Westminster revision committee, and, therefore, from a critical point of view, is hardly more valuable than the old King James version, yet the stately beauty of the Hebrew narrative is brought into clearer sight by the new arrangement. The traditional way of publishing the Bible, introduced by Stephens, repels many modern readers; the shortness of the paragraphs seems to break the continuity of the narrative somewhat; and thus, instead of being a source of pleasure, as well as of spiritual elevation, the Scripture becomes dull and dead. The method of Professor Moulton, therefore, is very commendable. It is shown at its best in his latest volume. Therein the Song of Songs, Esther, Tobit, and Ruth are grouped under the title: "Biblical Idyls." The title is most appropriate, and in particular with regard to the Book of Ruth is it very suggestive.

There is every now and then, in the history of literature, a period when the simple scenes of village life, the clear air of fields and hills, seem to impress and envelop writers deeply and closely, and make them produce poems and narratives natural and real. Such poetry and prose, too, when perfectly written, always exerts a kind of fascinating influence. It is a reflection of the warm sunshine, and of the sun-pierced sky, of the life that is bounded by meadows and mountains, and of the ideas that fill the minds of those who seem intimately united with the beautiful nature-world. There is also in such nature-studies a personal manifestation that is always pleasing. They seem to be lingering memories written down by one who has true sympathy for the little things all can do and feel and see.

Among the peoples of Europe that sympathy was shown very early. The Greeks possessed it in a large measure. This is not to be wondered at when it is considered how closely united with their lives was nature. Their holiest thoughts carried them out to the cornfields, vineyards and farmsteads. To them the trees and every little flower were homes of living spirits. Together with those spirits, says the Homeric hymn, grew up the oak, and the pine fair flourishing on the mountain. Pastoral occupations in consequence were viewed through a religious atmosphere; they were watched over by that strange god, "the homespun dream of simple people," Pan. The Greek temperament, too, was such that it demanded the open air, the bright light, the

πυχνόπτεροι δ'
εἶσω κατ' αὐτὸν ἐδοστομῶδ' ἀηδόνες,

and the various phases only nature can take on. As a result Greek literature is full of allusions to the beautiful background of human action; to the laborer working in the fields, and to the shepherd on the hills. The Sicillian, yet thoroughly Hellenistic, Theocritus, moreover, wrote a series of short poems describing this out-of-door, homely kind of life. Every poem, complete in itself, has for its subject some one of the fleeting rural scenes pleasant to see, and makes, as it were, a little picture, *εἰδύλλιον*,¹ an idyl.

Roman literature, also, has many compositions of an idyllic character. Greek influence, indeed, is very plain in the form and thought even, yet there is apparent the Latin's love of nature. In its primitive manner it was very early indicated by the Fescennine² verses with which the peasants amused themselves at the harvestings, and other rustic gatherings. But the most perfect Latin idyls are those of Virgil. In them there is much that has been borrowed from

1 *εἰδύλλιον*, diminutive from *εἶδος*: an image, picture. The image probably meant any small highly wrought statue or picture, mostly, but not only, of a pastoral subject.

2 Tyrell: Latin Poetry, p. 4.

Theocritus ; but beneath there is a delicacy and gracefulness that is distinctly Virgil's own. Back to the minds of those who had been been satiated with everything artificial, he brought thoughts, "flashing out from many a golden phrase," of scenes beyond the walls of the Imperial City, of the orchards, and¹ of the children, "scarce able to reach from the ground to the branches," who were playing there.

The Roman world and the Hellenistic world of Theocritus needed then poets of nature. Literature was drifting into an exaggerated rhetorical style. The old spirit was vanishing. In place of poetic inspiration and of the earnestness and sincerity of the past, there was an emptiness that long descriptions could not fill, and a light and careless way of viewing life, indicative of a falling away from old ideals. Society, too, had become unreal. Success and wealth, following rapidly after years of war, had crushed out the old sturdiness, and left only weakness and corruption. The progress of civilization had carried with it an artificial atmosphere destructive of the heroic and epic in life and in letters. This absence, however, of the primitive dispositions produced an undercurrent opposed to that of the surface stream. It turned the minds of a few toward natural beauty, and simple village folk. Thus, the carefully finished idyl almost necessarily implies a poetic reaction against a comparatively high state of civilization. It is the product of a trained and cultured mind, of a mind that seeks to linger among scenes different from those around it, among the fields and in the pure air, and among people, free and plain, unbound by strong conventional laws :

*ἡ δυσγένεια δ' ὥς ἔχει τι χρήσιμον
Καὶ γὰρ δακρῦσαι, ραδίως αὐτοῖς ἔχει.*

There is, too, another point of view from which the idyl may be examined. Underneath the story there is very often a didactic thread. With reference to the Shepherd's Kalendar, Hallam² says : "Several of Virgil's Eclogues, and certainly

¹ Eclog. VIII, 38.

² Literature of Europe : II, chap. v.

the best, have a meaning beyond the simple songs of the hamlet ; and it was notorious that the Portugese and Spanish pastoral romances, so popular in Spenser's age, teemed with delineations of real character, and sometimes were the mirror of real story," so that a writer of an idyl is not to be censured for intermingling allusions to the political history, and religious differences of his own time. Very often circumstances may be such, and racial or national prejudices so strong, that no other means could well be used. Instruction imparted in a pleasing manner is generally the most efficacious ; and when covered, therefore, by a song or story, the lesson will stay longer in the memory, and so influence action. All this, it is plain, involves a habit of mind, delicacy of temperament and refinement of expression, together with a subtle cautiousness at variance with the openness, masculine force, and straightforwardness of the literature of a civilization just in the dawn. In such literature everything seems to be heroic. Now and then some scene, simple and familiar, is described, like some of the scenes on the shield of Achilles ; but it resembles those Byzantine figures painted in the background, in order to bring out into more relief the large, brightly-colored form in the centre.

As this largeness of view, if so I may call it, is apparent in the early Greek and Roman literatures, so also is it in the Hebrew. The oldest Hebrew literature extant is the Judaic, written probably about the year 750 B. C. The rhapsodies collected under the name of Homer form a complete epic ; but the Judaic narrative is higher—it is prophetic. The origin of sin and evil, and their consequences in the world are described, not in the scientific and theological way of modern writers, but in the vague and descriptive manner of a thoughtful, penetrating mind, familiar only with the rude notions of the distant past. The whole object of the narrative is to set forth plainly the foundation truths of religion, and the predestined holiness of Israel. For this purpose there are traced the wanderings of the tribe of Abraham, its settlement and consolidation, its difficulties, discouragements and successes. All through, moreover, there are the divine

purposes of favor manifested and illustrated by "prophetic glances into the future." The style of the whole narrative is singularly smooth and pleasant; there are no useless ornaments, no excess of detail. Stories floating around were, indeed, gathered and intermingled with what may be called the historical part; but they were introduced, not for the sake of bringing out whatever beauty they might contain, but as developments of the thoughts, for the manifestation of which the work was written. Nothing in the entire narrative may be called idyllic.

Nor is the idyllic temperament discernible in the literature produced between the year 750 and the Exile. During that period the prophetic style observable in an incipient form in the Judaic narrative was developed and perfected. From Amos to the last of the Prophets are a series of writings remarkable for their strength and directness, their exquisite beauty and wealth of imagery, their manifestation of the frailties, follies and secret sins of men, and the tremendous influence they exerted on the spiritualization of Israel's religion. The Assyrian power, and afterward the Chaldean, had steadily been increasing, the people of Judah were surrounded by enemies, and there was hanging over the future a heavy veil of darkness. Destruction of the kingdom and exile in a strange land were very near. It was no age, therefore, for a scholar-poet to muse over rural scenes when his pen was needed to brighten the fading hopes of his countrymen. Toward this object all forces were directed, many seers were going about preaching a purer religion and advocating a more theocratic state, and all through the records of their work this their two-fold and only end is plain. In a more compact and systematic form the same object is apparent even in such a work as that of the Deuteronomist of Josiah's reign.¹

After the Exile a change came over Hebrew literature. The old flowing picturesque style was lost for a while. The Priest's code is a cold, measured, intensely prosaic work.

¹ None of the songs composed for the Court of Jeroboam II, referred to by Amos (VI, 5), are extant; unless perhaps the originally Northern Song of Son was in its first form written during that king's reign.

Everything is set down with mathematical accuracy; genealogy after genealogy is brought in with monotonous regularity. The descriptions are very methodical, stiff and precise. There is no life in them. Even the small psalm literature of the time, just after the return from exile, is in general rather rude when compared with the finished works of later years. All things were then in a rude state. The city had been destroyed and was now being built again. The deserted streets were gradually filling up; all men were occupied in making homes for themselves, and a temple for their God. Haggai and Zachariah were continually urging the people to labor hard in raising the new Jerusalem. This unfavorable condition for any refined literary activity lasted until almost the very end of the Persian rule. The severity of that rule, excessive taxation and the passage of armies through Palestine on the way to Egypt prevented any great advance in civilization.¹

But with the extension of Greek power and influence, comparative quiet came. The second great epoch in Hebrew literature then began. The old fire, characteristic of the Prophetic period, burned now with a more steady though less brilliant light. It had, too, a more mellow color. A refining medium had been acting on the Jewish mind unconsciously. Gaza and Dora had for some time been Grecian in their tendencies, and Acre had a Greek colony. In the interior Scythopolis was Hellenic; and at the source of the Jordan was Paneion, a sanctuary of Pan.² With those cities the Jews had commercial relations, and thus, after awhile, became acquainted with some of the ideas and delicate perceptions of the most cultured people of antiquity. It must not, of course, be inferred that the Jewish literature was affected much by contact with the Greeks. Judaism was even then exclusive, though not to such an extent as later. But every refining influence acts in some measure upon minds naturally disposed toward it; and when the state of society is favorable there result works in one way or another reflecting that refining influence.

1 Wellhausen : Israel and Judah.

2 Schürer : Jewish People in the time of Christ. I.

In such circumstances, too, there is a tendency to bring into contact and closest union those who are able to exert that influence. Within this time, therefore, approaching the Hellenistic domination, may probably have been written works containing, as Ewald says, "An energetic summons to glorify the true God among the heathens," as Tobit does; and "A justification of the God of Israel against the misapprehensions that He is exclusively the national God of the Jews," as does the Book of Ruth.

About this latter book there is a subdued, meditative tone, different from that of any other Hebrew production. It is not composed in the vehement, energetic style of the pre-Exilic writers; nor after the dull manner of the age of Ezra. It is a perfect pastoral prose-poem. In a masterly way, there is brought before the mind's sight the broad fields around Bethlehem, covered by the tall, ripened grain hardly moving in the quiet air. The reapers are going up and down, swinging their heavy scythes, and followed by the maidens gathering the fallen grain. Against this background stands Ruth. In the picture of this Moabitish woman, there is a charm that is potent even now. Hebrew literature contains no portrait that can quite equal it. Esther, even, somehow seems to lack the unconscious graciousness and naturalness of the humble daughter of Moab. A close bond of sympathy also is there between the author and his subject. The story of her marriage in the hated land of Moab, of her husband's early death, and then her departure from home, friends and all she had long been familiar with, her resolution to make the people of her husband's mother her people, and their God her God, and thus to take up her dwelling among strangers, to live poor and forgotten there—this story is told by one whose heart, too, seems to have yearned for the Gentile, and who wished to break down the barrier around the Jewish race. In consequence the writer seems to linger over the fair form he is portraying. There are manifested to the reader the sweetness and tenderness of the character of Ruth, her thoughtfulness, as when she remembers Noomi sitting lonely at home, her childlike obedience and trustfulness. There is also deli-

cately indicated her reserve, refinement of disposition and gratitude for little acts of kindness done. The thought that she was outside of the faith of Israel, and, therefore, perhaps, would never obtain the love of the people of Israel, seemed to be in her mind always. "How have I found favor with thee, that thou shouldst look upon me, since I am a stranger?" However, the blessing of Jahveh, the God of Israel, had been bestowed on her; and after a time, in accordance with the Deuteronomic law, she wedded Boaz, a kinsman of her dead husband's father, Elimelech, and a son was born.

This, then, is the simple framework of the Book of Ruth. In the thoroughly idyllic manner, the writer has gone out to Nature for a setting to his story, and for his characters has called back the people of the olden time when the judges ruled, and the elders were sitting at the village gates pronouncing judgment there. The battles fought day after day, the scenes of destruction, the devastating wars against the men of Moab even, the general confusion, uncertainty and miseries described on every page of the Book of Judges, were forgotten, and through the soft light shining over the far-off past were seen the carefully tilled fields around Bethlehem, and the fair foreign girl. The introduction, moreover, of a law formulated long afterwards does not seem strange.¹ Around some ancient tale, that had been transmitted century after century, the narrative has been woven, and under the refining influences operative at the time preceding the culmination of Grecian power in the East, the author has endeavored to give a lawful reason for the union of an Israelite and an alien.² The past thus was made expressive of the present.

From the Books of Jonah, as well as of Tobit, it is plain that belief in the universality of the mercy of Jahveh was becoming very strong in the minds of some. Contact with other nations during the captivity and after the return had

¹ Of course it is not a question here of the Levirate, but only of an inference from that law.

² Many critics, therefore, have placed the composition of the Book about the time of Ezra.

widened the intellectual horizon. Jahveh was the Lord of all those nations, and the people, being His creatures, had a certain right to His mercy. Jewish isolation and exclusiveness, in consequence, seemed wrong. At any rate they did to the author of the Book of Ruth. In his idyleic nature-study he has interwoven a thought as broad as nature and as comprehensive. The Lord has recompensed the stranger who has taken refuge under His wings. Even one who had been born in the land of Moab had been received; a blessing, too, was given:

“The Lord make the woman that is come
Unto thine house
Like Rachel and like Leah,
Which two did build the house of Israel.”

Notwithstanding this deeper meaning in Ruth, it still remains a perfect picture of rural life. The little scene is clearly outlined; the characters are living, and true inhabitants of the wide fields, who somehow find their way into the heart of everyone. Besides, there is a precision and elegance of style, and an evident liking for old customs that would lead to the inference that the writer was scholarly in his methods and inclinations. “Having investigated the antiquity of his people he can describe obsolete national usages with the careful discrimination of a scholar.”¹ “Now this was the custom in former times concerning redeeming and concerning exchanging, for to confirm all things; a man drew off his shoe and gave it to his neighbor; and this was the manner of attestation in Israel.” The tendency of this antiquarian disposition was to produce in the next generation compilers, like those of Chronicles. Nor is the style that of simple prose only. Here and there are

1 Ewald: History of Israel. I.

verses, beautiful in thought, rythmical and elevated by a true poetical spirit. Thus does Noomi speak :

Rather call me "The troubled one,"
 For the Almighty has greatly troubled me.
 Rich in blessings I departed,
 Yet poor has Jahveh led me home,
 How then do you call me "Joyous one" ?
 For Jahveh has bowed me down,
 And the Almighty has brought me low.

And again after a son has been born to Boaz, the husband of Ruth, the women of the village gathered around Noomi and sang :

Blessed be the Lord
 Who hath not left thee to-day without a kinsman,
 Let his name be famous in Israel,
 He shall be to thee a restorer of life,
 And a helper of thy old age;
 For thy daughter-in-law, who loveth thee,
 Who is better to thee than seven sons,
 Hath borne him.

The language of Ruth is remarkable. Besides, the common names of God (אלהים and יהוה) there is found also the simple שרי for אלהי. The shorter name occurs probably for the first time in Post-Exilic literature. Thus it is found in Psalm lxviii, 15, which was written during the Greek period; and also in Job xxvii, 2. Again there is a very frequent use of the feminine singular in י, found, it is true, in Isaiah, Jeremiah, and first Samuel, and, therefore, not necessarily indicative of lateness, yet from the whole tenor of the book I would infer that such a form was intentionally adopted in order to give a more antique cast to the work.¹ The disposition of mind implied in the writer of Ruth would prompt him to throw around his story whatever

¹ Or the scholarship of the writer may have induced him to retain the original endings.

would be suggestive of the past both in thought and language.

Moreover there are such expressions as נשא נשים (i, 4) which is quite frequent in II Chronicles, and in Ezra and Nehemiah, books certainly not written before 350 B. C., also מרגלות found otherwise only in the Maccabean Book of Daniel (x, 6). Another peculiar word is ילפת (iii, 8) occurring again only in

Job, vi, 18, and akin to the Arabic لَفَت (to bend). The

Aramaic characters of ל (i, 13) and of קים (iv, 7) is apparent. The genealogy (iv, 18-22) is plainly not in the style nor method of conception of the author of Ruth. It seems to have been written in imitation of the toledoth of the Priest's Code ; and from its similarity with I Chronicles, ii, 9 foll. was probably appended during the time of the compilers.

From all this, therefore, the period within which I have assigned the Book of Ruth may reasonably be maintained. The original basis of the story may have been in the Northern kingdom, but in its present form it came from the South. In every way it is a reflection of nature. From it a subtle influence has gone forth, and held, as under some secret spell, the hearts of men. Long ago the book was written, and the name of the writer is unknown ; yet the olden story is still new, the lesson it teaches may still be studied ; the character it portrays may still be loved even now, and through it all there are the power and the fineness that make it one of the world's great classics.

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PRESENT STAGE OF THE INQUIRY REGARDING THE BEATIFICATION OF THE VEN. JOHN NEPOM. NEUMANN, C.SS.R.,
BISHOP OF PHILADELPHIA.

THE Congregation of S. Rites has recently issued two documents which formally bring before the tribunal of the Universal Church the question of the reputed sanctity of the late Bishop of Philadelphia, John Nepomucene Neumann, who was also a member of the Redemptorist Order.

Since his death, nearly forty years ago, the remembrance of that silently heroic life has, so to speak, crystallized; it has largely lost those elements of merely personal gratitude and enthusiasm, which, like the sandy quartz that holds the lucid gem, cling to our memory of those who have benefited us in some way by their rare gifts of heart or mind. Popular canonization is not always the just measure of true sanctity. Some of the greatest saints, not to speak of Our Lord, failed to commend the undivided applause of a generation that professed to believe the same doctrine as themselves. So on the other hand it is true of the sanctuary as it is of the world, that many a favorite hero finds his glory vanishing as soon as the multiplied echo of some minstrel's forward voice has gone with the dispersing crowd to leave the player barren of a truth.

It is for this reason that the Church, when considering the question of enrolling anyone in her galaxy of heavenly patrons, exacts the fulfillment of two primary conditions. A fixed number of years must have passed after the death of the candidate for canonization, so as to test the reality of that activity which aroused the belief of heroic virtue among his contemporaries. Furthermore it must be proved that there has been no attempt at introducing a public cult, such as that which the Church is expected to sanction by her solemn declaration. Hence a person, no matter how clear the fact of his heroic virtue, who has received either by popular acclaim, or through the efforts of private zeal, any honor distinctly accorded to those whom the Church has canonized, is by that very fact debarred from being inscribed on the calendar of

her saints. The reason of this is plain. Men are slow to part with traditions, whether they are reasonable or not. If then in the flush of grateful enthusiasm they had been induced to erect in the sanctuary a statue of some beloved leader and taught others to admire him, it would be difficult, or perchance impossible, to reverse the popular judgment, even though it be found that it had been at fault, and taken appearances for reality. In such cases the Church, since she is placed to foster true devotion and to restrain its counterfeit, would be made responsible for the popular error. Hence she exacts, among other guarantees of truth and loyalty, a formal attestation *de non-cultu* before she admits any question of Beatification in the case of persons who have died with the reputation for great sanctity. This rule is very old, going back to the days of Alexander III, but it is not intended, as Urban VIII declares, to prejudice the veneration of the early saints, honored as such from time immemorial, according to the testimony of the Apostolic writers, and the Fathers of the Church.

The first step before bringing the subject of Beatification in any particular case to the notice of the Holy See, is a detailed examination instituted by the local ecclesiastical authority within whose jurisdiction the life about which there is question was spent. All the facts are gathered, tested and cleared; faith is distinguished from credulity and superstition, facts from impressions, unknown causes from preternatural causes, etc., until a searching inquiry has established beyond human doubt two things—that the reputation for sanctity in the given case rests on the actual existence of Christian virtue in an heroic degree, and—what is the far more severe test—that this virtue was attested by the direct and unmistakable approbation of God through the gift of miracles. In seeking the evidence of miracles, it is of course, possible that many facts may be alleged, even by thoroughly creditable witnesses, which admit of a natural, if not always direct or immediate explanation. But such evidence, whatever its value as a testimony of love and admiration, is of no possible account in the ultimate judgment formed upon a case of Beatification, although it has to be

noted, as is every statement vouched for under solemn oath by capable and honorable witnesses.

This twofold examination had, in the case of the saintly Bishop Neumann, been completed some years ago. The voluminous acts comprising the testimony of the ecclesiastical commissions appointed in Philadelphia where the Bishop's holy life had attracted attention, and in Budweis, the diocese of his birth and early education, were transmitted to the Secretary of the Congregation of S. Rites at Rome. A Notary, member of the S. Congregation, takes formal account of the reception of the acts, and at the request of the Postulator, who presents the plea for canonization, the *apertio processuum* takes place.

The Cardinal Prefect or, in specified cases, an Apostolic Protonotary introduces the detailed inquiry as to the authenticity of all the vouchers, signatures, and seals of the various depositions made in the preliminary investigations. The *Promotor fidei*, appointed to act as objector (*advocatus diaboli*), enters upon his task of examination at this juncture. The scrutiny of all the written and printed works extant of the candidate for beatification constitutes a distinct category of the investigation. Censors are secretly appointed to examine critically the letters, papers and books attributed to him and deposit their judgment under oath as to whether the writings contain anything which might raise objection to their soundness in regard to doctrine or morals.

If the various foregoing reports are favorable a formal proposition is drawn up in the name of the Sacred Congregation of Rites, in which the motives for the introduction of what is called the *Apostolic Process* are set forth. This is the first of the documents or *Signatura Commissionis*. As a rule it is not to be presented until at least ten years have elapsed from the date on which the acts and documents of the preliminary commission (diocesan) had been received by the Secretary of the S. Congregation as above mentioned. This term of ten years may, however, be dispensed with at the discretion of the Pope, to whom petition has to be made for that purpose, setting forth the reasons for this exceptional

demand. In the present case the Pontiff has granted such a dispensation on grounds which enhance the critical value of the evidence afforded in behalf of the evidence proving the heroic virtues, and the unquestionable authenticity of the alleged miracles wrought at the tomb of the Venerable John Nepomucene Neumann.

The *Decretum* of the S. Congregation, signed by the Cardinal Prefect, Aloisi Masella, and the Secretary, D. Pancini, proposes, in form of a doubt (*dubium*), the query : Whether the Commission appointed to introduce the cause of Beatification of the Ven. Bishop Neumann is to be endorsed. The documents sums up the principal facts of his life, the leading reasons which seem to entitle him to the claim of being regarded as a saint, the different processes and examinations instituted to test the truth of his reputation for sanctity, the scrutiny of his writings, and whatever steps have thus far been taken in the matter of furthering the request of the Postulator, the Rev. P. Claudius Benedetti, of the Cardinals and Bishops and other dignitaries, ecclesiastical and civil, who have signed the petition for canonization, among whom are counted in the present instance the Emperor of Austria and many members of the imperial family in whose country the saintly Bishop was born, and where he spent the years of his life previous to entering the priesthood in New York.

These facts summarized and approved separately by the Cardinal *Ponente*, whose signature the *Dubium* bears, and by the official auditor of the Rota, R. P. Gustave Persiani, who is the Promotor Fidei in the case, were approved by the S. Congregation in the answer appended to the *Dubium*, "Affirmative, seu signandam esse Commissionem, *si Sanctissimo placuerit.*" If the Sovereign Pontiff approves, he signs the second document in the following fashion, which will be explained later on :

Placet.

The following is the first document :

DECRETUM.

(*Philadelphien. seu Budvicen.*)

Beatificationis et Canonizationis Ven. Servi Dei

IOANNIS NEPOMUCENI NEUMANN,

E Congregatione Sanctissimi Redemptoris, Episcopi Philadelphiensis.

SUPER DUBIO

An sit signanda Commissio Introductionis Causae, in casu et ad effectum de quo agitur ?

Angelici spiritus Dei ministri atque hominum custodes peculiari quadam protectione sustinent Ecclesiarum Angelos, Episcopos, qui cum ipsis et muneris dignitate et gratiae auxilio consociantur. Inter hos recensendus est Servus Dei Ioannis Nepomucenus Neumann, Episcopus Philadelphiensis, e Congregatione SSmi Redemptoris, Sancti Patris Fundatoris Alphonsi M. de Ligorio verus discipulus ac spiritualis filius

Prachaticii in Bohemia eadem die 28 martii anno 1811 natus et baptizatus est, eique a piis probisque parentibus Philippo et Agnete Lebischnomen nomen impositum Ioannes Nepomucenus. Puer, diligens, modestus ac devotus scholas primarias in patria frequentabat, et sacro chrismate linitus ecclesiasticis functionibus libentissime inserviebat. Annum agens duodecimum Budovisiam missus, prius humanioribus literis, dein tum in Seminario dioecesano tum in Universitate Pragensi theologicis disciplinis sedulo incubuit. A suo Episcopo, die 21 iulii 1832, clericalem tonsuram minoresque ordines recepit, ac plura Sanctuaria, mori peregrini poenitentis, invisens et Sanctum Franciscum Xaverium suum patronum imitari cupiens, se ad exterarum missionum vocatum ostendit. Studiorum curriculo rite dimissus, die 20 aprilis 1836 in Americam Septentrionalem profectus est; eumque Episcopus Neo-Eboracensis humanissime recepit, probavit et ad sacros ordines promovit. Novus in vinea Dei operarius ac sacris expeditionibus addictus Servus Dei cum zelo et patientia populos evangelizavit regionis prope Niagaram, quae tunc ad dioecesim Neo-Eboracensem pertinebat. Verum perfectionis vitae capessendae consilium, quod Roffae cum Patribus Alphonsianis

sancte conversando conceperat atque alibi foverat, ad rem, Deo adiuvante, perduxit. Namque die 30 novembris anno 1840 Congregationis SSmi Redemptoris habitum induit atque, tyrocinio per biennium peracto, die 16 ianuarii 1842, in Ecclesia S. Alphonsi Collegio Baltimorensi adnexa, religiosa vota emisit. Sororibus Carmelitanis, atque "A Nostra Domina" nuncupatis, necnon Hospitio Pittsburgensi S. Philumenae operam valde utilem praebeuit. Religiosus observantissimus, missionarius fervidus, Superiori Provinciali adiutor, etiam praefato Collegio Baltimorensi praepositus fuit ad annum 1852, quo Episcopus Philadelphiensis, praeter suam expectationem, ab Apostolica Sede electus et die 28 martii in memorata Ecclesia S. Alphonsi consecratus, ad suam dioecesim illico se contulit.

Pastorali officio pro Christo fungens, quolibet biennio integram dioecesim perlustrabat, et verbi Dei praedictione, sacramentorum administratione atque sacrorum rituum observantia sacerdotibus suis prae lucebat. Cathedralem Ecclesiam, Seminarium clericorum, Asylum infantium erexit aut perfecit; atque insimul scholas parochiales piasque sodalitates instituit, accitis quoque in dioecesim Fratribus et Sororibus Religiosarum Congregationum. Anno 1854 a Pio Papa IX, fel. rec., vocatus Romam venit, definitioni dogmaticae de Immaculata B. M. V. Conceptione interfuit, septem Basilicas Urbis pedester et ieiunus quinquies visitavit, et, patria ac genitore rivisis, Philadelphiam rediens, non modo triduana solemnia in honorem Immaculae Conceptionis celebrari iussit, sed etiam publicam Augustissimi Sacramenti expositionem in forma XL Horarum, prout eam Romae peragi viderat, in suam dioecesim introduxit. Quasi angelus in terram missus, improvise, dum per viam deambulare, a Deo revocatus in coelestem patriam evolavit die 5 ianuarii anno 1860, clero et populo ad eius funus et sepulcrum penes Ecclesiam Redemptoristarum ad S. Petrum confluente.

Sanctimoniae fama quam Ioannes Nepomucenus, dum vitam ageret, sibi comparaverat, post obitum in dies clarior ac diffusior praesertim in Statibus Foederatis Americae Septentrionalis ac in dioecesi Budovicensi, Inquisitioni Ordinariae instituendae causa fuit. Itaque Ordinariis Processibus, qui supra recensita testantur, rite peractis et ad S. Rituum Congregationem delatis una cum scriptis Servi Dei, Sanctissimus Dominus Noster Leo Papa XII, per decretum Sacrae ipsius Congregationis datum die 10 iunii 1895, haec scripta probavit. Quum vero per alia anteriora Decreta edita diebus 14 et 19 decembris 1892 idem Sanctissimus Dominus Noster facultatem tribuisset, ut Dubium de signanda Commissione Introductionis

Causae ipsius Servi Dei agi posset ante lapsum decennii in Ordinariis praedictae Sacrae Congregationis Comitiis absque interventu et voto Consultorum, ideo instante Rmo P. Claudio Benedetti, sacerdote professo et postulatore generali Congregationis SSmi Redemptoris, attentisque Postulatoriis Litteris nonnullorum Emorum ac Rmorum S. R. E. Cardinalium, plurium Sacrorum Antistitum aliorumque virorum ecclesiastica aut civili dignitate illustrium, inter quas mentione dignae sunt Litterae Serenissimi Imperatoris Austriae Francisci Iosephi I aliorumque ex eadem Imperiali Familia, infrascriptus Cardinalis S. Rituum Congregationis Praefectus, huiusce causae Ponens ac Relator, in Ordinario Sacrae ipsius Congregationis Coetu, subsignata die, ad Vaticanum habito, sequens Dubium discutiendum proposuit, nimirum: "*An sit signanda Commissio Introductionis Causae, in casu et ad effectum de quo agitur?*" Et Sacra eadem Congregatio, post relationem ipsius infrascripti cardinalis Ponentis, omnibus mature perpensis et audito R. P. D. Gustavo Persiani, S. Romanae Rotae. Auditore et Sanctae Fidei Promotoris munus gerente, rescribendum censuit: *Affirmative, seu signandam esse Commissionem, si Sanctissimo placuerit.*

Die 15 Decembris, 1896.

Quibus omnibus Sanctissimo Domino Nostro Leoni Papae XIII per meipsum infrascriptum Cardinalem relatis, Sanctitas Sua Rescriptum Sacrae Rituum Congregationis ratum habens, propria manu signare dignata est Commissionem Introductionis Causae Venerabilis Servi Dei Ioannis Nepomuceni Neumann, Episcopi Philadelphiensis, iisdem die, mense et anno.

CAIETANUS, Card. ALOISI-MASELLA, S.R. C. Praefectus.

L. ✠ S.

DIOMEDES PANICI, S.R. C. Secretarius.

The concluding sentence of the foregoing document states that the facts contained therein, as well as the resolution of the Sacred Congregation approving the introduction of the *Causa Beatificationis*, and of signing the *Commissio*, had been signed by the Sovereign Pontiff. A separate letter, which notes in detail the steps taken in the preliminary process, as well as the official conclusions and recommendations, is drawn up for this purpose and addressed to the Holy Father. If he approves the same he writes in the middle of the page, at the

end of the letter, the word *placet*, followed by the initial of the name which he bore before becoming Pope. It will be noticed that the last word of the letter given below lacks its final *t*, which is in a sense supplied by the pontiff's *placet*.

COMMISSIO INTRODUCTIONIS CAUSAE.

Ven. Servi Dei Joannis Nep. Neumann, Ep. Philad.

BEATISSIME PATER :—Adeo hactenus aucta fuit et in dies magis augetur fama sanctitatis Servi Dei Joannis Nepomuceni Neumann, e Congregatione SSmi Redemptoris, Episcopi Philadelphiensis, qui die Januarii quinta anni millesimi octingentesimi sexagesimi obdormivit in Domino, una cum miraculis quae Deus Omnipotens ejus meritis et intercessione, uti asserunt, operari dignatus est, ut concepta in diversis mundi partibus ac praesertim in Prachaticii in Bohemia ubi primum ipse lucem aspexit, Philadelphiae ubi diem obiit supremum, nec non in aliis locis ac gentibus, atque etiam in Americanis Regionibus quas zelo animarum peragravit, erga Eum devotione, a plerisque in eorum necessitatibus invocetur et plurium gravissimorum virorum existimatione Beatificationis et Canonizationis honore dignus, accedente infallibili Sanctitatis Vestrae judicio reputetur. Ex quibus moti piaque in dictum Dei Servum devotione ducti plures Rmi. S. R. E. Archiepiscopi, Episcopi, Archiduces, alique illustres ac spectabiles viri et mulieres per suas litteras instanter S. V. supplicaverunt ut ad ejusdem Servi Dei Beatificationem et Canonizationem procedere dignaretur. Propterea cum jam confectus fuerit Processus auctoritate ordinaria super sanctitate vitae, virtutibus et miraculis ejusdem Servi Dei, ejusque examen praevis dispensationibus benigne ab eadem S. concessis tam ab intervenitu et voto Consultorum quam a non integro decenni lapsu a praesentatione Processus institutum in Ordinariis Sacrorum Rituum Comitibus die Decembris decima quinta anni millesimi octingentesimi nonagesimi sexti ad relationem Rmi. Cardinalis Cajetani Aloisi Masella, Praefecti et causae Relatoris, auditoque tum voce tum scriptis R. P. Gustavo Persiani, S. Romanae Rotae auditore in Fidei Promotorem deputato, Rmi Patres Cardinales in sententia fuerint ad signaturam Commissionis introductionis Causae ejusdem Servi Dei deveniri posse. Hinc pro parte devoti S. V. Oratoris P. Claudii Benedetti e Cong. SSmi Redemptoris, Causae Postulatoris humiliter supplicatur

quatenus eadem S. V. dignetur Causam et Causas Beatificationis et Canonizationis, nec non cognitionem virtutum et miraculorum ac publicae famae sanctitatis dicti Servi Dei populorumque erga ipsum devotionis cum omnibus et singulis suis incidentibus, dependentibus, emergentibus, adnexis et connexis quibuscumque, eidem Sacrae Congregationi committere et mandare cum facultate imprimis et ante omnia Processum Auctoritate Apostolica construendi super observantia Decretorum S. M. Urbani Papae VIII de non cultu editorum citato et audito R. P. Fidei Promotore, ac discutiendi et ex eo declarandi dictis decretis sufficienter paritum fuisse; factaque dicta declaratione, eaque ab eadem Sanctitate Vestra approbata, si eidem S. Congregationi visum fuerit et S. V. placuerit ut possit ad generalem inquisitionem super Sanctitate vitae, virtutibus et miraculis dicti Servi Dei Apostolica item Auctoritate deveniri, eidem S. Congregationi insuper indulgere et liberam facultatem concedere, ut si in Curia aderunt probationes Rmo Cardinali Sanctitatis Vestrae in urbe Vicario, si vero extra Curiam aliquibus Archiepiscopis seu Episcopis committere valeat ut per se ipsos inquirent de fama et devotione populi deque virtutibus et miraculis aliisque denunciandis dicti Servi Dei in genere tantum et non in specie et quae fama, si vigeat de praesenti, et ad hunc effectum aliquot articulos ad eosdem transmittat super quibus et super interrogatoriis per dictum R. P. Fidei Promotorem conficiendis debeant per seipsos et non per alios, testes examinare cum interventu Sub-Promotoris Fidei per eundem Promotorem Fidei nominandi, et cum potestate citandi et inhibendi etiam sub censuris et etiam per edictum, etc., invocato, etc., et cum omnibus aliis facultatibus necessariis et opportunis. Quibus peractis ea quae invenerint fideliter rescribant, et Processum huiusmodi ad eandem S. Congregationem sub sigillo clausum per fidelem nuncium transmittant cum ipsorum litteris in quibus significant quae et qualis praedictis testibus sit danda fides. Quo processu recepto et per sacram Congregationem discussa, eadem Congregatio Sanctitati Vestrae referat quid de ejus relevantia sentiat ad effectum ut Sanctitas Vestra statuere possit an sit deveniendum ad inquisitionem specialem. Quod si Sanctitas Vestra judicaverit ei locum esse eidem S. Congregationi mandare et injungere pariter dignetur, quatenus eisdem vel aliis Episcopis seu Archiepiscopis committere valeat ut veritatem super dicti Servi Dei fama, devotione populi, vitae sanctitate, puritate fidei, virtutibus et miraculis ac aliis a sacris Canonibus requisitis, exacte, fideliter ac prudenter secundum articulos et interrogatoria per dictum R. P. Fidei Pro-

motorem danda et illis transmittenda in specie inquirant, ac jura et monumenta exhibenda coram ipsis recipiant cum interventu Sub-Promotoris per eundem R. P. Fidei Promotorem nominandi et quidquid per hujusmodi specialem inquisitionem invenerint suis sigillis pariter inclusum caute ad eandem S. Cong : transmittant ut deinde his omnibus mature examinatis in Cong : coram S. V. habenda decernatur an talia sunt tantique momenti ut ad Beatificationem sive Canonizationem dicti Servi Dei juxta Sacrorum Canonum decreta, et S. Romanae Ecclesiae ritum deveniri possit, cum facultate super praemissis omnibus litteras remissoriales et compulsoriales, citato eodem R. P. Fidei Promotore, ad quascumque, mundi partes decernendi et relaxandi, atque etiam, in Curia toties quoties, etc. Jura et monumenta quaecumque recipiendi et si opus fuerit testes per Rmum Cardinalem Urbis Vicarium, seu episcopos, et in loco ab eis deputando praevia citatione et cum interventu dicti R. P. Fidei Promotoris vel ejus Sub-Promotoris super iisdem articulis seu aliis de novo dandis vel addendis et juxta interrogatoria per eundem R. P. Fidei Promotorem danda examinari faciendi sub censuris et poenis etc., et cum aliis facultatibus desuper necessariis et opportunis, caeteraque omnia in praemissis et circa ea quomodolibet faciendi, dicendi, gerendi, et exequendi usque ad ultimum et finale complementum praedictae Beatificationis sive Canonizationis servata tamen in omnibus et singulis forma Decretorum S. M. Urbani Papae VIII et Ven. Innocentii XI et non alias, etc., non obstantibus constitutionibus etiam in Universalibus et Synodalibus Conciliis editis atque aliis Ordinationibus Apostolicis Regulis Cancellariae stylo Palatii et Curiae caeterisque contrariis quibuscumque statum, etc., tenores, etc., pro plene et sufficienter expressis haberi

The proof *de non-cultu*, of which we have spoken above, is certified by a separate document called *litterae remissoriales*, which empower the Postulator or supporter of the proposed Beatification to solicit the assistance of three Bishops, or one Bishop and two Church dignitaries in forming the new process, following the *placet*. Indeed, it is only after this step has been attained that the work of inquiry assumes the nature of a public act on the part of the Church. The new commission of investigation takes nothing for granted; everything is submitted to the severest test, and the reports to the Holy See are made only upon facts clearly

demonstrated. Evidence corroborating or undoing the value of previous depositions is now in order, and the scrupulous verification of all that has been alleged, against the strenuous counter-arguments of the "advocatus diaboli" often cause long and tedious delays in the process of canonization, and sometimes lead to its abandonment altogether.

When the acts of the last mentioned commission are completed they are transmitted to the S. Congregation and there argued. If the *Promotor fidei* does not succeed in overturning the evidence or rendering the proof suspected, the acts are sealed, and given over to an entirely different delegation, the members of which are likewise sworn to make most diligent inquiry, as if the matter had never been proved. This new scrutiny having been completed and the reports being favorable, both commissions unite for discussion in the presence of the S. Congregation. Here each act is taken up singly, and separately argued in several successive sessions. At the last of these meetings the Sovereign Pontiff presides, when the final evidence is summed up. Having formed his conclusion as judge, he communicates the same to the Secretary of the S. Congregation. Until this judgment is published the case may be delayed indefinitely.

There is every hope, however, that Philadelphia will have ere long its patron-saint, the gentle, unobtrusive priest, first secular, then religious, the zealous bishop not minding the passing judgments of the world, but seeking the profits of heaven in his labor for souls, the silent, saintly John Nepomucene Neumann.

ANALECTA.

CONSTITUTIO APOSTOLICA DE PROHIBITIONE ET CENSURA
LIBRORUM.

LEO, PP. XIII.

EPISCOPUS, SERVUS SERVORUM DEI.
AD PERPETUAM REI MEMORIAM.

Officiorum ac munerum, quae diligentissime sanctissimeque servari in hoc apostolico fastigio oportet, hoc caput atque haec summa est, assidue vigilare atque omni ope contendere, ut integritas fidei morumque christianorum ne quid detrimenti capiat. Idque, si unquam alias, maxime est necessarium hoc tempore, cum, effrenatis licentia ingeniis ac moribus, omnis fere doctrina, quam Servator hominum Iesus Christus tuendam Ecclesiae suae ad salutem generis humani permisit, in quotidianum vocatur certamen atque discrimen. Quo in certamine variae profecto atque innumerabiles sunt inimicorum calliditates artesque nocendi: sed cum primis est plena periculorum intemperantia scribendi, disseminandique in vulgus quae prave scripta sunt. Nihil enim cogitari potest perniciosius ad inquinandos animos per contemptum religionis perque illecebras multas peccandi. Quamobrem tanti metuens mali, et incolumitatis fidei ac morum custos et vindex Ecclesia, maturrime intellexit, remedia contra eiusmodi pestem esse sumenda: ob eamque rem id perpetuo studuit, ut homines, quoad in se esset, pravorum librorum lectione, hoc est pessimo veneno, prohiberet. Vehemens hac in re studium beati Pauli viderunt proxima originibus tempora: similique ratione perspexit sanctorum Patrum vigilantiam, iussa episcoporum, Conciliorum decreta, omnis consequens aetas.

Praecipue vero monumenta litterarum testantur, quanta cura diligentiaque in eo evigilaverint romani Pontifices, ne

haereticorum scripta, malo publico, impune serperent. Plena est exemplorum vetustas. Anastasius I scripta Origenis perniciosiora, Innocentius I Pelagii, Leo magnus Manichaeorum opera omnia, gravi edicto damnavere. Cognitae eadem de re sunt litterae *decretales* de recipiendis et non recipiendis libris, quas Gelasius opportune dedit. Similiter, decursu aetatum, Monothelitarum, Abaelardi, Marsilii Patavini, Wicleffi et Hussii pestilentes libros, sententia Apostolicae Sedis confixit.

Saeculo autem decimo quinto, comperta arte nova libraria, non modo in prave scripta animadversum est, quae lucem aspexissent, sed etiam ne qua eius generis posthac ederentur, caveri coeptum. Atque hanc providentiam non levis aliqua caussa, sed omnino tutela honestatis ac salutis publicae per illud tempus postulabat: propterea quod artem per se optimam, maximarum utilitatum parentem, christianae gentium humanitati propagandae natam, in instrumentum ingens ruinarum nimis multi celeriter deflexerant. Magnum prave scriptorum malum, ipsa vulgandi celeritate maius erat ac velocius effectum. Itaque saluberrimo consilio cum Alexander VI, tum Leo X, decessores Nostri, certas tulere leges, utique congruentes iis temporibus ac moribus, quae officinatores librariorum in officio continerent.

Mox graviore exorto turbine, multo vigilantius ac fortius oportuit malarum haereseon prohibere contagia. Idcirco idem Leo X, posteaque Clemens VII gravissime sanxerunt, ne cui legere, neu retinere, Lutheri libros fas esset. Cum vero pro illius aevi infelicitate crevisset praeter modum atque in omnes partes pervasisset perniciosorum librorum impura colluvies, ampliore ac praesentiore remedio opus esse videbatur. Quod quidem remedium opportune primus adhibuit Paulus IV decessor Noster, videlicet elencho proposito scriptorum et librorum, a quorum usu cavere fideles oporteret. Non ita multo post Tridentinae Synodi Patres gliscentem scribendi legendique licentiam novo consilio coercendam curaverunt. Eorum quippe voluntate iussuque lecti ad id praesules et theologi non solum augendo perpoliendoque Indici, quem Paulus IV ediderat, dedere operam, sed Regulas

etiam conscripsere, in editione, lectione, usuque librorum servandas: quibus Regulis Pius IV apostolicae auctoritatis robur adiecit.

Verum salutis publicae ratio, quae Regulas Tridentinas initio genuerat, novari aliquid in eis, labentibus aetatibus, eadem iussit. Quamobrem romani Pontifices nominatimque Clemens VIII, Alexander VII, Benedictus XIV, gnari temporum et memores prudentiae, plura decrevere, quae ad eas explicandas atque accommodandas tempori valuerunt.

Quae res praelare confirmant, praecipuas romanorum Pontificum curas in eo fuisse perpetuo positas, ut opinionum errores inorumque corruptelam, geminam hanc civitatum labem ac ruinam, pravis libris gigni ac disseminari solitam, a civili hominum societate defenderent. Neque fructus fefellit operam, quam diu in rebus publicis administrandis rationi imperandi ac prohibendi lex aeterna praefuit, rectorisque civitatum cum potestate sacra in unum consensere.

Quae postea consecuta sunt, nemo nescit. Videlicet cum adjuncta rerum atque hominum sensim mutavisset dies, fecit id Ecclesia prudenter more suo, quod, perspecta natura temporum, magis expedire atque utile esse hominum sultui videretur. Plures regularum Indicis praescriptiones, quae excidis opportunitate pristina videbantur, vel decreto ipsa sustulit, vel more usuque alicubi invalescente antiquari benigne simul ac provide sivit. Recentiore memoria, datis ad Archiepiscopos Episcoposque e Principatu Pontificio literis, Pius IX Regulam X magna ex parte mitigavit. Praeterea, propinquo iam Concilio magno Vaticano, doctis viris, ad argumenta paranda delectis, id negotium dedit, ut expenderent atque aestimarent Regulas Indicis universas, iudiciumque ferrent, quid de iis facto opus esset. Illi commutandas, consentientibus sententiis, iudicavere. Idem se et sentire et petere a Concilio plurimi ex Patribus aperte profitebantur. Episcoporum Galliae extant hac de re litterae, quarum sententia est, necesse esse et sine cunctatione faciendum, ut *illae Regulae et universa res Indicis novo prorsus modo nostrae aetati melius attemperato et observatu faciliiori instaurarentur*. Idem eo tempore iudicium fuit Episcoporum Germa-

niae, plane petentium, ut *Regulae Indicis* *recenti revisioni et redactioni submittantur*. Quibus Episcopi concinunt ex Italia aliisque e regionibus complures.

Qui quidem omnes, si temporum, si institutionum civilium, si morum popularium habeatur ratio, sane aequa postulant et cum materna Ecclesiae sanctae caritate convenientia. Etenim in tam celeri ingeniorum cursu, nullus est scientiarum campus, in quo non litterae licentius excurrant: inde pestilentissimorum librorum, quotidiana colluvies. Quod vero gravius est, in tam grandi malo non modo connivent, sed magnam licentiam dant leges publicae. Hinc ex una parte, suspensi religione animi plurimorum: ex altera, quidlibet legendi impunita copia.

Hisce igitur incommodis medendum rati, duo facienda duximus, ex quibus norma agendi in hoc genere certa et perspicua omnibus suppetat. Videlicet librorum improbatae lectionis diligentissime recognosci Indicem; subinde, maturum cum fuerit, ita recognitum vulgari iussimus. Praeterea ad ipsas Regulas mentem adiecimus, easque decrevimus, incolumi earum natura, efficere aliquanto molliores, ita plane ut iis obtemperare, dummodo quis ingenio male non sit, grave arduumque esse non possit. In quo non modo exempla sequimur decessorum Nostrorum, sed maternum Ecclesiae studium imitamur: quae quidem nihil tam expetit, quam se impertire benignam, sanandosque ex se natos ita semper curavit, curat, ut eorum infirmitati amanter studioseque parcat.

Itaque matura deliberatione, adhibitisque S. R. E. Cardinalibus e sacro Consilio libris notandis, edere *Decreta Generalia* statuimus, quae infrascripta, unaque cum hac Constitutione coniuncta sunt: quibusidem sacrum Consilium posthac utatur unice, quibusque catholici homines toto orbe religiose pareant. Ea vim legis habere sola volumus, abrogatis *Regulis* sacrosanctae Tridentinae synodi iussi editis, *Observationibus, Instructione, Decretis, Monitis*, et quovis alio decessorum Nostrorum hac de re statuto iussuque, una excepta Constitutione Benedicti XIV *Sollicita et provida*, quam, sicut adhuc viguit, ita in posterum vigere integram volumus.

DECRETA GENERALIA DE PROHIBITIONE ET CENSURA LIBRORUM.

TITULUS I.

DE PROHIBITIONE LIBRORUM.

CAPUT I.

De prohibitis apostatarum, haereticorum, schismaticorum, aliorumque scriptorum libris.

1. Libri omnes, qui ante annum MDC. aut Summi Pontifices, aut Concilia oecumenica damnarunt, et in novo Indice non recensentur, eodem modo damnati habeantur, sicut olim damnati fuerunt: iis exceptis, qui per haec Decreta Generalia permittuntur.

2. Libri apostatarum, haereticorum, schismaticorum et quorumcumque scriptorum haeresiam vel schisma propugnantes, aut ipsa religionis fundamenta utcumque evertentes, omnino prohibentur.

3. Item prohibentur acatholicorum libri, qui ex professo de religione tractant, nisi constet nihil in eis contra fidem catholicam contineri.

4. Libri eorundem auctorum, qui ex professo de religione non tractant, sed obiter tantum fidei veritates attingunt, iure ecclesiastico prohibiti non habeantur, donec speciali decreto proscripti haud fuerint.

CAPUT II.

De Editionibus textus originalis et versionum non vulgarium Sacrae Scripturae.

5. Editiones textus originalis et antiquarum versionum catholicarum Sacrae Scripturae, etiam Ecclesiae Orientalis, ab acatholicis quibuscumque publicatae, etsi fideliter et integre editae appareant, iis dumtaxat, qui studiis theologicis vel biblicis dant operam, dummodo tamen non impugnentur in prolegomenis aut adnotationibus catholicae fidei dogmata, permittuntur.

6. Eadem ratione, et sub iisdem conditionibus, permittuntur aliae versiones Sacrorum Bibliorum sive latina, sive alia lingua non vulgari ab acatholicis editae.

CAPUT III.

De Versionibus vernaculis Sacrae Scripturae.

7. Cum experimento manifestum sit, si Sacra Biblia vulgari lingua passim sine discrimine permittantur, plus inde, ob hominum temeritatem, detrimenti, quam utilitatis oriri; Versiones omnes in lingua vernacula, etiam a viris catholicis confectae, omnino prohibentur, nisi fuerint ab Apostolica Sede approbatae, aut editae sub vigilantia Episcoporum cum adnotationibus desumptis ex Sanctis Ecclesia Patribus, atque ex doctis catholicisque scriptoribus.

8. Interdicuntur versiones omnes Sacrorum Bibliorum, quavis vulgari lingua ab acatholicis quibuscumque confectae, atque illae praesertim, quae per Societates Biblicas, a Romanis Pontificibus non semel damnatas, divulgantur, cum in iis saluberrimae Ecclesiae leges de divinis libris edendis funditus posthabeantur.

Hae nihilominus versiones iis, qui studiis theologicis vel biblicis dant operam, permittuntur: iis servatis, quae supra (n. 5) statuta sunt.

CAPUT IV.

De Libris obscenis.

9. Libri, qui res lascivas seu obscenas ex professo tractant, narrant, aut docent, cum non solum fidei, sed et morum, qui huiusmodi librorum lectione facile corrumpi solent, ratio habenda sit, omnino prohibentur.

10. Libri auctorum sive antiquorum, sive recentiorum, quos classicos vocant, si hac ipsa turpitudinis labe infecti sunt, propter sermonis elegantiam et proprietatem, iis tantum permittuntur, quos officii aut magisterii ratio excusat: nulla tamen ratione pueris vel adolescentibus, nisi solerti cura expurgati, tradendi aut praelegendi erunt.

CAPUT V.

De quibusdam specialis argumenti libris.

11. Damnantur libri, in quibus Deo, aut Beatae Virgini Mariae, vel Sanctis, aut Catholicae Ecclesiae eiusque Cultui, vel Sacramentis, aut Apostolicae Sedi detrahatur. Eidem reprobationis iudicio subiacent ea opera, in quibus inspirationis Sacrae Scripturae conceptus pervertitur, aut eius extensio nimis coarctatur. Prohibentur quoque libri, qui data opera Ecclesiasticam Hierarchiam, aut statum clericalem vel religiosum probis afficiunt.

12. Nefas esto libros edere, legere aut retinere in quibus sortilegia, divinatio, magia, evocatio spirituum, aliaeque huius generis superstitiones docentur, vel commendantur.

13. Libri aut scripta, quae narrant novas apparitiones, revelationes, visiones, prophetias, miracula, vel quae novas inducunt devotiones, etiam sub praetextu quod sint privatae, si publicentur absque legitima Superiorum Ecclesiae licentia, proscribuntur.

14. Prohibentur pariter libri, qui duellum, suicidium, vel divortium licita statuunt, qui de sectis massonicis, vel aliis eiusdem generis societatibus agunt, easque utiles et non perniciosas Ecclesiae et civili societati esse contendunt, et qui errores ab Apostolica Sede proscriptos tuentur.

CAPUT VI.

De Sacris Imaginibus et Indulgentiis.

15. Imagines quomodocumque impressae Domini Nostri Iesu Christi, Beatae Mariae Virginis, Angelorum atque Sanctorum, vel aliorum Servorum Dei ab Ecclesiae sensu et decretis difformes, omnino vetantur. Novae vero, sive preces habeant adnexas, sive absque illis edantur, sine Ecclesiasticae potestatis licentia non publicentur.

16. Universis interdicitur indulgentias apocryphas, et a Sancta Sede Apostolica proscriptas vel revocatas, quomodocumque divulgare. Quae divulgatae iam fuerint, de manibus fidelium auferantur.

17. Indulgentiarum libri omnes, summaria, libelli, folia etc., in quibus earum concessionibus continentur, non publicentur absque competentis auctoritatis licentia.

CAPUT VII.

De libris liturgicis et precatoriis.

18. In authenticis editionibus Missalis, Breviarii, Ritualis, Caeremonialis Episcoporum, Pontificalis romani, aliorumque librorum liturgicorum a Sancta Sede Apostolica approbatorum, nemo quidquam immutare praesumat : si secus factum fuerit, hae novae editiones prohibentur.

19. Litaniae omnes, praeter antiquissimas et communes, quae in Breviariis, Missalibus, Pontificalibus ac Ritualibus continentur, et praeter Litanias de Beata Virgine, quae in sacra Aede Laetana decantari solent, et litanias Sanctissimi Nominis Iesu iam a Sancta Sede approbatas, non edantur sine revisione et approbatione Ordinarii.

20. Libros, aut libellos precum, devotionis, vel doctrinae institutionisque religiosae, moralis, asceticae, mysticae, aliosque huiusmodi, quamvis ad fovendam populi christiani pietatem conducere videantur, nemo praeter legitimae auctoritatis licentiam publicet : secus prohibiti habeantur.

CAPUT VIII.

De Diariis, foliis et libellis periodicis.

21. Diaria, folia et libelli periodici, qui religionem aut bonos mores data opera impetunt, non solum naturali, sed etiam ecclesiastico iure proscripti habeantur.

Curent autem Ordinarii, ubi opus sit, de huiusmodi lectionis periculo et damno fideles opportune monere.

22. Nemo e catholicis, praesertim e viris ecclesiasticis, in huiusmodi diariis, vel foliis, vel libellis periodicis, quidquam, nisi suadente iusta et rationabili causa, publicet.

CAPUT IX.

De facultate legendi et retinendi libros prohibitos.

23. Libros sive specialibus, sive hisce Generalibus Decretis proscriptos, ii tantum legere et retinere poterunt, qui a Sede Apostolica, aut ab illis, quibus vices suas delegavit, opportunas fuerint consecuti facultates.

24. Concedendis licentiis legendi et retinendi libros quoscumque prohibitos Romani Pontifices Sacram Indicis Congregationem praeposuerunt. Eadem nihilominus potestate gaudent, tum Suprema Sancti Officii Congregatio, tum Sacra Congregatio de Propaganda Fide pro regionibus suo regimini subiectis. Pro Urbe tantum, haec facultas competit etiam Sacri Palatii Apostolici Magistro.

25. Episcopi alique Praelati iurisdictione quasi episcopali pollentes, pro singularibus libris, atque in casibus tantum urgentibus, licentiam concedere valeant. Quod si iidem generalem a Sede Apostolica impetraverint facultatem, ut fidelibus libros proscriptos legendi retinendique licentiam impertiri valeant, eam nonnisi cum delectu et ex iusta et rationabili causa concedant.

26. Omnes qui facultatem apostolicam consecuti sunt legendi et retinendi libros prohibitos, nequeunt ideo legere et retinere libros quoslibet, aut ephemerides ab Ordinariis locorum proscriptas, nisi eis in apostolico indulto expressa facta fuerit potestas legendi et retinendi libros a quibuscumque damnatos. Meminerint insuper qui licentiam legendi libros prohibitos obtinuerunt, gravi se praecepto teneri huiusmodi libros ita custodire, ut ad aliorum manus non perveniant.

CAPUT X.

De denunciatione pravorum librorum.

27. Quamvis catholicorum omnium sit, maxime eorum, qui doctrina praevalent, perniciosos libros Episcopis, aut Apostolicae Sedi denunciare; id tamen speciali titulo pertinet ad Nuntios, Delegatos Apostolicos, locorum Ordinarios, atque Rectores Universitatum doctrinae laude florentium.

28. Expetit ut in pravorum librorum denunciatione non solum libri titulus indicetur, sed etiam, quoad fieri potest, causae exponantur ob quas liber censura dignus existimatur. Iis autem ad quos denunciatio defertur, sanctum erit, denunciantium nomina secreta servare.

29. Ordinarii, etiam tamquam Delegati Sedis Apostolicae, libros, aliaque scripta noxia in sua Dioecesi edita vel diffusa proscribere, et e manibus fidelium auferre studeant. Ad Apostolicum iudicium ea deferent opera vel scripta, quae subtilius examen exigunt, vel in quibus ad salutarem effectum consequendum, supremæ auctoritatis sententiâ requiri videatur.

TITULUS II.

DE CENSURA LIBRORUM.

CAPUT I.

De Praelatis librorum censurae praepositis.

30. Penes quos potestas sit sacrorum bibliorum editiones et versiones adprobare vel permittere ex iis liquet, quae supra (n. 7) statuta sunt.

31. Libros ab Apostolica Sede proscripto nemo audeat iterum in lucem edere : quod si ex gravi et rationabili causa, singularis aliqua exceptio hac in re admittenda videatur, id nunquam fiet, nisi obtenta prius sacrae Indicis Congregationis licentia, servatisque conditionibus ab ea praescriptis.

32. Quae ad causas Beatificationum et Canonizationum Servorum Dei utcumque pertinent, absque beneplacito Congregationis Sacris Ritibus tuendis praepositae publicari nequeunt.

33. Idem dicendum de Collectionibus Decretorum singularum Romanarum Congregationum : hae nimirum Collectiones edi nequeant, nisi obtenta prius licentia, et servatis

conditionibus a moderatoribus uniuscuiusque Congregationis praescriptis.

34. Vicarii et Missionarii Apostolici Decreta sacrae Congregationis Propagandae Fidei praepositae de libris edendis fideliter servant.

35. Approbatio librorum, quorum censura praesentium Decretorum vi Apostolicae Sedi vel Romanis Congregationibus non reservatur, pertinet ad Ordinarium loci in quo publici iuris fiunt.

36. Regulares, praeter Episcopi licentiam, meminerint teneri se, sacri Concilii Tridentini decreto, operis in lucem edendi facultatem a Praelato, cui subiacent, obtinere. Utraque autem concessio in principio vel in fine operis imprimatur.

37. Si Auctor Romae degens librum, non in Urbe, sed alibi imprimere velit, praeter approbationem Cardinalis Urbis Vicarii et Magistri Sacri Palatii Apostolici alia non requiritur.

CAPUT II

De Censorum officio in praevio librorum examine.

38. Curent Episcopi, quorum muneris est facultatem libros imprimendi concedere, ut eis examinandis spectatae pietatis et doctrinae viros adhibeant, de quorum fide et integritate sibi polliceri queant, nihil eos gratiae daturus, nihil odio, sed omni humano affecto posthabito, Dei dumtaxat gloriam spectaturos et fidelis populi utilitatem.

39. De Variis opinionibus atque sententiis (iuxta Benedicti XIV praeceptum) animo a praeiudiciis omnibus vacuo, iudicandum sibi esse censores sciant. Itaque nationis, familiae, scholae, instituti affectum excutiant, studia partium seponant. Ecclesiae sanctae dogmata, et communem Catholicorum doctrinam, quae Conciliorum generalium decretis, Romanorum Pontificum Constitutionibus, atque Doctorum consensu continentur, unice prae oculis habeant.

40. Absoluto examine, si nihil publicationi libri obstare videbitur, Ordinarius, in scriptis et omnino gratis, illius publicandi licentiam, in principio vel in fine operis imprimendam, auctori concedat.

CAPUT III

De libris praeviae censurae subiiciendis.

41. Omnes fideles tenentur praeviae censurae ecclesiasticae eos saltem subiicere libros, qui divinas Scripturas, Sacram Theologiam, Historiam ecclesiasticam, Ius Canonicum, Theologiam naturalem, Ethicen, aliasve huiusmodi religiosas aut morales disciplinas respiciunt, ac generaliter scripta omnia, in quibus religionis et morum honestatis specialiter intersit.

42. Viri e clero seculari ne libros quidem, qui de artibus scientiisque mere naturalibus tractant, inconsultis suis Ordinariis publicent, ut obsequentis animi erga illos exemplum praebeant.

Idem prohibentur quominus, absque praevia Ordinariorum venia, diaria vel folia periodica moderanda suscipiant.

CAPUT IV

De Typographis et Editoribus librorum.

43. Nullus liber censurae ecclesiasticae subiectus excudatur, nisi in principio nomen et cognomen tum auctoris, tum editoris praeferat, locum insuper et annum impressionis atque editionis. Quod si aliquo in casu, iustas ob causas, nomen auctoris tacendum videatur, id permittendi penes Ordinarium potestas sit.

44. Noverint Typographi et Editores librorum novas eiusdem operis approbati editiones, novam approbationem exigere, hanc insuper textui originali tributam, eius in aliud idioma versioni non suffragari.

45. Libri ab Apostolica Sede damnati, ubique gentium prohibiti censeantur, et in quodcumque vertantur idioma.

46. Quicumque librorum venditores, praecipue qui catholico nomine gloriantur, libros de obscenis ex professo tractantes neque vendant, neque commodent, neque retineant: ceteros prohibitos venales non habeant, nisi a Sacra Indicis Congregatione veniam per Ordinarium impetraverint, nec cuiquam vendant nisi prudenter existimare possint, ab emptore legitime peti.

CAPUT V

De poenis in Decretorum Generalium transgressores statutis.

47. Omnes et singuli scienter legentes, sine auctoritate Sedis Apostolicae, libros apostatarum et haeticorum haeresim propugnantes, nec non libros cuiusvis auctoris per Apostolicas Literas nominatim prohibitos, eosdemque libros retinentes, imprimentes et quomodolibet defendentes, excommunicationem ipso facto incurrunt, Romano Pontifici speciali modo reservatam.

48. Qui sine Ordinarii approbatione Sacrarum Scripturarum libros, vel earundem adnotationes vel commentarios imprimunt, aut imprimi faciunt, incidunt ipso facto in excommunicationem nemini reservatam.

49. Qui vero cetera transgressi fuerint, quae his Decretis Generalibus praecipiuntur, pro diversa reatus gravitate serio ab Episcopo moneantur; et, si opportunum videbitur, canonicis etiam poenis coerceantur.

Praesentes vero litteras et quaecumque in ipsis habentur nullo unquam tempore de subreptionis aut obreptionis sive intentionis Nostrae vitio aliove quovis defectu notari vel impugnari posse; sed semper validas et in suo robore fore et esse, atque ab omnibus cuiusvis gradus et praecminentiae inviolabiliter in iudicio et extra observari debere, decernimus: irritum quoque et inane si secus super his a quoquam, quavis auctoritate vel praetextu, scienter vel ignoranter contigerit attentari declarantes, contrariis non obstantibus quibuscumque.

Volumus autem ut harum litterarum exemplis, etiam impressis, manu tamen Notarii subscriptis et per constitutum in ecclesiastica dignitate virum sigillo munitis, eadem habeatur fides quae Nostrae voluntatis significationi his praesentibus ostensis haberetur.

Nulli ergo hominum liceat hanc paginam Nostrae constitutionis, ordinationis, limitationis, derogationis, voluntatis infringere, vel ei ausu temerario contraire.—Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei

et beatorum Petri et Pauli apostolorum eius se noverit incursum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo sexto, VIII. Kal. Februarias, Pontificatus Nostri decimo nono.

A. CARD. MACCHI.

A. PANICI *Subdatarius*

VISA.—DE CURIA I. DE AQUILA E VICECOMITIBUS
Loco✠Plumbi

Reg. in Secret. Brevium

I. CUGNONIUS.

E SECRETAR. BREVIUM.

BREVE QUO UNIVERSIS FRANCISCALIBUS TERTIARIIS PARTICIPATIO INDULGENTIARUM CUM PRIMO ET SECUNDO ORDINE AD QUINQUENNium CONCEDITUR.

Bme Pater,

Fr. Bartholomaeus a S. Donato, Director Tertii Ordinis S. Francisci in Conventu Aracoelitano Urbis, ad pedes Sanctitatis Tuae humiliter provolutus, nomine suo et universorum pariter Tertii Ordinis Fratrum ac Sororum, enixe implorat ut Sanctitas Tua utriusque sexus Tertiariis concedere dignetur communicationem, seu participationem indulgentiarum et bonorum operum, in vita et in mortis articulo, quibus gaudet Ordo Franciscanus, ut eorundem animae ex hac vita migrantes vel in purgatorio detentae, solamen exinde percipere valeant. Pro qua gratia, etc.

VOLTUM P. PROCURATORIS ORDINIS.

Beatissime Pater,

Cum ex S. C. Indulgentiarum die 31 Jan. 1893 (1), responso ad dub. XVI declaratum sit Tertium Ordinem non habere

communicationem gratiarum cum Primo Ordine ex quo pendet, absque speciali Indulto S. Sedis, ideo enixe commendo preces pro tali Indulto concedendo Tertio Ordini Franciscano, sicut jam concessum est Tertio Ordini S. Dominici.

Romae, ad S. Antonium, die 23 Maji 1896.

FR. RAPHAEL AB AURELIACO,

Proc. GLIS Ordinis.

LEO PP. XIII.

AD FUTURAM REI MEMORIAM.

Cum dilectus filius Bartholomaeus a S. Donato, Commissarius Tertii Ordinis S. Francisci Assisiensis, in Coenobio de Aracoeli almae hujus Urbis Nostrae degens, suo et universorum dicti Tertii Ordinis confratrum ac consororum nomine, enixas Nobis preces humiliter adhibuerit, ut Tertiariis utriusque sexus, ubique terrarum existentibus, omnes et singulas indulgentias ac spirituales gratias communicare velimus, quibus Ordinis Franciscalis fratres monialesque gaudent, Nos quibus nihil antiquius, quam ut tam frugifera societas, conspicuis in rem catholicam meritis praeclara, uberiores capiat in DOMINO fructus, simul animo intendentes in spirituale emolumentum dictorum sodalium, votis hujusmodi annuendum existimavimus. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum ejus auctoritate confisi omnes et singulos nunc et pro tempore, utriusque sexus fideles, ubique terrarum in Tertium Ordinem S. Francisci Assisiensis legitime adlectos, tum quoad vitam vixerint, tum post obitum, servatis quae servantur opus est, ac dummodo respective quae pro iis lucrificandis pietatis opera injuncta sunt rite praestiterint, Apostolica Nostra auctoritate vi praesentium, indulgentiarum ac piorum operum quibus Primus et Secundus Ordo Franciscalis pollet, participes esse volumus, edicimus, ac mandamus. Non obstan-

tibus Nostra et Cancellariae Apostolicae regula de non concedendis indulgentiis ad instar, aliisque Constitutionibus et Ordinationibus Apostolicis, ceterisque contrariis quibuscumque. Praesentibus ad *Quinquennium* valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicujus notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die VII Julii MDCCCXCVI.

Pontificatus Nostri Anno Decimo nono.

Pro Dno CARD. DE RUGGIERO.

NICOLAUS MARINI, *Substit.*

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letters.

THE CLERGY AND THE SUMMER SCHOOL.

The elevation of the Very Rev. Dr. Conaty, late President of the Catholic Summer-School of America, to the important position of Rector of the Catholic University, has indirectly emphasized the favor with which the Summer-school is regarded by the highest ecclesiastical dignitaries in this country. It will not be denied that the institution over which he presided, with so much tact and dignity, has caught some reflected glory from the exalted place he now holds. On the other hand, it is clear that the opportunities, which the duties connected with the work of the Summer-school gave to its president, of exercising those special qualities desirable in the head of our highest educational establishment, contributed to the happy result of his election. All this indicates that the Summer-school idea claims and receives the attention and warm approval of the leading churchmen in this country. It may however still be of interest to consider the relations of the great body of the clergy to this new educational idea, as upon them in reality depends the execution of the good will and good wishes manifested by the hierarchy.

Let me briefly consider what those relations have been in the past, what they at present are, and what they should

be in the future. Now, that my official relations with the Summer-school have been discontinued, I may speak more becomingly and with more freedom of that which I do know.

I believe I am not overstating the case when I say that a very considerable part of the secular clergy received with apathy the proposal to establish a Catholic Summer-school. In some instances there was an active hostility that took the most insidious form of attack—ridicule. The "Sunday-school," as it was facetiously dubbed, was laughed at; its projectors were set down as enthusiasts, well meaning, perhaps, but just a trifle touched, perchance, as far as some of the clerics were concerned, looking for the cheap notoriety that comes from doing something unusual. The time-honored inquiries as to pedigree were not wanting: who and what are they? Fortunately the founders of the Summer-school, not having any personal ends to serve, and conscious of a high purpose, were able to ignore this element. They did, however, find it somewhat discouraging to meet at almost every turn, not hostility, but utter want of interest. The encouragement given them, however, by the hierarchy; the responsive sympathy offered by a number of whole-souled men, able to look beyond the horizon of their own parish limits, whose hearts warmed to any project tending to the intellectual betterment of our people, and who did not think that any appeal made to their parishioners for such a work was a sacrilegious attack upon their local *corbona*; and, above all, the practical acquaintance possessed by some of the older of our founders with the temper and habits of mind and action of our American clergy, enabled them to keep up their courage, and their confidence that if the scheme really possessed the good they thought it did, God would not allow it to fail, and the clergy, convinced of its worth, would give it their support.

Few will ever realize the difficulties attending the organization of the first session held at New London, Conn. The absence of the clergy from the large cities was notable and commented upon at the time; but, on this, as on other

occasions, the quality more than atoned for the decided lack of quantity. The Archbishop of New York put himself to considerable inconvenience, journeying specially to New London to speak in person his words of congratulation; honest, hearty and frank Bishop McMahon, although even then suffering from the malady that was soon to call him hence, presided at the opening solemn Mass, at the first lecture, and addressed the school several times during the session. Other eminent ecclesiastics looked in on the school, and all expressed their cordial delight at what they saw. It surely was a most important event from the view-point of a priest who was desirous of seeing in harmonious combination all the elements of the Church in this country, which for so many and various reasons have somehow been kept apart until something very much like secret hostility has crept in. To quote from an account of the first session :¹ "That much neglected body, the Catholic teachers in public schools *were largely in the majority*. . . . The Summer-school . . . has also created a more cordial fellowship and a deeper sympathy. . . . It was a sight to make the Catholic heart glow with pride to see a gathering which counted an archbishop, a bishop, hundreds of priests—including Jesuits, Dominicans, Paulists,—Christian Brothers, Sisters of Mercy, and the laity. . . . Among the many happy remembrances of the Summer-school *none will give more pleasure than the acquaintances formed at New London*." These are significant indications of what the school actually accomplished at its first session.

The priests were quick to appreciate the value of this practical demonstration of the power for good possessed by the Summer-school. They showed their interest in many ways, following closely the efforts made to secure a permanent habitation for the school. Pastors of suburban and summer resorts outdid the owners of real estate in those places in striving to set forth the heavenly attractions and providential suitability for the purposes of the school.

¹ *The Catholic Reading Circle Review*, Vol. II, pp. 744-745.

When, as many think, unwisely, the present site was chosen, the interest of the clergy did not slacken, but a large number of them visited the school at its next session, and encouraged it not only with their presence, but in other ways equally substantial.

The interest of the clergy in the Western country from the first had been aroused in the enterprise ; with the result that a Western school was organized with a Bishop as its President. Out on the Pacific slope the reading circles were organized into one association under the direction of the Vicar-General of San Francisco, and recently the clergy showed their decided interest in the idea in the two Sessions of the Winter-School at New Orleans.

The apathy of the clerical body has been overcome and their active interest enlisted, and the fruits are everywhere in evidence. Reading circles are organizing on all sides. Lectures on literary, historical, scientific topics are being delivered before large audiences of our Catholic people ; the hearts of the publishers have been gladdened by unexpectedly great sales of their books ; and everywhere the work of the zealous priest can be seen, now that it has been made evident to him that the Summer-school idea, which is the germ of all this intellectual movement among our people, is not a "fad," but a work with the blessing of God upon it and destined to make for the advancement of our people.

Too often with us the inertia, which is misnamed conservatism, is allowed to remain unrebuked. True conservatism approved warmly of the Summer school idea, and slowly but surely the inertia is being overcome.

J. McM.

THE "SANATIO IN RADICE."

Editor AMERICAN ECCLESIASTICAL REVIEW.

REV. DEAR SIR :—Allow me to make a few remarks regarding the matrimonial case in the February number, on page 181.

It is there stated that the Bishop can apply the "sanatio in radice" when the marriage is invalid because the non-Catholic

party is not baptized, even though the unbaptized party refuses to give the usual guarantees required in such cases.

A few years ago a brother priest, who had just such a case, applied to the Bishop for a "*sanatio in radice*," and received the following answer: "The *sanatio in radice*" cannot be applied in this case, because the Bishop has faculty only in such cases in which he could have from the beginning dispensed. Now the Bishop could not dispense "*ab impedimento disparitatis cultus*" unless the required guarantee were given, this being a "*conditio sine qua non*." Therefore, as he could not dispense in the first instance without the guarantee, so he cannot now apply the "*sanatio in radice*" without it.

Of course the solution of this difficulty hinges upon the question: Is the giving of the required guarantee a *conditio sine qua non ad validitatem dispensationis* or not?

What is the general opinion of Theologians on this point?

Resp. The above assumption is perfectly correct in as much as the solution of the difficulty hinges upon the question whether or not the giving of the required guarantee be a *conditio sine qua non ad validitatem dispensationis*. As the answer to this must necessarily be in the affirmative, it follows that the Bishop could not have granted the dispensation asked by a "brother priest."

I have practically taken up this same position in the March number of the REVIEW, where after giving my opinion with regard to the main portion of the solution, I took exception to an implied statement on this very point. I there expressly said that I could not endorse what seemed to be admitted in the previous solution, namely, that the *sanatio in radice* could be granted even when the unbaptized party is openly unwilling to agree to the usual promises and conditions, required by the Church." Now, however, that the issue has been clearly raised by the queries of several correspondents, I take occasion to answer more at length.

The guarantee required by the Church in every "mixed" marriage is contained in the formula presented to the non-Catholic party, and to be signed by that party. As given in

the statutes of several of our dioceses, it reads as follows: "*I, N. N., hereby promise N. N. entire freedom in the exercise of the Roman Catholic religion; and should our marriage be blessed with issue, I furthermore promise to allow our children to be baptized and educated in the Roman Catholic faith.*"

Now there may be accidental differences in the way of expressing these promises, as also in the manner of exacting them. Consent to them may even at times be lawfully presupposed, as, for example, when the character and frame of mind of the unbaptized party are so well known to the pastor that it would be considered useless or unnecessary to propose these conditions explicitly. But if it is known that acceptance of them has been refused, no dispensation can be granted. The reason is, as has been already stated, because they form a *conditio sine qua non*. This was clearly laid down by Cardinal Antonelli in an "Instructio" dated November 15, 1858, and sent in the name of Pope Pius IX to all Archbishops and Bishops. The Holy See, writes the Cardinal, has in the past allowed "mixed" marriages for grave reasons, and will continue to do so, but "*nonnisi sub expressa semper conditione de praemittendis necessariis opportunisque cautionibus, ut scilicet non solum Catholicus conjux ab acatholico perverti non posset verum etiam ut universa utriusque sexus proles ex mixtis hscie matrimoniis procreanda in sanctitate catholicae religionis educari omnino deberet.*" This citation would in itself be enough to prove my point, but the "Instructio" goes on to add the following words: "*quæ quidem cautiones remitti seu dispensari nunquam possunt, cum in ipsa naturali ac divina lege fundentur.*" Again, the next paragraph begins thus: "*Insuper in tribuendis hujusmodi dispensationibus, praeter enunciatas conditiones, quae praemitti semper debent et super quibus dispensari nullo modo unquam potest, etc.*" The whole "Instructio" may then be summed up as follows: In granting dispensations to contract mixed marriages we have to distinguish the *reasons* from the *conditions*. The reasons must be *grave* and *canonical*,

just as in the case of other matrimonial dispensations, and should there exist no such just reason, the dispensation would be null and void if granted by a bishop, but valid if given by the Pope. With regard to the *conditions*, we must distinguish two classes of them. Some are merely rubrical, and are insisted upon in order to show that the Church does not favor such marriages ; these of course admit of dispensation. Others are essential, and required both by the divine and natural law, and consequently no bishop, nor even the Pope himself, can dispense from them.

From all this it follows that there can be no doubt as to the proposition set down at the beginning of this answer, namely, that the promise usually required before marriage from the unbaptized party is an essential condition for the validity of the dispensation.

But, it is asked, is the use of the faculty, granted to our bishops to heal *in radice* a marriage null and void by reason of the impediment *disparitas cultus*, precluded by a refusal to make these required promises ? Perhaps it might be objected that although our bishops cannot dispense *ante factum*, they may do so *post factum*. This indeed would not be the only case to which such a distinction could be applied. We know, for instance, that a bishop in this country cannot dispense from the double impediment of *consanguinitas* and *disparitas cultus* before the marriage has been contracted, but that after such marriage has been effected, though invalidly, he has the power of dispensing. "In matrimoniis contractis non autem in contrahendis" are the exact words in which this faculty is couched. I answer that this does not hold good for the case under discussion, and that therefore our bishops cannot heal *in radice* a marriage that is null and void on account of *disparitas cultus*, unless the unbaptized party is willing to make the usual promise. The reason is not far to seek. In the faculties granted to each bishop it is expressly stated that the power to heal *in radice* refers only to an impediment "super quo ex Apostolicæ Sedis indulto dispensare ipse possit." Now as no bishop can dispense *ante factum* in a case where consent to these promises has been refused,

it follows that the same limitation remains in force even *post factum*. With regard to the parity claimed for the above-mentioned case of a double impediment, I answer that there exists no parity, for the simple reason that there is question only of impediments which are entirely *de Jure ecclesiastico*, and these the Church has most assuredly power to dispense. Not so the promise of which we are speaking. Based alike on the divine and the natural law, it constitutes a condition which the Church cannot waive. It is needless to add that on this point there is no divergence of opinion among Catholic Theologians.

One word in conclusion. From what has been said it is clear that I am in full accord with the views advanced by your Rev. correspondent, and I have only endeavored to develop and emphasize the principles put forward in his brief but scholarly communication.

A. SABETTI, S.J.

FATHER SABETTI'S VIEW OF THE "SANATIO IN RADICE."

Qu. Editor AMERICAN ECCLESIASTICAL REVIEW :

REV. DEAR SIR :—The March number of your esteemed REVIEW has just reached me, and I have read with special interest Fr. Sabetti's reply to the strictures passed on your solution of the case *de sanatione in radice* of the preceding issue. His remarks are clear and, to my thinking, very satisfactory. But why has he said nothing about a certain point advanced in the closing paragraph of the criticism? The learned critic seems to state, or at least to imply, that the consent given by the unbaptized party at the time when the marriage was contracted, which consent is presumed not to have been subsequently revoked, is identical with the consent called in Canon law "*praesumptus*." From this he goes on to infer that since this presumed consent has been declared by the present Pope no longer to enter as a factor in the settling of matrimonial cases, it would follow that no fixing up of the marriage in question is possible without the actual renewal of the consent formerly given by both parties.

Is it true that the two consents are identical? Have we not here a misconception in the use of canonical terms?

QUASI PAROCHUS.

Resp. The two terms are in no sense identical, but represent entirely different ideas. If I did not point out this difference in my preceding answer it was because it would have led me into a discussion foreign to the main purpose of my paper, and, on the other hand, I felt confident that the dictum, "qui tacet, consentire videtur," would not in this case be applied to me.

The consent once given by the unbaptized party is something really existing, and as such capable of being proved by witnesses. Hence, if not revoked, it continues to exist, and is therefore denominated by theologians *consensus habitualiter perseverans*. The question of the revocation or non-revocation of such consent may sometimes be made clear to us beyond all doubt by the testimony of the person himself. At other times we may take for granted that it has not been revoked: we *presume* that it still exists. This is called *praesumptio facti*. For instance, we know that the husband has no quarrel with his wife, that his love for her has undergone no change, and we conclude that the consent expressed on occasion of their marriage still remains. We may be mistaken, it is true, in this supposition, as we are in many other assumptions of facts, and should we have any suspicions on this score, we must use diligent efforts to ascertain the truth.

The consent called by canonists "*praesumptus*" is, however, quite a different thing from the consent I have been just describing. It is not a *true* or *real* consent capable of being juridically proven, since it was never expressly given; nor is it a mere assumption devoid of all foundation. It is something between these two extremes which we can best designate as a *praesumptio juris*. The principal case to which this kind of consent is applicable was when a man and woman free from all other impediments, and living in a place where the *Tametsi* was not in force, after having contracted valid espousals, would have had before marriage perfect sexual intercourse. This act would be taken by the Church, *in foro externo*, as an expression of consent to become husband and wife, and nothing that the parties would say to the con-

trary would obtain credence. Hence this *praesumptio* is called *juris et de jure*.

A short citation from Schmalzgrueber (Vol. IV, p. I., tit. 1., n. 115 et seqq.) will make clear the precise character of this presumption. "Jure antiquo sponsalia de futuro per secutam copulam carnalem transibant in matrimonium, prout sumitur ex *cap. Veniens 15*, et ex *cap. Is qui 30, hoc titulo*. Ratio est quia Ecclesia ex carnali copula praesumit in sponsis conjugalem consensum ad excludendum peccatum, quod scilicet sponsus et sponsa non fornicario sed maritali affectu se invicem cognoscere voluerint; quia delictum non est praesumendum. Estque praesumptio ista juris et de jure, h. e., omnino certa et indubitata, contra quam non admittitur probatio; consequenter, ubi jus hoc antiquum viget, non audiretur sponsus asserens, se sponsam non maritali sed fornicario solum affectu cognovisse, et si matrimonium postea contraheret cum alia, compelleretur ad hanc deserendam, et adhaerendum primae. . . . Habet autem praesumptio ista locum solum in foro contentioso et judiciali, non vero in interno conscientiae; nam in hoc judicatur secundum rei veritatem, et non secundum praesumptiones, si his aliud quid praesumatur, quam habet rei veritas. Hinc si sponsus sponsam revera non maritali, sed fornicario affectu cognovit, in foro poenitentiali et coram Deo non esset matrimonium; quia Papa non potest facere, ut sine consensu expresso vel tacito sit verum matrimonium."

Now it is precisely this *praesumptio juris et de jure* that Leo XIII, by decree of February 15, 1892, abolished and ordered to be expunged from canonical legislation. He assigns as his reason for so doing the belief, now become universal among Christians, that such act is neither more nor less than fornication, and cannot therefore be interpreted to constitute a lawful marriage. But we are not at liberty to argue from this change in the Canons that the *praesumptio facti*, or to call it by its technical term, the *consensus habitualiter perseverans*, has lost its force and vigor. Such consent cannot be annulled or suppressed, since it is beyond the power even of the Pope to change facts. The argument,

therefore, deduced from the supposed parity between the *praesumptio juris* and the *praesumptio facti*, falls to the ground, because it rests on a misconception of canonical terms.

A. SABETTI, S. J.

VALIDITY OF BAPTISM.

Qu. Father A receives an urgent call to attend the death-bed of Mr. B. On his arrival he finds the patient delirious and dying. From his knowledge of the man during life, Fr. A is in a quandary. Years ago B became a Catholic to get married, or rather, as he expressed it, he allowed himself to be baptized as a matter of form, without the intention of submitting himself to the Church. After marriage he never attended any religious service, but made efforts to have the elder children baptized in the sect to which he formerly belonged. As the children grew up, they, with their mother, seemed to exercise some influence upon the father by the faithful observances of their Catholic duties. Sometimes he went to Mass, called himself a Catholic, and expressed a determination to die a Catholic. At other times, with a fondness for indulging in controversy, he would argue against, or criticise certain Catholic practices.

Fr. A was aware of all this; and, thinking that B's former baptism was invalid for want of proper intention, he re-baptized him and gave him the last sacraments conditionally.

Did Fr. A do right in re-baptizing him?

Resp. In the light of the ordinary principles laid down in Theology, Father A could not re-baptize the dying man. We have here an act duly performed—the administration of the sacrament of Baptism—and nothing is brought forward to prove the absence of any essential element. Therefore, the baptism must be pronounced theologically and juridically valid.

The only possible objection that could be advanced against its validity would rest on B's supposed want of intention in its reception. Let me, then, examine this point in detail.

The intention of receiving baptism is certainly required for its validity in the case of adults. Theologians have but

one opinion on this point. But when they come to determine the precise nature of this intention, and the manner in which it should be given expression, they are divided. Putting aside, for the present, opinions which are more or less probable, we may, with Lehmkuhl, Vol. II, N. 77, lay down this principle—an adult who has especially asked to be baptized has beyond all possible doubt the requisite intention. Now, is there anything stated in the case we are considering that would lead us to believe that B had not this intention? The fact that he would not submit to the laws of the Catholic Church, that he has made efforts to have the elder children baptized in the sect to which he formerly belonged, and that he has criticised certain Catholic practices, does not in any sense prove the lack of intention in his reception of the sacrament. At most, it only convicts him of inconsistency. Every good, sincere Protestant has certainly the intention needed for the validity of baptism. As a matter of fact, on their entrance into the Church, converts who have already been baptized as adults in the sects which they are abandoning, do not, as a general thing, receive conditional baptism on account of any lack of intention in their former reception of this sacrament, but by reason of probable or certain defects in its due administration. They certainly desired to become Christians, and this was all that was absolutely required in the way of intention. Therefore, apart from the fact that B asked for Catholic baptism, or, as he puts it, in all likelihood to excuse himself in the eyes of his Protestant friends, “has allowed himself to be baptized as a matter of form,” I maintain simply on the ground that he has shown himself an earnest member of his sect, and has endeavored to have some of his children baptized in that sect, he has thereby sufficiently manifested his intention of becoming a Christian at the time of his Catholic baptism. The baptism, consequently, is perfectly valid, and I am forced to conclude that had Father A these principles clearly before him, and had he decided the case from a strictly theological standpoint, he would not have repeated the sacrament.

However, practically speaking, I cannot blame Fr. A, and I doubt greatly whether many other priests would not have pursued a similar course under like circumstances. When there is question of a sacrament so absolutely necessary as Baptism, we are allowed to go to the greatest possible limits in its conditional repetition. Lehmkuhl, Vol. 2, N. 16, after having stated that we may repeat baptism whenever there exists a *reasonable doubt* with regard to the validity of the first baptism, adds that the doubt would be reasonable, if it is not a "*merus et inanis scrupulus*." Before him Gobat, Tract 2, N. 381, defined a reasonable doubt to be "*illud quod non est aperte vanum*." Now, can we justly say that Fr. A's doubt is *aperte vanum*, and nothing more than a *merus et inanis scrupulus*? Certainly not. He has known the dying man for several years, and is, therefore, in a position to judge, more or less, correctly of his dispositions. He is not, as we have seen, obliged to rebaptize B, but still he may do so *tuta conscientia*.

A. SABETTI, S. J.

THE LAW OF ABSTINENCE FOR WORKINGMEN.

Qu. In virtue of powers granted to the American bishops by the Holy See on March 15, 1895, for ten years, workingmen and their families are allowed the use of flesh-meat once a day on all fast days and days of abstinence throughout the year, with the exception of all Fridays, Ash Wednesday, the Wednesday and Saturday in Holy Week and the eve of Christmas.

Now, if the Ordinary of a diocese does not make use of this apostolic dispensation in favor of said workingmen and their families, could these persons make use of flesh-meat once a day on the above-mentioned days, with the above-mentioned exceptions, even though the Ordinary does not grant it, or makes no mention of said apostolic dispensation?

Resp. The text of the Indult, by which the above dispensation was granted, removes all doubt regarding its application. Unless the Ordinary of the diocese expressly allows the privilege, it may not be presumed upon.

"Re mature perpensa," reads the Indult, "praefata S. Congregatio censuit magis expedire ut quin detur *indultum quoddam generale* pro omnibus Statibus Foederatis, tribuatur potius facultas *singulis Ordinariis* ad decennium permittendi usum carnum in iis circumstantiis locorum et personarum, in quibus judicaverint veram existere difficultatem observandi legem communem abstinentiae."

The Sacred Congregation, in plain terms, refusing a *general* indult, leaves the measure of relaxing the Ancient Church law to the discretionary power of the individual Ordinaries. The Ordinary alone is the judge of the present need under which the dispensation may be applied in his diocese.

HOLY WEEK IN A SMALL COUNTRY PARISH.

Qu. The pastor of a small country parish where there is no choir capable of singing a Mass wishes to know what part of the ceremonies proper to the last three days of Holy Week he may perform without music.

Resp. Practically all the ceremonies, if the priest has three or four Altar-boys, or devout men, instructed to assist the celebrant.

The priest simply reads all the prayers, just as they are found in the Missal, and for the Processions, Adoration of the Cross, etc.; and he is at liberty to either recite or *chant* the hymns, or have them recited by one of the assistant ministers.

This concession was made by Pope Benedict XIII, on Dec. 4, 1724, for parish churches only; and the order of proceeding is found in the Baltimore Ceremonial, pp. 91 et seqq.

(De Herdt, Vol. III, n. 43.)

STATUES ON THE ALTAR.

Qu. The back of the High Altar in a certain chapel is built high into the ceiling (arched). A statue of the Sacred Heart of Jesus stands in the middle, behind and overlooking the tabernacle. Is it

permissible to adorn such a statue, or any, in a special manner by placing flowers and candles over (not on) the tabernacle, with the Blessed Sacrament in it?

I consider such practice a distraction from the B. S.—especially since to so decorate it, it is necessary to build a structure over the altar, and to climb on the altar proper.

Resp. The screen behind the High Altar (called the *reredos*) was introduced precisely for holding statues, since these were not allowed to be placed on the altar.

There is no objection to adorning such statues, especially when they represent Our Lord or the Patron Saint of the Church.

When the Blessed Sacrament is exposed it is customary (in Rome) to cover the statues by means of ornamental drapery so as to concentrate devotion upon the Real Presence. Where it is inconvenient to do this it is usual to remove the lights which at other times burn before the statues.

THE STATIONS OF THE CROSS DURING EXPOSITION OF THE BLESSED SACRAMENT.

Qu. Is it allowed to conduct the "Stations of the Cross" publicly while the Blessed Sacrament is exposed? I know it is done on the grounds of custom, and the fully carrying out the Lenten devotions as well as the Sacred Heart devotions for the first Friday.

It seems to me opposed to the proper worship of our Lord in the Blessed Sacrament, and to the spirit of the Church on such occasions; but I cannot find any particular law or rubric covering just this point.

Resp. Though we are not aware of any explicit prohibition forbidding the making of the "Stations" during public exposition of the Blessed Sacrament, the spirit of the ritual legislation seems to be opposed to such practice. The rule laid down by de Herdt and other rubricists is: "Tempore

expositionis cavendum est non tantum ab omnibus quae irreverentiam, sed etiam quae distractionem causare possunt." Hence all relics, statues, paintings are to be removed from proximity to the Blessed Sacrament; private Mass, distribution of the Holy Communion (outside of necessity) are to take place at another altar; likewise the blessing of palms; the procession on Palm Sunday, Candlemasday and Ash-Wednesday are to be omitted, etc., all on the principle "ne mentes in diversa distrahantur."

From these regulations it appears to follow that an exercise of devotion like the Stations of the Cross, however excellent in itself, should be omitted because it necessarily withdraws attention from the central object of adoration.

REPOSITORIES IN HOLY WEEK.

Qu. I find frequently for a repository during the last days of Holy Week a little tabernacle with glass doors before it. I know, years ago, the B. S. was put openly on an elevation—on a side-altar perhaps—in a chalice or ciborium with only a little mantle over it. Then a decree from Rome was found to be against it, and repositories with glass doors were introduced. What is to be said about the practice?

Resp. The above descriptions of tabernacles may not be contrary to the rubrics in the strict sense of the term; but from the tenor of the ritual prescriptions and from analogy, it is quite clear that glass doors are out of place in the repository.

The rubrics require a *capsula* which is to be closed and locked and rendered secure, whether a guard be left in the church at night or not. This can hardly be observed in the case of ordinary glass doors. Moreover, an arrangement, which permits the pyxis or chalice to be seen, is a species of public exposition not contemplated under the rubrics. All this renders the above-mentioned form of repository or tabernacle objectionable.

THE RUBRICS OF THE "ASPERGES."

Qu. Father Wapelhorst says : Capite detecto et cum ministris genuflexus accipit a Diacono aspersorium et *incipiens Antiphonam* "Asperges me"—statim ter adpersit altare, etc., deinde se, et erectus, etc.;—and the Missal has : Ter aspersit altare deinde se, et *erectus* ministros, *incipiens* Antiphonam.

Which is correct? Must the priest intone the "Asperges" kneeling or standing?

Resp. The "Asperges" is to be intoned *kneeling*. The rubrics of the Missal are not quite clear, but the Ceremoniale Episcoporum leaves no doubt : "in infimo ejus (altaris) gradu genuflexus—accipiet ex manibus Diaconi aspersorium cum aqua benedicta, et intonando Antiphonam *Asperges me*," etc.

THE POSITION OF THE ALTAR-STONE.

Qu. Having had occasion to say Mass in many different churches of late, I noticed in some instances that the altar-stone (altare portatile) was placed in or on the "mensa" in such a way that the "Sepulchrum" (being in the centre), and the four crosses marking the places of the sacred unctions, were not turned upward, and the unmarked side of the altar-stone constituted the top or place on which the Chalice and Host were being placed. Is this not contrary to rubrics? And if so am I allowed to celebrate on an altar thus arranged, especially when it may attract attention if I were to arrange the stone differently, or if the altar linen is so fastened that it cannot conveniently be done?

Resp. The odd position of the altar-stone need not prevent a priest from saying Mass; for the sculptured crosses are not necessary, and the relics may be placed beneath the table of the altar, as was the custom in ancient times. The error should, however, be remedied, if convenient, after Mass.

THE FORM AND BLESSING OF THE AGNUS DEI.

Qu. REV. DEAR SIR :—In Father Lambing's book, "The Sacramentals of the Catholic Church," page 221, we find the following statement regarding the *Agnus Dei* : "From the hands of these

several persons the *Agnus Deis* find their way by subdivision and distribution to all parts of the world, where, with the care of pious persons, religious women for the most part, they are divided into small portions and encased in appropriate covers—generally in the form of a heart—for the use of the faithful.”

In a letter from a learned clerical friend in Rome we come across the following passage, viz.: “*Agnus Deis* are now very scarce in Rome, so scarce in fact, that it is nearly impossible to obtain them. I succeeded recently in getting some for my own relatives, but it was only through superior influence . . . I could never understand the meaning of those silken hearts made in America by the different Sisterhoods, and which they call ‘*Agnus Deis*.’ I begin to suspect that they place in those hearts a little of that wax blessed by the Pope and call it an ‘*Agnus Dei*.’ That may be a *pious* humbug, but a humbug it is undoubtedly, as any piece of wax would do as well and even better if it were blessed by a priest. You know very well that an article blessed in a certain form is valueless if broken to pieces, otherwise a crucifix, for instance, blessed by the Pope, might be broken into fragments and distributed as a gift.” This latter statement seems to contradict the above quoted from Wapelhorst. What do you think of the matter? If you wish it I can send you the letter from which I have made the quotation.

Resp. Your learned Roman friend is in error.

The Sovereign Pontiff blesses the *Agnus Deis*, which are made in the form of thin, round or oval, wax tablets several inches in diameter, on the Sunday after Easter, first in the year of his elevation, and after that, as a rule, every *seventh* year only. This is one reason why they are scarce at times, particularly toward the end of the seven years’ period.

Another cause of their comparative scarcity, at any time, lies in the fact that the unmixed wax used for this benediction is the remnant of the previous year’s Paschal candles taken from the Sixtine Chapel and the Roman Basilicas. Generally, a quantity of new pure wax is added; nevertheless, the amount is limited since the tablets cannot be sold, and the Pontifical sacristan has only a certain quantity given him for the purpose of distribution.

As for dividing the tablets into small particles, and using them as is done by our religious, there is no objection what-

ever; nor do the parts (unlike the objects of devotion referred to by your correspondent) lose their blessing by the fact that they are detached from the original tablet. Let me explain :

When a crucifix, or an altar, or beads, etc., are blessed, the blessing is given to the *object*. So long as the objects remain what their name implies, namely, a crucifix, or altar, or beads, they retain the blessing. But in the benediction of the *Agnus Dei*s the wax, that is to say the *material*, is blessed, and since that material is *ordinarily* subject to division and change of form (which cannot be said of objects as such), it retains its blessing for all its parts, as is the case with water, or bread, or ashes, etc., when blessed for a like purpose.

It is by reason of this distinction that the Church does *not* bless *objects* (as such) of brittle material, or such as will easily change their form.

There may be other "pious humbugs" in plenty, but there is none in wearing devoutly the *Agnus Dei*s as our religious fashion them. From time immemorial it has been the custom for the Pontiffs to bless with special invocations of Christ's dear name the remnants of the Paschal lights. The faithful to whom fragments of this blessed symbol were distributed believed, and still believe, that as healing virtue went forth from the Savior's garment, and from the shadow of His successor, St. Peter, so health and blessing might issue forth from the reverent touch of objects blessed in His name by another successor of the High Priest at Rome. And in order that the form of the objects thus blessed might, in a silent way, express the prayer which they contain and signify and utter for him who so holds them, with frequently renewed intention, they were made to have the figure of a *lamb*. Thus the *Agnus Dei* spoke to the wearer, of purity, of sacrifice, of prayer, and of the hope of a blessed resurrection on the last Paschal day, when the Lamb Immaculate, who has atoned for our wrongs, will announce salvation to the followers in His train.

THE PORTIUNCULA FOR MEMBERS OF THE THIRD ORDER OF ST. FRANCIS.

Qu. Can members of the Third Order of St. Francis gain the Portiuncula without going to a Church to which this indulgence is specially attached? I understand that it suffices to visit the parish church. Is this true?

Resp. The Portiuncula indulgence was granted to members of the Third Order of St. Francis (*Tertio Ordini Saeculari S. P. Francisci*) for *five* years, beginning with 1896 inclusive.

During this time they gain the indulgence by making the usual visits in their *parish church*, *provided there is no church of the Franciscan Order in the same place*. The privilege extends to all other indulgences enjoyed by the First and Second Orders of the Franciscan religious family, and will, most likely, be renewed at the expiration of the five years' term.

The documents may be found in our *Analecta*.

THE POWER OF OUR BISHOPS TO APPLY THE "SANATIO IN RADICE" IN THE CASE OF "DISPARITAS CULTUS."

(The following communication reached us as we were about to go to press.)

TO THE EDITOR OF THE AMERICAN ECCLESIASTICAL REVIEW:

If not asking too much, might I request the publication of the following comment in the April issue of the REVIEW?

Although entertaining a very high opinion of the ability of my friend, the Rev. Father Sabetti, S. J., I cannot but regard his reply, in the March number of the REVIEW, to my criticism of your position in reference to the *sanatio in radice*, as extremely weak. Why does he take up so much space in proving what I had not denied, namely, that the Holy See *can* grant to our bishops the faculty of healing *in radice* certain invalid marriages? The Holy See said it was *unwilling* to do so; and Father Sabetti argues as if it were a lack of *power*, not of *willingness*, that had been imputed to the

Holy See. The first part of his argument contains a manifest *ignoratio elenchi*.

In the next place, he quotes the powers conferred on our bishops in their "extraordinary faculties;" but is not this begging the question? The question in controversy is: "Does that faculty (No. 6. *Extraordinariae D.*) empower our Bishops to heal marriages invalid on account of the impediment of *disparitas cultus*?" If it does, then Father Sabetti must admit that our Bishops can subdelegate that power, not only to their Vicars-General, but also to two or three priests in remote places of their dioceses, since they are expressly authorized to thus subdelegate all powers granted to them in *Extraordinariae D.* But if they have this power, what is the meaning of the petition contained in Decree, No. 339 of the Second Plenary Council of Baltimore?—a petition which the Holy See did not grant! Did not the Fathers of that Council ask of the Holy See "ut ipsis fiat potestas communicandi missionariis, qui talia loca forte inviserint, facultatem sanandi in radice aut alias rehabilitandi matrimonia invalida propter impedimentum disparitatis cultus?" Why should they have petitioned for a power which they already possessed? Does not this petition, coupled with the fact that it was not granted, prove that the Bishops themselves have not, in virtue of the faculties quoted by Father Sabetti, power to heal *in radice* marriages null and void *propter impedimentum disparitatis cultus*? I hope that I am wrong and that Father Sabetti is right; for his construction of the powers vested in our Bishops by the Holy See would, as I have already admitted, offer an easy solution of a serious difficulty of very frequent occurrence, but I am by no means satisfied that his construction is correct. Does not the grant of powers in No. 6. *Extraordinariae D.* suppose a *pars innoxia*, and a *pars conscia impedimenti*? To whom are these terms applicable in a case in which a Catholic has attempted to marry a non-baptized person? The latter knows, as a rule, just as well as the former in what light the Catholic Church holds such marriages.

Then Father Sabetti argues that "the power of healing *in radice* a marriage null and void on account of the impedi-

ment of clandestinity is certainly greater than the one required to heal a marriage invalid on account of the impediment of *disparitas cultus*." What argument does he allege to support this assertion? "In fact," he says, "while the ordinary dispensation from *disparitas cultus* is of daily occurrence in the Ecclesiastical Courts, we never hear of a dispensation to marry clandestinely being granted." This is, to qualify it mildly, a strange argument. Of course, we never hear of a dispensation being granted to marry clandestinely; but why? Because it is simply impossible to conceive such a thing. Can Father Sabetti conceive a possible case in which such a dispensation can be applied? Therefore, "quod nimis probat, nihil probat."

Finally, Father Sabetti contends that "while the impediment of clandestinity does away with the appearance of a true marriage, the *disparitas cultus*, on the contrary, does not work out, at least generally speaking, the same effect." To illustrate this point he asks the following question: "In fact, can we say that the marriage contracted by a Catholic and one unbaptized before a Protestant minister, for instance, in Philadelphia, is so deprived of the appearance of a true marriage as the one contracted clandestinely by two Catholics, say in New Orleans, or any other place where the Decree 'Tametsi' is duly promulgated, perfectly known and fully respected"? Father Sabetti expects his readers to answer, "No; the Philadelphia marriage has more of the appearance of a true marriage." But I think most of his readers will say that the clandestine marriage in New Orleans has much more the appearance of a true marriage. Whilst all Catholics, as a rule, know the law forbidding them to marry before a minister, few comparatively know the law against clandestine marriages. Let us suppose that Paul and Mary, both Catholics, who have grown up in Baltimore, go to New Orleans. Unaware of the consequences, they represent to the pastor of St. Patrick's Church that they have been living some months in his parish, whereas they have resided all the time in the parish of the Annunciation. Their banns are duly published in St. Patrick's

Church without reclamation; then they go before the altar, and in presence of the priest, they there solemnly take each other for man and wife. Who will say that this has not more of the exterior appearance of a true marriage than if Paul stole off under cover of night to a parson's studio, and there went through the farce of marrying an unbaptized woman? Can it then be true, as Father Sabetti avers, that the absence in clandestine marriages of the "*species extrinseca veri matrimonii*," was the reason why Rome refused to grant our Bishops faculties to heal in radice marriages null on account of the impediment of clandestinity?

Therefore, with all due respect to the unquestioned learning of the Rev. Father Sabetti, I confess he has not convinced me that our Bishops have the power of applying the *sanatio in radice* to marriages invalid on account of the impediment of *disparitas cultus*.

HOLY COMMUNION WITHOUT FASTING.

Qu. What are we to do in the case where a confirmed invalid, anxiously desiring Holy Communion, is debarred from receiving it all the year round, on account of having to take medicine before any food or liquid will remain in the stomach?

I have heard it said among priests that we can, according to a recent concession, obtain a dispensation from the fast before Holy Communion, in the case of the sick who are unable to keep the required fast, but who are not in any danger of approaching death such as would make it lawful to give them *Viaticum*. Is there such a concession? Could infirm priests make use of it to celebrate mass?

Resp. As there is no obligation of receiving Holy Communion for those who cannot receive fasting (except in the case of *Viaticum*), the Holy Eucharist is ordinarily denied in such cases, until the invalid is entitled to *Viaticum*.

Nevertheless there may be special reasons for a departure, in individual cases, from the general practice. Thus a person who has been accustomed to receive Holy Communion frequently, might suffer from the sudden privation of it to such

an extent as to seriously aggravate his or her malady. If such persons are able to fast at least for a short time, Holy Communion may be given them shortly after midnight, although the ritual plainly indicates that such practice is not to become the rule. But when the membranes of the stomach are so delicate as to reject all food, unless taken after medicine which prepares the organs for the process of digestion, and if this state of sickness becomes chronic, so as to be apt to last for a long time, perhaps years, there would be reason for dispensing from the fast without administering the Bl. Sacrament as Viaticum.

In such cases application is made to the Holy See for the privilege in the particular case. These applications, in form of petitions, must have the signature of the Ordinary of the Diocese.

The reason of so restricting a privilege which seems in itself only a slight deviation from the general discipline, is to guard the character of that discipline as a preventive of irreverence and abuse (St. Paul, I Cor. xi, 22) which might easily follow upon indiscriminate relaxation of the law of fasting. This is what the learned Ballerini (*Opus Theol. Morale*, vol. iv, Tract. X. sect. iv.) says on the subject: "Quid ergo si quis, propter stomachi debilitatem, etsi non decumbens, nunquam posset accedere ad ecclesiam jejunos? Ecclesiae consuetudo, ait ex communi sententia Gury, prohibet ei communionem. Illud proinde ipsi unum est reliquum, ut a Sede Apostolica facultatem petat, communicandi identidem non jejunos; *quae facultas, justis existentibus causis ac meritis, non aegre conceditur.*" He adds: "It is absurd to argue that the faithful should exercise their own discretion in this matter; or that it would be even prudent to leave it to bishops, parish priests, or confessors, to decide such cases, for the precept of fasting would thus soon be abolished altogether." (*Ibid.*)

There, is then, no new decree, nor any departure from the old practice; the faculty has been at the disposal of those who needed and desired its application, although the cases in which it is actually used are seemingly rare.

THE DIOCESAN ORDO IN THE CASE OF A RELIGIOUS ACTING AS CHAPLAIN.

Qu. If a Religious is appointed to act as chaplain in a public Oratory not under the control of the religious community to which he belongs,—is he obliged to follow the diocesan *Ordo*, or his own?

Resp. There is a recent decision of the Congregation of Rites which answers the following *dubium*:

Ubi unus tantum Sacerdos quoad missæ celebrationem addictus sit Oratoriis competenti auctoritate erectis in Gymnasiis, Hospitalibus ac Domibus quarumcumque piarum Communitatum; hic si sæcularis, teneturne sequi Calendarium Diœcesis in qua exstat Oratorium, et si regularis, Calendarium Ordinis, si proprio gaudet, *relinquere*; et si aliquando celebrent extranei, hi debentne se conformare Calendario Sacerdotis ejusmodi Oratoriis addicti?—*Affirmative in omnibus*, si Oratoria habenda sunt ut *publica*; secus *negative*.

N. B. The original text of this answer as it appeared in the "Revue Romaine" had omitted the word *relinquere* which we italicize to correct our own reprint of the *Dubium* as first published.

BOOK REVIEW.

TAPARELLI A. D'AZEGLIO, S. J. *De l'Origine du Pouvoir*, Traduit de l'Italien Par le R. P. Pichot, S. J., Paris. P. Lethielleux, 10 Rue Cassette. 1896. Pp. VIII, 355. Pr. 5 francs.

Padre Taparelli is best known to students of moral philosophy by his work, "Saggio di Dritto Naturale." Besides this great "essay," modestly so entitled, he was also the author of a "Critical Examination into Representative Governments in Modern Society," in which work he treated professedly of four subjects: social unity, universal suffrage, the origin of power, and the emancipation of adult peoples. These four subjects under the general caption, the "Origin of Power," have been translated into French, and from the contents of the present volume. Father Pichot sees a special appositeness in the teaching of Father Taparelli to the conditions now prevailing in his country. In France, he says, society is to-day disorganized to its very roots. Division is everywhere; amongst the members in the family; amongst the families in the commune; amongst the communes in the department, and in the province. There is disorganization in the civil order wherein the natural rights of families, professions, trades, etc., are no longer defended by their rightful representatives before the political power, but oftenest sacrificed by party politicians. There is disorganization in the political order wherein the factions old, young, nascent, despite the governmental power before the court of that almost idolized majority—the sovereign people. In the better part of the nation, in fine, in that, namely, which alone guards the germs of social resurrection, a large number, even of Catholics, are in more than one vital question infected with the spirit of separatism."

"The first historical, and the root philosophical cause of this tendency towards deeper and deeper social disorganization have been traced by Taparelli to Protestantism, and its logical consequent, rationalism. Protestantism, with its rationalistic leaven, is a ferment of division, not only in the religious, but also in the temporal order. It is the denial of right, and therefore, of national unity . . .

Once entered into a people, it impels them to substitute in their government opinion⁴ for faith and truth, and legality, for law. In such a state physical force becomes the one dike against communism and anarchy."

To the development of this position the first chapter of the work at hand is devoted. "What is to maintain amongst us," inquires Father Pichot, "after so many bloody revolutions, after so many deceptions and disgraces, the reign of Opinion and Legality? A blind, mendacious, covetous respect for that majesty called the *sovereign people*, and its political incarnation Universal Suffrage." Father Taparelli has given the second part of his work to the question of universal suffrage, showing that such suffrage is false in principle, and unjust and baneful to society, inimical to all government. What remedies are there for the advancing decomposition of society? Supernatural remedies there are in the doctrines and practices of Christianity. Of natural remedies the first is a return in the civil order to the "natural constitution of society, that is, to true and full liberty as regards social organisms; the family, commune, province, associations, corporations, etc., and this in every department of national life: religion, education, agriculture, industry, commerce, etc." This reorganization is to be effected "not by unusual suffrage, but by legitimate representation of the family in the commune, of the communes in the province, of the province before the political power."

Lastly, it is necessary to distinguish the civil from the political order—that is, from the national government. The conditions, social and political, described by Fr. Pichot as prevailing in France are fortunately not verified in our midst, and there is consequently here no urgent demand for the remedies he proposes. At the same time the principles and theories established by the great Italian moralist are not without application to the forms and conditions of modern government, in all of which the persuasion is constantly deepening in the popular consciousness that the people alone, independently of God, are the one source of authority. The special value of Taparelli's work to the student of political science is that its author has discussed with the breadth of view, depth of principle, and appositeness of illustration that characterize his "Saggio di Dritto," the nature and reality of civil authority in the abstract and in the concrete. To this subject the third part of the present work is devoted. The fourth and last part deals with the questions as to the times and conditions in which a people

may be regarded as emancipated, and, therefore, free to establish for themselves an independent form of government. The false revolutionary theories on this head are refuted, and the author's teaching set forth with strength and yet with just moderation.

Let us say, in conclusion, that the translation is well-nigh perfect. There is no trace of Italian idiom. The thought stands out in the transparency which only the French know how to impart to metaphysical subjects.

ENERGIE ET LIBERTÉ, PAR MGR. ELIE MÉRIC.

Paris: Pierre Tequi, Libraire, 29 Rue de Tournon.
1897.

There is the strength of true freedom, and the freedom of true strength in the thought and expression with which Mgr. Méric opens this, his latest work: "The race of men of character amongst us," he says, "is growing extinct. Indifference and skepticism have wrought profound ravages in minds, in consciences, and in wills." The allegation is not that of a hypochondriac, but of a broad-minded philosopher who has gone deeply into the principles, speculative and practical, that are operative in the generation which he has made the subject of his life study. They are the expression of a large-hearted priest who loves his fellow men with all their faults, and because he loves them is not afraid to subject himself for their sake to the opprobrious epithets so often flung at those who expose the weaknesses and vices of society. "I seek in vain," he goes on to say, "in our generation, those profound convictions which beget an ardent love, a great thought, the generous passion of sacrifice. In politics, in religion, in morals, cultured minds have opinions; they have no convictions." The causes of this prevailing decay of character he traces first to the enfeeblement of reason. "Reason wounded, weakened, unsteady, has lost the energy without which there can be neither conquest of truth nor possession of unshaken conviction." This he shows to be the case not only in the educated stratum of society but in the masses of the people. "The indifferent denials of skepticism, the re-echoed blasphemies of impiety are heard daily in the house of the poor and ignorant, at his fireside and in his workshop." Nor is the decay of reason confined to those outside the pale of Christianity. "Amongst those also who seem still to have faith and to profess religion there is a large number which suffers from the wounds of skepticism and

indifference. They make two parts of their conscience; they are at once Catholics and skeptics; they avoid with care the scandal of loud negation and of doubt in their profession; but they practise a secret eclecticism, and make their own selection as to dogma, principles of morality, and conduct of life."

A second cause of the decline of character he finds in the enfeeblement of will engendered and fostered by determinism, philosophical and physiological. Of these two forms of fatalism the latter is more dangerous, because it steals easily into the popular mind under the witchery of science. "The physiological determinists liken the mind, and will, conscience to the other functions of the organism, considering the former as vibratory accidents of the same nature and subject to the same unchangeable laws of necessity as the latter. The distinction between necessary and free acts they regard as a philosophical and puerile illusion in conflict with facts; our actions they hold to be movements akin to those found in animals, plants, minerals—movements fatally determined."

We are witnesses of the practical consequences of these theories. "The ardent quest of pleasure has become the principal, and perhaps the sole, motive with men who have ceased to believe in human freedom. Hence that intense thirst for gain which recoils before no disgrace, which braves every trial; hence the rapidly gathered fortunes that seem a bold defiance of justice, and an outrage of misery; hence the feverish stock-jobbers and rash and dishonest *coups de bourses*, and the sudden catastrophes that swallow up the poor and plunge despairing families into wretchedness; hence those financial and rotten enterprises wherein the simplicity of the victims equals the criminal effrontery of the adventurers; hence, the pitiless and reposeless struggle to crush out the weak, suppress the vanquished, and clear the way to reach, by shame that no longer provokes a blush, the conquest of gold which has become the idol of a people that pretends to dispense with God."

The results of determinism, as logically wrought out in the working classes, is not difficult to discern. "The example shown by the upper classes of society has made ravages amongst the lower orders; the will of the people has lost its direction, its energy for sacrifice, its tranquil joy in resignation. For the authority of the will, checked and regulated by conscience and moral law, sophist philosophers have substituted the blind skepticism of instinct and passion. The people have not understood the sophisms of deter-

minism nor the scientific apparatus by which the idea of liberty and responsibility has been undermined in reason. But they have realized that if they be irresponsible, they have nothing to fear beyond the grave, and that passion may henceforth rule in their outraged soul. They have joined with the sophists to follow that passion, and to seek for brutal pleasures, and they look to violence for that which their leaders expect from dishonest shrewdness and financial speculation."

The author goes on to describe the fires that have been enkindled by an atheistical philosophy made popular by a licentious press, and to point out the disasters with which the very fabric of society is menaced if the flames now smouldering break forth from their barriers. The picture is powerful, lurid with the colors reflected from the Revolution of a century ago. We need not retrace the picture here. The author is telling of the present state of French society. Providentially for us, the conservative forces of the American character have so far proved stronger than the disintegrating and revolutionary influences of theories that float through the channels of print.

A third cause of the decline of character Mgr. Méric finds in the perishing of the Ideal. The chivalrous sentiments of a former age have disappeared. The ideals of truth, of goodness, of beauty, have yielded to a gross realism in thought, in love, in action. A fourth cause of disorder he sees in the political and social organization effected without regard for the over-ruling of Providence. Legislation is Godless. So too is education. "The painful, social experience, however, of which we are witness, has not yet produced all its fruits. We behold only that which a people become without God. To-morrow may have in reserve for us more cruel surprises, and graver subject for sorrow. Happy they who shall pass the trial without loss of hope!" He proceeds to show what motives for hope there are in that "virile and Christian minority—prudent and resolute—which, ever docile to the teachings of the Church, ever generous in their devotion to their country—passionate for the religious truths whose defense they undertake,—stronger than honors, fortune, pleasure, whose utter emptiness they have measured, and smiling before death which promises them the eternal realization of their hopes." With this minority shall be the victory.

The picture painted by Mgr. Meric in his introduction is stronger in shades than in lights. How faithful it may be to the reality as existing in his own country he is most fitted to judge. That it is

not the expression of a pessimistic fancy may be *a priori* inferred from the general temper of the author's many other works. But the safest criterion will be found in the body of the present volume. The contents fall, with the title, into two halves. The first deals with the nature of liberty. The three opening chapters present a thorough study of human liberty in itself, in its sources and in its bearing on the passions. The author here shows himself familiar not only with the psychological, but also with the physical and physiological aspects of the subject. The objections raised by modern theories are carefully weighed and answered. The fourth and fifth chapters on the relation of freedom to sacrifice and character, are treated from a theological and moral point of view.

In the second half of the work the subject of energy—energy of mind, of character, of will, is discussed; its necessity both in the natural and supernatural order established; its relation to God, to religion, to personal sincerity explained, the insufficiency of natural means for its acquirement proven, and the true art of reaching it set forth.

The subject of human liberty has recently been very thoroughly treated by sound philosophical writers in France, notably by MM. Fonsegrives, Domet de Vorges, Piat, Gardair and others. Mgr. Méric has made a valuable addition to the existing literature by the practical bearing on the conduct of life, individual and social, he has given to his theme, particularly as regards its second half, that namely, on Energy. Priests will find in the book an abundance of ideas, facts and illustrations available for solid discourses. It will also be found helpful for the souls of persons whose minds have been infected by the poison of positivist philosophy.

F. P. S.

PHILOSOPHIE DE S. THOMAS : La Nature Humaine, par M. J. Gardair. Paris: P. Lethielleux, 10 Rue Cassette. pp. 416; pr. 3½ Francs.

M. Gardair has enriched the literature of neo-scholastic philosophy by several important works, treating respectively of the human body and soul, the nature and genesis of knowledge, the passions and the will. The work here at hand, though last to appear, has a certain priority in so far as its subject, human nature, is the efficient principle physical and psychical, and, when once known, logical also, of the faculties and phenomena which form the subject-matter

explained by the author in the earlier portions of his course. The purpose of the present work is suggested by its primary title. It aims, like its companion volumes, at presenting its subject as reflected from the works of St. Thomas, with such additional light as may be gathered from more recent sources. The author begins by showing that the doctrine of St. Thomas contains a philosophy as well as a theology, and that in that philosophy human nature is viewed as a microcosm, a summary in miniature of creation. On one side human nature is corporal, on the other spiritual, and consequently in the latter immortal. This fact calls for a study of the nature of matter, and an explanation of the peripatetic theory of matter and form ; the teachings of modern physics and chemistry being here shown to be not contradictory, but rather confirmatory, of the Thomistic doctrine.

The human soul is the principle of life in the human organism. This fact demands an exposition of St. Thomas' definition of life in general as phenomena and its noumena or principles ; and thus we are led through a study of the vegetative and the sentient principle in plant and brute respectively, up to the teaching of St. Thomas on the nature of the human soul as a simple spiritual substance informing the human body.

The author next treats of the duration of "substantial forms," showing that while the sub-human perish with the dissolution of their respective organisms, the nature of man's soul demands an origin by direct creation, and an immortal perdurance. The conjunction of a "substantial form" with its material coefficient into the unity of a composite nature in the inferior creation, has its analogue in man, where the spiritual principle is seen to be the root at once of vegetativity, sensitivity and intellectual phenomena. The manner in which the soul resides in the body, to which it communicates "*esse et operari*," is next explained. Thus far the discussion has concerned human nature in general. Man, as an individual, is now presented, the principle of individuation exhibited, and the doctrine of St. Thomas, as regards the successive stages in the generation of the individual, defended. The work closes with an exposition of the mind of St. Thomas on the powers and modes of operation retained by the soul on its separation from the body. From these suggestions it will be noticed that the author has followed closely the main lines of metaphysical psychology with the introduction of as much matter from cosmology and general biology as was requisite to present the underlying principles of his specula-

tion. He shows throughout a perfect acquaintance with the thought of St. Thomas, which he presents so luminously and simply that the reader of average philosophical power can easily assimilate the subject-matter.

PASTORAL LETTER for Lent A. D. 1897, for the Archdiocese of Santa Fe.

CARTA PASTORAL para la Cuaresma de 1897. Placido Luis Chapelle, Arzobispo de Santa Fe.

PASTORAL LETTER of the Right Rev. John Cuthbert, O.S.B., Bishop of Newport (England). Lent, 1897.

Among the most important ecclesiastical publications are frequently the Pastoral Letters of our Bishops. They touch questions of the hour and topics intimately connected with the moral growth of the people, and their special worth lies in the fact that they are begotten of an immediate realization of the actual needs in Catholic education and ecclesiastical discipline.

We select two typical instances in the excellent Letters of Archbishop Chapelle, and Bishop Hedley, of Newport, and would also call attention to the Pastorals of several of the Irish Bishops who, as if by united design, warn their people against the secret societies whose emissaries are making new efforts to draw the Catholics of Ireland into their toils. This is the burden of the letters of Cardinal Logue, Archbishop Walsh, the Bishops of Derry, Dromore and others.

The Archbishop of Santa Fe deals with the fundamental evil which is making itself felt in its results everywhere in our States—that of a defective training in matters of Christian doctrine. We are losing thousands upon thousands of intelligent young men and women, who fall away from the Catholic Church for the simple reason that they do not grasp its vital principles and healthful teachings. In his missionary rounds through a vast district, confirming within the last five years some 26,000 people, the Archbishop has come face to face with the lack of Catholic training. Hence, he points out to the clergy and people the need and method of remedying the evil. In a thorough and systematic way he develops the duty of the Christian in face of the dangers which beset our society; he traces the methods by which to acquire that most essential wisdom of life, true

religiousness ; he urges upon pastors to teach, on the people to learn, on both to practice the Catholic faith. He warns against dangerous reading, suggests what to read, and in this connection dwells with especial emphasis upon the self-sacrificing spirit and excellent labors of the Jesuit Fathers in his missions, who work without stint for the moral and intellectual improvement of the people.

The second part of the Pastoral deals in detail with the question of Catholic education of the young. It gladly allows that the State has the right and duty to see that citizens are properly fitted for their duties as members of civil society, but it vindicates the right of the parent to educate the child in its moral and religious obligations without interference from the civil power. There is a spiritual citizenship which the Church claims for herself.

To make this principle effective the Archbishop emphasizes the duty of the pastors to teach. As in many districts the population is almost exclusively Catholic, priests find no difficulty in instructing the children of the public schools, some of which are taught by the religious. The one need is vigilant and prudent zeal in the use of the opportunities afforded the clergy of the district.

Bishop Hedley, whose charming and spiritual style of writing makes his admonitions so welcome, deals in his Pastoral with the necessity of observing the decorum of the liturgical service of the Church. He lays stress especially upon the use of music, and the rules laid down for the direction of the sacred chant. "Gregorian chant, in order to be appreciated, requires study, use, and intelligence. . . . By attention, repetition, comparison—by the use of association, reflection and intelligence—music can be made to reach not only the ears and the feelings, but the heart, the imagination, the reason, the spiritual soul. But in order to produce its deepest and most spiritual effects, music must first of all be of such strong texture and worthy idea, as to be removed from the obviousness which speedily passes into staleness ; and, secondly, it must be associated with words. When we speak of Gregorian Chant—or, indeed, of any good and real Church Music—we do not speak of music merely as such, but of music which can only open upon the mind by study, and which is associated with words the holiest and most sublime. . . . There is history in every phrase of it. Its progressions, its rises and falls, its intonations and its endings, are not heard in the modern world—not heard in the theatre, or the concert-room, or the street. He who would use it, must seek it apart, where the steps of men do not

tread—as if he sought some old-fashioned flower, neglected and rare, to put upon the steps of the altar.” The Bishop shows how the appreciation of true Church music is gradually making its way back into the convictions of the clergy. “It is now seen that Church music ought to be music of a distinct and peculiar kind. In proportion as the matter is looked into it becomes clear that what Church music has to do is to carry the sacred words of the Liturgy.”

But Bishop Hedley realizes that the means of learning and executing the Church’s own Chant are in many places inadequate. Hence he considers the question of using other kinds of music in the sacred Liturgy. “It is perfectly true that the Church admits and allows, even in the Mass, music which is not Gregorian Chant ; but not every kind of music is permitted in Church, whether at Mass or at other times.” To make the distinction between what is licit and what is unbecoming more clear and practical, the learned prelate, who, we understand, is also an accomplished musician, lays down a few brief rules grounded on sound liturgical principles, and confirmed by the authoritative declarations, especially during the last quarter of a century, of the Holy See. The directions of the Pastoral on this point are as applicable in the United States as they are in England.

“The first rule is taken word for word from the Ordinance published by Pope Leo XIII, two and a half years ago : ‘In order to move the faithful to devotion and to be worthy of the house of God, all musical compositions used in the Church should be impregnated with the spirit of the sacred service at which they are used, and should religiously correspond with the meaning of the ritual and of the words.’ This needs no commentary. But let us place side by side with it the admonitions set down by the great St. Bernard, seven hundred years ago. ‘Let the Chant,’ says the great doctor, ‘be full of gravity ; let it be neither worldly nor too rude and poor. . . . Let it be sweet, yet without levity, and whilst it pleases the ear, let it move the heart. It should alleviate sadness, and calm the angry spirit. It should not contradict the sense of the words, but rather enhance it,’ ” etc.

The Bishop directs that, whatever is sung in the Church should be approved by the priest, and not merely selected by the choir. This supposes that priests be capable of forming a correct judgment in the matter, which is entirely just. The capacity for sufficient appreciation and training in the right execution of the liturgical

service may rightly be made a question of true vocation to the priesthood.

It would prevent much trouble in church choirs if the rule mentioned by Bishop Hedley were in force everywhere, viz: "It is forbidden to have solos at Benediction and whenever the Bl. Sacrament is on the altar." In the same way all music, vocal or instrumental, which is worldly and profane, or suggestive of the theatre, is to be banished from the churches of his diocese.

Finally, the Pastoral reminds those who sing in our churches that they are "in a certain sense ministers of the Altar; for they perform an office which, in the early ages, was discharged by ordained ministers. This is true most particularly of the Holy Sacrifice; here they accompany, support and answer the priest, who, in his official garments, offers in the name of Christ Jesus the Sacrifice of the New Covenant. A singer, therefore, in the Catholic Church, should be a devout Catholic, earnest and careful in behaviour, striving to understand what is sung, and ready to take such pains in learning and preparation that the laws of the Church may be obeyed, full justice done to the music, and the faithful edified and drawn to God. Singing should never be made an occasion for gratifying vanity or displaying vocal resources. All music which tends to bring some particular performer into prominent notice is better avoided. St. Bernard, speaking of certain singers of his day, said: 'they sing to please the people rather than God.'"

RZYM. Opisal Ks. Wacław Kruszką. 1895—Czcionkami
"Kuryera Polskiego," Milwaukee, Wis. 4to. Pp. 112.

Our Polish Catholics in the United States are beginning to build up a literature of their own. The handsome quarto volume before us is a testimony to their proverbial attachment to the Holy See. It contains a descriptive history of Rome and all the various scenes in the Holy City to which the Catholic memory clings with especial fondness. Loyalty to the See of St. Peter is one of the best means to secure amalgamation of the different nationalities which settle in America, because it inspires them with respect for authority as coming from God, and thus fosters obedience in spiritual things to ecclesiastical superiors, and in all other rightful matters to the civil authority. The truest lovers of Catholic unity under the Vicar of Christ are sure to prove themselves the most ardent and loyal defenders of American institutions. Hence books of this kind foster a distinct good.

ANSWER TO DIFFICULTIES OF THE BIBLE. By
Rev. John Thein. (Copyright by the Author.)—B.
Herder, St. Louis, Mo. 1897. pp. 628.

At this time few books may lay greater claim to popularity, by reason of the subject they treat, than the one before us. The difficulties of the Bible are thrust upon every believing man, not so much in the form of difficulties as rather of objections by which Revelation is made to be a tissue of contradictions, and faith, in the Christian sense of the word, an absurdity. The half-educated, and those who educate themselves in specialties,—losing in breadth what they gain in a partial accuracy,—or those who educate themselves not to see what is disagreeable, are easily won over to the sceptic criticism which is so plausible in its logic, and so humane in its conclusions. On the other hand, we find the men of thoughtful temper, of broad mental capacity, careful students of fundamental philosophy and exact science, quite ready to admit the thorough reasonableness of revealed religion, quite apart from the peace it secures to those who live by its precepts.

Father Thein has, therefore, undertaken a timely and appreciable work in formulating an answer to the principal difficulties of the Bible, and that for the general reader to whom those difficulties are apt to appeal as real.

The work covers the entire ground beginning with the Pentateuch and its numerous critical topics, down to the Apocalypse which the author vindicates against the fantastic assertions of the brilliant Renan. The treatment of the separate subjects shows wide reading and a judgment free from that normal bias which—especially in religious minds which are not spiritual at the same time—finds it so difficult to adjust itself to novel facts, and to admit reasons not previously considered against accepted tradition. The author's explanation of the Mosaic Cosmogony, his account of the origin of man, the chronological differences of the biblical records, etc., are supported by well-known and established authorities. His exegesis of the miraculous (real or seeming) events of the early Bible history is thoroughly reasonable, and quite within the lines of orthodoxy. The "standing sun" of Joshua has nothing strange in it if rightly read. The lie of Jacob, though the occasion of a preordained blessing, is shown to have no relation to it as cause and effect. The story of Jonas is quite credible in the light of facts. Moreover, the author gives us a great deal of valuable information about the authenticity

and origin of the Scripture-Books, their special purpose as historical, prophetic or didactic works; and thus puts the student or reader in position to correct false, though, perchance, traditional views about biblical topics, which have received new light and interpretation from the study of the ancient languages and monuments, without changing the doctrinal aspects of Revelation.

Here and there we would suggest a change or addition in matters of some importance, such as, for instance, the facts which support the argument in favor of the universality (as to mankind) of the Noachian deluge. It has hitherto been assumed that the negro tribes of Africa have no tradition of a universal deluge, such as is found among all other races, including the Indians of the two Americas. This assumption has recently been overturned by repeatedly confirmed evidences which undo the supposed (though negative) proof that the descendants of Seth, surviving in the negro races, were not included in the destruction.

Whilst we have nothing but what is favorable to say of Fr. Theim's work as to its general purpose and scope, we should be misleading our readers, as regards the character of the book were we to pass unnoticed certain decided blemishes in its make-up. These are all the more to be regretted, as they might have been easily avoided, whilst their presence is likely to prevent the wide circulation which a book of this kind should otherwise merit for itself. We can only call brief attention to them in the hope that the author will undertake to remove them in another edition.

First of all, the English is "as she is spoke" among Germans. We use an exaggerated term to characterize the defect, because people who read English to-day are more fastidious on this point than they were formerly when truth weighed much against the style of truth. As the English translators of Janssen's History have done the author an injury by glaringly misrepresenting his ideas in some instances, so our author injures his own work by the halty Germanizing style which, whatever the beauty of its native quality to native ears, is distasteful to those not familiar with the original.

A second fault is the neglect to properly credit his sources. It is true the writer allows in his preface that he has culled from various authors. He mentions Jaugey, Vigouroux and Mgr. Meignan (Cardinal Meignan?). These are French. But he says nothing of the English authors, who of all others are entitled to such courtesy, especially when their works have been freely used by taking entire pages *literally* from them without quotation marks or slightest refer-

ences to the original. Neither Fr. Glancey and Dr. Schobel will think the treatment given their labor just, even though it was only that of translating ; nor is Dr. Schanz likely to think it courteous in his American confrere to have his labor reproduced without mention of his name.

A good revision, entrusted to hands that can polish in the American fashion (which must be paid for) will add tenfold to the work of the book and repay the outlay ; whereas in its present form it will retard the effect intended by the author of a valuable work.

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ANSWER TO DIFFICULTIES OF THE BIBLE. By the Rev. John Thein, priest of the Cleveland Diocese, author of "Christian Anthropology." B. Herder: St. Louis, Mo. 1897. Pp. 628. Pr., net, \$1.75; by mail, \$1.95.

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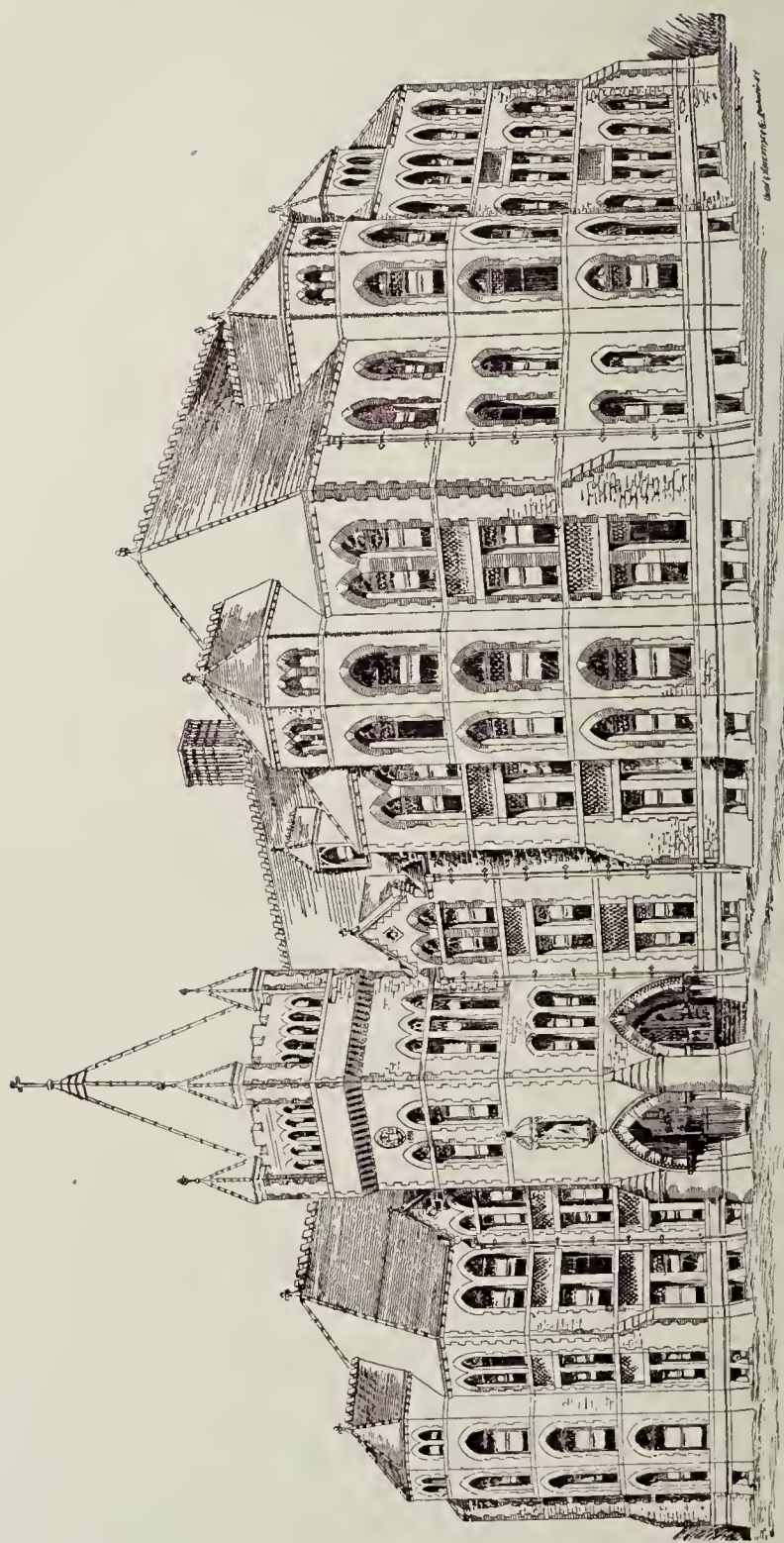
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ROCHESTER SEMINARY.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VI.—(XVI.)—MAY, 1897.—No. 5.

OUR AMERICAN SEMINARIES.

AT last the Seminary, the chief, and pre-eminently the first, concern of a bishop in a diocese, is coming to the front, and forcing itself on the attention of priests and people. Until of late years its place in the economy of church work was altogether secondary—to be thought of only after all charitable institutions for the sick, the poor, the orphans, had been founded and provided for.

Yet all these houses of benevolence and mercy would fare badly without the presence, the sympathy and the active co-operation of the priest. He must lead the way, he must stir the hearts of the people, he must throw his soul into the proposed undertaking to ensure success. Without his ringing words of encouragement many a good work would languish.

With inrushing crowds of immigrants rapidly filling up our vast country, seldom accompanied by priests, the task of every bishop, a half century ago, was to find priests to minister to their spiritual needs. If they waited to train a boy from his youth upward, through preparatory and theological Seminary, many of this new population would perish, dying without the sacraments; many would wander to distant places, remote from even their brethren in the faith, forget-

ful of prayer, mass and sacraments, until the memory of the old religion had passed from their minds, and its love from their hearts.

The magnitude of the task was sufficient to appall the bravest, but these bishops, inured to unlooked-for difficulties of many kinds, yielded to no despondent feelings while endeavoring to gather in laborers for the ripening harvests. They placed in improvised Seminaries whatever seemingly suitable subjects came to hand. The buildings were wretched, the equipments no better ; and the professors were inadequate in number and fitness for their task. Too often the professor had to do double work, now in the Seminary, then in the college, as the pittance saved from the fees of the latter were needed to support the former. At best the arrangement was a mere make-shift. It never occurred to a layman to step forward with purse and good-will to render dutiful service to God and His Church ; nor did bishops ever place before their diocesans their obligations in this regard. It is a miracle what bishops were able to accomplish in those early days in providing a diocesan clergy. Some of the religious orders lent a helpful hand. Whatever progress was made, was achieved by the sacrifices of bishops and priests, and the generosity of poor people.

The priests of those days, still living, do not care to recall their sufferings and hardships, nor count up the number of their associates who fell by the way, victims to unwholesome food and unhealthy housing, nor think of the broken-down constitutions leaving the Seminary, that soon succumbed to the exhausting labor of the ministry. They are not overgrateful for the miserable pretence of instruction they received, while craving the highest and best to fit them for their Master's work.

In Brownson's *Review* of November, 1860, Rev. Dr. Cummings struck a warning note that the time for a change was coming. The Doctor touched tender spots and raised a howl. He may have been premature in his criticism, and perhaps inconsiderate in some expressions. Though some of his co-religionists were angered by his outspoken truths, yet many

were set a-thinking. The end of the 19th century is riper for criticism and fault-finding than was 1860.

The minds of ecclesiastics are to-day turned towards our Seminaries. We have proofs in Cardinal Gibbons' last work, "The Ambassador of Christ," in John Talbot Smith's "Our Seminaries," in Bishop Maes' papers in this Review, and in the articles of the Very Rev. J. Hogan, on clerical studies.

In other countries the trend of thought is in the same direction. Maynooth College, after a century of life, advances a step forward and seeks recognition from Rome, with the privilege of conferring Academic degrees, the same as the Propaganda and other Pontifical colleges. English Seminaries of small means and few students are combining with stronger bodies for higher studies, and more efficient results. In Padua a Seminary of advanced classes has arranged its philosophical and theological courses along lines of study satisfactory to the Sacred Congregation of Studies, and has obtained power from the Holy See to confer degrees according to the prescriptions laid down for its guidance. Spanish bishops have asked for the establishment of five Seminaries of equal grade, with similar privileges for the conferring of degrees. In 1895, the Archbishop of Mexico obtained a like favor through the Sacred Congregation of Studies.

Our efforts in Seminary work are still elementary in more ways than one. Philadelphia dared, years ago, under the late Archbishop Wood, strike out boldly for the proper housing of seminarists. He did not see why orphans in asylums, school girls in convents and boys in colleges should have palatial homes, equipped with all modern improvements for convenience, comfort and health, while candidates for the priesthood were to be herded in crowds, lacking the essential requirements for physical growth and development at the most critical period of life, under a strain of intense application to intellectual pursuits. Overbrook has been followed by Boston, St. Paul, and New York,—largest and grandest of all, as becomes the metropolis of America. San

Francisco and Dubuque are also constructing Seminary buildings worthy of their standing as archiepiscopal cities. At length the reproach, justly deserved in the past, of disregarding the health of ecclesiastical students, no longer holds good. Whatever excuse may have been alleged in former years for neglect, has no right to be heard to-day. It is not necessary, although desirable, that Seminaries should be models of architecture in exterior appearance, but it is demanded of those responsible for their construction that the ventilation, heating and lighting should not fall behind what the State provides for its criminals and naughty boys; it is rightly expected that facilities for cleanliness and exercise, as conducive to sound health, should be ample.

APPOINTMENTS OF OUR SEMINARIES.

A grand house should be grandly kept. A well-kept house means a clean house—clean in every room and in every department. Cleanliness should reign supreme everywhere, every day the year through. Filth breeds disease and vermin. Sailors on a ship at sea scour its decks till the oak wears away. Cleanliness should hold sway in the kitchen, the bakery, the pantries and store-rooms. Every nook and corner should be open to light and inspection. Good construction should exclude dark holes and hiding-places for things. The arrangements for personal decency and neatness should be ample, always ready and conveniently distributed. There is nothing experimental in providing the necessary accommodations of a well-ordered house. Every respectable architect knows what is required. Why an ecclesiastical Seminary should be deprived of them is the puzzle.

Money, ordinary intelligence, and a disposition to break away from old-time consecrated miseries and needless sufferings on the part of seminarists, will effect all desirable changes in buildings, their furnishings and equipments. There is no justifiable reason why church authorities in America should be hampered by the customs and usages of older countries, where innovations are looked on in the light

of sacrileges. Even in some of the old countries the light of improvement is breaking its way into the dungeon-like barracks of Seminaries, and the health and convenience of their inmates are taken into account, as favoring intellectual progress along with physical growth and development.

THE AMERICAN SEMINARIST.

The American seminarist, as a rule, must be prepared for the ministry in America. There may be some objection to this statement. It often has met with denial. The priest of to-day has to deal largely with the children of the country. It is idle to discuss the superiority or inferiority of European parents as compared with their children. Even European children, who land on our shores in the company of their parents, change quickly in their new environments by the influence of associates, manners, tone of prevailing thought and education. The country that cannot bring forth its own priests, in time loses the faith.

PREPARATORY SEMINARIES.

The American Seminary, then, must be recruited from the children of the country. Vocations to the priesthood are born and fostered in a pious Christian home. Our country abounds with such homes. The determining guidance of this incipient vocation will be found in the preparatory Seminary. The great problem is the preparatory Seminary—how to make it what it should be, and how best to do its work. Its work is to fit its students for the higher Seminary, imbue them with a love for their vocation, and inspire them with an ecclesiastical temper, habits and mode of thought. Their training is best carried on, in and around a parish church, and, if possible, that church the Cathedral. This supposes a day-school, but a day-school reserved for candidates for the priesthood; it excludes the boarding-school. The latter, especially where secular and ecclesiastical students are mixed, destroys more vocations than it conserves. A serious objec-

tion to an ecclesiastical boarding-school lies in the length of time that these young men will have to pass in the abnormal life of a Seminary,—five or six years in the preparatory, and six in the higher Seminary, to follow out the decrees of the Third Plenary Council. The monotony wears them out. They are removed too soon from the moulding influence and training of the mother. She can correct, chastise even, without leaving a sore, or bitterness of soul. All her lessons of advice, or reproof, are sacred in the mind of her boy. She can demand more of her son than any college would dare impose.

This day-school near a Cathedral does not relieve parents of all burden of support. The diocese provides the tuition ; parents living in the city, or neighborhood, continue to support their children ; while boys from the rural districts find homes in approved families, at cheaper rates than can be furnished at any college. Thus both the Church and the family have a share in the expense of the boy's preparation for the priesthood. These candidates are under the eye and guidance of the bishop and his clergy from the start. Their training is strictly ecclesiastical ; they have charge of the Cathedral sacristies, and all belonging thereto ; they become familiar with the Church ritual and ceremonies ; schooled from the first in the Church's Chant, they are heard in her songs and offices ; they are seen by the people, are known as aspirants to the priesthood, and as such are judged. When they find the life too hard and irksome, or their duties distasteful, they can withdraw without a note of reproach. They have simply learned by trial that they are not of the specially called. When superiors remark radical defects, or the want of a true religious spirit, they are asked to stand to one side. The preparatory Seminary is the sifting out place. There is no inducement to keep a student a day longer than is necessary to give his supposed vocation a fair and satisfactory test. When he goes to the higher Seminary he knows what is before him ; his superiors know what they are receiving. The course of studies in the first Seminary prepares for the second. Its pupils may not have read and construed as many

authors as are read by graduates of the secular colleges, but they know Latin, and are prepared to begin the study of philosophy in that language from the first day. No Rochester student is admitted to its preparatory Seminary until he has passed the Regents' examination of the State of New York. This ordeal proves that he is no dunce, and that his elementary English education has been seen to. But when the preparatory Seminary must be a boarding-school, let it be away and apart from the higher Seminary.

St. Andrew's preparatory Seminary of the diocese of Rochester started on this plan in 1870; one-half of the priests exercising the ministry in the diocese, as it was before the late addition, received their classical education in it, including four of the professors of St. Bernard's; all the young men of the diocese now in St. Bernard's followed its classes. It has this year thirty-seven pupils.

THE HIGHER SEMINARY.

The Seminary, however, with which we are specially concerned, is the higher, or the philosophical and theological Seminary. The Third Plenary Council has decreed largely and in detail what courses of study are to be followed in these two Seminaries, the preparatory and the higher. These courses cover the ground well. The Council decrees that not less than six years shall be spent in following them. Perhaps the Council was in advance of its day in prescribing six full years. If it did not mean six full years, then it could not have meant seriously that the courses of study it mapped out should be completed in less time. The chapter on our higher Seminaries is overflowing with wise prescriptions for conduct and studies. Its courses of study are much the same as are followed in the Propaganda and the best Schools in Rome; they are the same as the studies insisted on in all the higher Seminaries lately sanctioned by the Sacred Congregation of Studies, in Padua, Spain, Mexico and Maynooth, with the annexed condition of conferring Academic degrees on their successful students. There is no reason to suppose

that the same privilege will be withheld from other well established and fully organized Seminaries asking for it.

EXAMINATIONS.

If, in time, the privilege of conferring Academic degrees should become common, the board of examiners, or judges, should be independent of the professorial body. It is in human nature to favor what greatly interests us. Partiality and favoritism may assert themselves. The wisdom of an outside and independent examining board is seen in the Regents of the State of New York. These Regents, through their secretary and officials, prepare the examination papers of the State schools and academies, and of all other schools that choose to come into the arrangement. The parochial schools and academies are taking their place side by side with the State schools, now that it is understood that the competition is fair, just and honorable. There is no room for favoritism; all are treated alike. The questions are not always the best; sometimes they are too severe, going beyond what has been taught in the class room. But they are no more unfair for the Catholic schools than they are for those that feed at the public crib. Since the first Catholic school, twenty-two years ago, tried these State examinations, the effect on teachers and pupils has been admirable. The religious communities of teaching Brothers and Sisters soon learned that successful teaching would be judged in each individual case by results before an unbiased tribunal; that their ability and merit as teachers must be seen in their pupils. These quickly discovered that it would not be in the power of friendly teachers to favor them ever so little in the character of the examination papers, or in passing on their work.

It is of recent date that in the United Kingdom the introduction of Government Inspection, and the bestowal of grants and distinctions, have brought about a marvelous change in English and Irish colleges and schools. It was found under this test that comparatively unknown institutions

were doing better work than others of conspicuous reputation. It is easy for old-established colleges and schools to drop into ruts, and complacently run along in them. We shall never have first-class study in our American theological Seminaries until the standard of instruction is raised high by competent authority, and the examinations are from without, and independent of the local teaching body. This idea was broached at the Third Plenary Council, but failed to arrest attention. It was in advance of its day. The day, however, is coming.

DIRECTION AND MANAGEMENT.

Confronting our bishops is the question of the direction, teaching and management of our Seminaries. At the present writing there are in the United States eight theological Seminaries for our diocesan clergy, under diocesan priests ; three are directed by the Sulpicians ; three, by the Lazarists ; two, by the Benedictines ; and two, by the Franciscans. Of these only seven, Boston, New York, Baltimore, Rochester, Cleveland, Cincinnati and St. Paul, are separate and apart from any preparatory school, or secular college. In Ireland all theological Seminaries are under the control of diocesan priests except the missionary college of All Hallows, which within a few years has been placed under the Lazarists. In England Seminaries are directed by the diocesan clergy. The same rule holds in Belgium, Holland and most of the European dioceses. To hand over a Seminary to a religious order is certainly a convenient and easy way out of a difficulty. Nominally, the Seminary is still the bishop's ; his authority is recognized, and at certain times he confers Orders ; he has always the right to make up deficiencies in financial straits. But only by courtesy can the Seminary be called his. Still, as between a Seminary conducted by diocesan priests, which a bishop seldom visits, and one conducted by a religious order, which he visits no oftener, there is little choice. The bishop ought to be the soul and life of his Seminary. The professors ought to be his priests, imbibe his spirit, and depend on him.

THE SECULAR CLERGY AS PROFESSORS.

It is claimed, and with some show of truth, that secular priests are not willing to lead the regular and studious life of a Seminary professor. In the past there was some excuse for this assertion. It does not hold good to-day. Formerly, the newly ordained priest rushed at once into the active work of the ministry ; he became absorbed in building and pushing ahead all sorts of Church enterprises. He was an active man of affairs from the start. His mind was taken up with accounts,—money-getting and money-spending. Once this fascination came over him, books of theology grew irksome and dry. Whereas now, in the Eastern portion of the United States at least, the young priest enters on his ecclesiastical career with the expectation of spending from ten to fifteen years as an assistant before having a house of his own and the liberty that waits on it. His ambitious aspirations are clipped and he ceases to soar high. If he be a man of more than ordinary intellectual ability, and the right opportunities have been given him, he may prefer the professor's chair to the unending routine of parochial drudgery ; all the more readily if his position as professor be an honorable one, giving him standing in the diocese, with suitable treatment while filling the professor's chair. Such men are not picked up by chance ; they are the prime subjects of the diocese, sent abroad to some of Europe's best training schools, and kept there long enough to fit them for the special branch they are to teach. It is a question of selection and expense. It is to be thought of, and prepared for, long before the first sod is turned for the erection of the contemplated Seminary. To him who is frightened at the cost only one answer is possible : Do not think of the venture, but be content with the usual hum-drum experiment and expedient. Hunt up professors who can daily teach three or four classes of most difficult matter, each subject requiring several hours of preparation ; then try to do with three or four professors what of right should be the work of eight or ten. The experiment will be a failure, and the pupils will be entitled to pity. Or,

as a substitute, hand over the Seminary to a religious community, and admit defeat.

THE TEACHING.

What to teach is laid down in the Third Plenary Council. The prescriptions of the Council are explicit and full. The teaching, however, that fails to develop a love for books and study, not alone during a student's Seminary course, but in his after years, is defective. A professor up to the mark stimulates inquiry in the minds of his hearers, and shows them how to use books and how to investigate for themselves. Disputations in philosophy and theology are essential to this development of individual research and thought. In practical use among the people profound knowledge of abstruse and learned subjects will avail but little without the faculty to present this knowledge to the comprehension and grasp of the masses of the people. In other words, a young priest should come out of the Seminary with some gift of speech and pleasant delivery. He is not expected to be a Bossuet, but he can be, and he should be, a well-trained speaker in his own vernacular, having clear ideas, orderly arranged and distinctly delivered. Sacred eloquence, as one of the branches of Seminary study, looks well in a programme; its maxims as spread out in the various text-books are correct; no one thinks of disputing them. Seminary sermons accomplish little; occasionally they furnish some amusement, and give opportunity to the critics to try the humility of the preacher. At least serious defects in articulation and delivery might be remedied by earnest endeavor on the part of a competent drill-master in pulpit elocution. Careful and painstaking instruction in the English language and literature should begin with the student's first day in the Seminary, and end with his last. It should be the language of the classes in history, scripture and sciences, leaving to Latin all other studies. It seems absurd in striving to give a young man an all-round education, to keep him from familiarity with the very language in which he will have to present his ideas and

knowledge to the people for whose souls he is to become responsible.

SPIRITUAL LIFE.

Little need be said on the spiritual life of the Seminary. This is its essential work. Without it the rest becomes a danger. All bishops, all superiors, are of one mind on this point. The exercises of piety are much the same in all. Exactness in assisting at them is insisted on. They sanctify the day, and habituate the student to devotional practices and duty. These exercises, many and frequent, are, however, only a means to an end. The end should be the formation of a soul imbued with the love of God and of holy things, full of faith and tender piety, of zeal for the saving of souls redeemed by the Blood of Christ, and of generosity in a sacred cause that should extinguish selfishness and its concomitant vices, hateful in one consecrated to the ministry of the altar. The active and absorbing duties of the parish priest will need, when the hour of trial comes, all the solid piety the Seminary's preparation can furnish. It is then that his strength of conscience will be put to the test. Then he will be his own master, and a law unto himself, within the bounds of the ten commandments, with no one, perhaps, to say him nay. The solidity and comprehensiveness of his Seminary training will now be proved. He will have no superiors standing by to guide him, or whisper in his ear, when the lapses from piety begin, or selfishness crops out, or suppressed, but not eradicated, defects show their ugliness.

DISCIPLINE.

The American student is, of all known to us, the most readily amenable to discipline, to a discipline that appeals to his good sense, and which has been reasonably placed before him. By force of habit and his surroundings, he is independent in character, restless under unnecessary restraints that seem to implicate his honor, and not disposed to submit gracefully to mere whims and other people's idiosyncrasies. His schooling in the political thought and methods

of the country teaches submission to law, once it is law. He dislikes coercion, except the coercion of a manly compliance with rule and order. He cannot abide, nor should he, the faintest suspicion of espionage. His best feelings revolt at the thought. It puts him on a par with a convict, or an unprincipled schemer. The honest man chafes under the system, and the dishonest man sets himself to get the better of the watcher. Sufficient liberty to permit the eye-server to jump the traces from time to time will indicate to superiors who are held within bounds just long enough to carry them through the Seminary and land them in the priesthood. When a young man, with the help of prayer and meditation, spiritual reading and conferences, retreats and Sacraments, cannot rise up to the dignity of the sacred ministry to which he is supposed to be called, and live up to it, of himself and by himself, without constant watching, the sooner it is found out, and the church and people are saved from his services, the better it will be for both parties. The Seminary is not to partake of the nature of a reformatory, but to be a home of piety, and a school of learning and virtue for the specially called of God to the highest and holiest functions and ministry known to man.

THE COST.

It will cost money to erect and equip buildings suitable for a Seminary of the first class, with all proper improvements and facilities for efficient work. So do the convents, hospitals and asylums cost money, and in their construction nothing is omitted that conduces to the health and advantage of the inmates. The money for the Seminary can be found whenever the diocese decides that the Seminary is its first obligation, and more important than its charitable institutions. The real difficulty will lie in obtaining money for its necessary endowments. Without the endowment of its professorships it will fag, grow shaky, do half work, totter and fall. An air of uncertainty and fear for the future will hang around it. When the professor's salary has to be crimped

out of the necessary allowance for the students' food, the two will receive short allowance. Provision for professorships should come from our rich Catholics. It has not come in the past ; it will never come unless the duty of the rich is firmly and persistently placed before them. It never has been thus presented. Laymen have no right to complain if progress in our Seminaries has not kept pace with the general improvement among our people. They have not entered heartily into Seminary activity and possibilities, contenting themselves with an annual dole of a dollar or two as to any charity. All the professorships in the St. Paul Seminary have been endowed, but by a non-Catholic gentleman. There are also three endowed professorships in St. Bernard's Seminary, and one scholarship. These few exceptions do not weaken the general contention ; our Catholic laymen have not fulfilled their bounden duty.

The bishops in England in rearranging their Seminaries, by closing up some of the minor ones and strengthening the remainder, begin by securing the endowment of the required professorships.

ST. BERNARD'S SEMINARY (ROCHESTER, N. Y.).

The aim of this paper thus far has been to place before its readers the writer's ideas with regard to the needs of a well-ordered American Seminary. It asks for nothing that is not attainable, and that is not highly desirable. The proof is seen in the short history of St. Bernard's Seminary of the diocese of Rochester. It cannot point to bishops who were once its pupils ; it cannot cite even one priest who began and completed his Seminary training within its walls. It was only in March of 1891, that the first stone of its three stone buildings was laid, and in September of 1893, that its first students took up their residence. On that day St. Bernard's had no encumbrance or indebtedness. It has contracted none since. The main building was planned for sixty-four students, each having his own room ; and for nine professors, each having two rooms. The ventilation of every one of its

rooms in the three buildings, the lighting by electricity and heating by hot water, are well nigh perfect. There are absolutely no institutional odors about any of the buildings. Bath rooms and closets are ample, and are conveniently distributed on every story. Water, from springs on the premises, is in abundance, and the sewerage is direct into the Genesee river, three hundred feet from and one hundred and eighty feet below the grade of the main building. The cleanliness is, and has been, all that this article calls for. The dining-rooms are above grade, on a level with the main floor of the central building; they are airy and cheerful as becomes such useful rooms. The kitchen and all offices connected therewith are open to inspection by visitors any day and at all hours. There is no storage in the buildings of vegetables or anything liable to decay.

For indoor exercise, when the weather forbids outdoor walks, there is a gymnasium with two sets of apparatus in a room with a floor space of fifteen thousand square feet, and two bowling alleys of modern construction. It is the walk in the open air, especially the long walks on Tuesday and Thursday afternoons, of from six to nine miles, going and returning, on which most dependence is placed for maintaining good health. These walks are without supervision, to some designated point, generally to a church for a short visit, out into the country, or into the heart of the city, scattered to avoid the appearance of a band or school crowd. Full reliance is placed on the honor and manliness of the young men that they will do nothing to which their superiors might object. When a seminarist has lost the confidence and trust of his superiors he would do well to withdraw from the Seminary. Bicycle-riding is an excellent exercise for health, but not comparable to a brisk walk. Its introduction into a Seminary is of doubtful advantage. Not many of our students can afford the luxury of a bicycle, or even the renting of one. An invidious distinction begins at once between the poor and the rich. If this mode of healthful recreation is needful, then let the Seminary furnish the bicycles. This will save some heart-burnings.

The use of tobacco in any form is forbidden. It is an unnecessary indulgence, and is often hurtful. At the age of these young men, from 18 to 25 years, the nervous system is not helped by the use of narcotics, and many have occasion in after years to lament their lack of wisdom and of judicious training while in the Seminary. It is also an uncleanly, if not filthy, habit. The excuse alleged by some, that if seminarists are not allowed to smoke they will smoke anyhow, is a libel on the character of the American seminarist, betokens weakness on the part of superiors, and misapprehends the true nature of the American candidate for the priesthood. The entire domestic service of the house is under three Sisters of St. Joseph, and a sufficient number of women-help. Only women can do a woman's work. They attend to the making up of the rooms, the cleaning of the house, the kitchen, the laundry; they are the waitresses in the serving and dining rooms. Under competent direction, these women are orderly, economical and industrious. On the score of morality, they are safer than an equal number of men. An experience of forty-one years, dating from the opening of Seton Hall College in 1856, warrants this assertion. Then it must be remembered that the moment a young man is ordained, the ordinary domestic service of his home will be rendered by women. If in the Seminary the presence of women is suggestive of evil, it will be so after he leaves the Seminary. Such a young man should avoid the priesthood, or withdraw to a Trappist monastery. A pure-hearted young man will not think evil where none exists, unless some one suggests it.

READING AT MEALS.

From the dining room, reading, except during the days of a spiritual retreat, has been discarded. From time immemorial the contrary has been the rule. The change was not adopted without reflection, but after long experience. The reading is of small advantage. Few pay attention to it until toward the end of a meal. The reader is often over-fatigued, is kept from his dinner when he needs it, and then bolts his

food in his hurry to rush out to the play-ground. When there is reading at table, food is disposed of rapidly, and less time is spent in the dining room. Some look on this quick despatch as a gain; we presume to think that it is productive of many of the ills known to seminarists. An important part of a young man's training is learning to converse. No place is better adapted for this exercise than around the dining-table. There is no need to hurry up the repast, and while the courses are being changed the conversation can flow on. The extra time spent at table is not taken from the recreation hour, as pleasant talk is itself recreation. To make the conversation useful as well as pleasant, the talk at breakfast is in Latin; at dinner, in English; at supper, in German. (German is an obligatory study.) For hygienic reasons, for better relaxation of the mind, for the improvement of the students as conversationalists, it is deemed wise to dispense with reading at meals.

THE FACULTY.

The faculty consists of:

Rev. J. J. Hartley, pro-Rector and Professor of Moral Theology;

Rev. Edward J. Hanna, D. D., Professor of Dogmatic Theology;

Rev. Andrew E. Breen, D. D., Professor of Hebrew and Sacred Scripture;

Rev. Owen McGuire, D. D., Professor of Mental and Moral Philosophy;

Rev. Andrew B. Meehan, D. D., Spiritual Director and Professor of Canon Law and Liturgy;

Rev. P. P. Libert, S. T. B., Professor of Natural Science and Librarian;

Rev. G. De Maere, Professor of Ecclesiastical History;

Rev. Ludlow E. Lapham, A. B., Professor of English and German languages.

Six of these professors are children of the diocese; two are from Belgium.

Plain Chant is taught by the Organist of the Cathedral, and is made a serious study. One lesson in the week is given by Rev. P. P. Libert, himself a pupil of the famous Bishop of Ghent, on the science and art of teaching the Catechism. Next scholastic term these lessons will be reduced to practice before an advanced class of the Cathedral Sunday-school children. The work of the seminarists in the catechism class will afterward be revised and criticised by the professor. Elocution and the composition and delivery of sermons and homilies are under the direction of the Bishop. An extensive addition to the Cathedral will be completed before the opening of the next scholastic term, furnishing stalls in the sanctuary for seventy or eighty students, thus enabling them to assist at the chief functions and solemnities of the Church. It is only a twenty-minute ride in the trolley cars from the Seminary to the Cathedral. In listening to the preaching in the Cathedral the young men will catch the tone of its pulpit, make application of their lessons in elocution, and improve their own style to avoid defects.

The library already numbers over eight thousand volumes. The need of a large fire-proof building presses on us every day. It will have to be large enough to contain a library for fifty thousand volumes, class-rooms and laboratories for every branch of science required in a Seminary, a hall of assembly with a seating capacity of three or four hundred, and additional rooms for professors and students. In September, 1897, St. Bernard's will be filled to its utmost limit. It has as its patrons seven other bishops than the Bishop of Rochester. More are engaging places in advance for the next term.

It has been objected by some that the nicety and refinement introduced into St. Bernard's will tend to make its young men effeminate, and less prepared to endure the hard realities of missionary life. My experience has satisfied me that the finely cultured and trained student is the very one of which to make a hero. It is your coarse nature that grovels in selfishness and low ways. The latter never rises to the sublime dignity of the priesthood, nor to the fearful responsibility of its sacred obligations, nor does he ever see his own

nothingness in dealing with the immortal soul redeemed by the Blood of Christ. An arrogant priest is always found among the coarsely nurtured, whose sense of what is due to others never rises above his estimate of himself. It is the former who is ready to suffer for Christ's sake, who is condescending towards the lowly, who appreciates the sacrifices of the poor in behalf of the Church, who is ready to spend and be spent for their welfare.

A short time ago one of our professors received a letter from a layman having his home in a Western city, in relation to a poor man in whom both were interested. A few words from this letter will illustrate what has been said above: "My experience is that of an elderly man and of residence among Hindoos, Fire-worshippers and Bhuddists; and I believe there are more souls yearly lost now-a-days for want of affability and forbearance of otherwise good Christians than are yearly converted by all our Catholic missionaries throughout the world. The one virtue that should be inculcated in our seminarians is affability and gentleness, especially to the poor. . . . A priest equipped with this virtue would be more effective in saving souls than if, without it, he had the learning of St. Thomas Aquinas." The writer may exaggerate a point, but he is substantially correct. Our work in our American Seminaries is to hand over to our bishops, for the work of the ministry, priests with as much of St. Thomas as we can give them, but so gentle and affable by nature and discipline that the beauties of the doctrines they teach, of the holy things they touch, shall be illustrated in their daily lives, in their speech, their walk, their whole demeanor. They cannot rise to this standard in the ministry if they fail to aim at it in the Seminary.

In entering into the brotherhood of American Seminaries, St. Bernard's, youngest of them all, seeks to stand by its brothers, with the ambition to reach up in time to the best, forge ahead wherever it can, having as its determining purpose the formation of affable, Christian gentlemen, learned scholars, and zealous, devoted and pious priests, while striving to keep from the Sanctuary the undesirable.

An experience of over sixty years, in college and Seminary, as pupil, tutor, professor, superior and bishop, has guided me in founding St. Bernard's Seminary. God has been with the undertaking from the beginning, and blessed it beyond any merit of men. To Him be all the honor and glory.

B. J. McQUAID,
Bishop of Rochester, N. Y.

"THE LITTLE HOURS."

(STUDIES IN THE BREVIARY.)

IF THE night hours of Matins and Lauds are the remote preparation for Mass and have to be said with the sacrifice in view, of the Little Hours we may well say they are the immediate preparation for or the immediate thanksgiving after the celebration. In taking the mind of the Church, as represented in the solemn offering of the Eucharistic Sacrifice, we find the normal hour for Mass is that of Terce, the "holy hour" by excellence, the hour devoted to the worship of the Holy Ghost, through whom our Divine Master offered Himself. Thus, on all Sundays and feasts, in places where the choral worship is duly kept up, Prime and Terce come before Mass, and Sext and None follow it. We will endeavor in this paper to bear this division in mind in directing attention to certain of the allusions so richly strewn about the pages of our Diurnal.

I.

PRIME.

"Now, when the morning was come, Jesus stood upon the shore;" and as He waited there for His Apostles so does He wait for us at the Altar. The very hour, the first of a new day, is redolent with the idea of the coming Sacrifice, and

reminds us that at the very beginning of His mortal Life, Jesus was the Eternal Victim. "In the beginning of the Book it is written of Me . . . Lo, I come to do Thy will." Like all the hours, save Compline, we start with the Eucharistic Prayer, *Pater Noster*, then follows the *Ave Maria*, the prayer of the Incarnation, through which we fulfill our priesthood. And as it is fitting that the great mystery of Faith be celebrated by men full of faith, so the Creed is put upon our lips that it may awaken faith in our heart. The Ambrosian hymn, *Jam lucis orto sidere* strikes the idea of the coming Sacrifice at once. (1). *Deum . . . supplices* reminds us at once of that ineffable prayer of the Canon when, at last overpowered with the sense of his own nothingness, the priest profoundly bows down before the Altar-throne on which the Victim lies, and says *Supplices Te rogamus*. The *Diurnis actibus* refers, first of all, to that great daily act of sacrifice and is a prayer that we may be shielded from distractions or anything unworthy of its sanctity. It also reminds us that each one of our actions during the day has to be done as part of the sacrifice we make of ourselves along with the Eternal High priest; (2). The *tongue*, too, which will soon speak words of peace, must be henceforth kept from strife, the *sight*, which is to gaze on the spotless gifts, no longer is to be turned to vanities; (3). our *hearts*, soon to be the guest-chamber of the King, must be made pure by *mortification*, that (4). At *close of evening* we may look back on a day spent in fitting remembrance of the glory of our Mass.

Psalm 53. *Deus in nomine tuo*. Concerning Christ and the coming Sacrifice :

1. *In nomine tuo saluum me fac* ; A cry of terror at the thought of the awful holiness of the Sacrifice we are about to offer. Only in His strength can we dare to do that for which the angels even are not pure enough. *In virtute tua iudica me* ; In Thy power, which is the Cross, judge me ; for then I know I shall find mercy.

2. *Orationem meam* ; The Sacrifice is especially *ours* ; we are free to offer it or not, so we have a special right over it :

verba oris mei! the Words of Consecration coming free from our mouths indeed, but in the person of Christ Himself.

3. *Alieni* are distractions and desires, the seemingly strong ones which seek after our souls to rob us of that recollection and peace which come from placing God before our sight.

4. But God is our Upholder, and will give us strength to fulfill our ministry as He requires; and

5. Will cause our enemies to flee; for they cannot stand against the Truth. Therefore, free from all fear of

6. The molestations of the evil one, willingly and joyfully I will offer the Sacrifice, and will praise God Who is so good, and Who knows that any distractions that may now come upon us are involuntary, and, therefore, will take no heed of them; and thus

7. Secured and freed from all fear I can offer the Sacrifice without fear of mine enemies.

Psalm 118. *Beati Immaculati.* Concerning Christ, the great Observer of the Law.

Now begins that most wonderful "Psalm of the Saints," the great "Song of the Law," which forms the chief part of all the Little Hours. A wonderful thought it was of Holy Church to fix upon this as the never-changing Psalm for four out of the seven hours. The Law of God, which is its theme, is founded on His Truth; and *that* abides with us forever, and is always to be the subject of our meditations and the rule of life. Now, it seems to us peculiarly fitting that this Psalm should occupy its present place. For looking at it in its relations to the Divine Sacrifice, we are struck with an obvious interpretation. The great law of our Lord's mortal life was that of Sacrifice—the doing of the Father's will, not His own. Now, it is clear that God, being what He is, the only and infinite Being, it must be part of His Truth, and therefore the Eternal Law, that, granting the fact of creation, He should desire to be adequately worshipped by His creatures. Man, as fallen or unfallen, could never worship His Maker fittingly, as the sacrifices of goats and oxen had, in themselves, no power to please God, so if Creation is to obey

the Law of Worship, the Eucharistic Sacrifice must have been ordained from all eternity, for this is the only means whereby God can here have from His creatures the worship which is due to Him. This, therefore, is the Law of which the Psalmist sings in this long Psalm—the Law of Worship and Sacrifice. It is the Mass we must understand by the many synonyms which are used throughout this long Psalm. And the perpetual insistence, under one form or another, of this idea, that the Law is the one thing necessary, is the best immediate preparation for the fulfillment of this Law, and is also the best thanksgiving after it. In this Psalm, as in all others, the chief one who speaks is the Victim Himself; and the words of the Psalmist are true of Him in the most perfect sense. But we must take heed to ourselves that doing His work we do it in His way. The "love which is the fulfillment of the Law" will be the means of uniting ourselves with Him; and of thus making what is said of Him primarily applicable through His merits to ourselves.

It would clearly be impossible in these few pages to take each verse of the Psalm and comment on it in the sense we have indicated. But a few verses may well be taken from each of the Little Hours to show the bearing of the view we here propose.

Immaculati in via: V. 1. They are free from sin and therefore worthy to offer the Sacrifice who set themselves diligently to walk according to this Law.

V. 2. And who search out and give themselves up wholly to find out what this Law means and implies.

V. 3. Iniquity comes to us by not walking worthy of our vocation and forgetting that, like Jesus, we must be both priest and victim.

V. 9. In what way can we rule our priestly life save by the Mass?

V. 10. It is by hiding "the words" of Sacrifice in our hearts that we keep free from sin.

Retribuere servo tuo: V. 1. The Revivifying grace of God is needed to keep afresh our priestly zeal and "the words" which tell us of His Law.

V. 2. Our eyes, too, have to be unclosed by Him before we can gaze upon the wonderful things of this Law.

V. 4. It is the one thing to be sought after at all times—our one thought and desire.

V. 13. It is the means of keeping alive all our fervor, and
V. 14. Removing temptation ; and, further,

V. 16. It widens our heart and makes the way to the Altar easy and the burthen of the priesthood light.

The Capitulum: *Regi seculorum* reminds us of Him to whom we are going to offer the supremest honor and glory in the Eucharistic Sacrifice. A useful thought. We have to deal with the King of Ages, the Deathless and Unseen One, the only God. Well, then, may we cry to our Mediator to have mercy on us, for who can dwell amid the everlasting fires of the Godhead?

Bearing in mind the monastic origin of Prime and that it was the prayer of the monks before they set about their daily tasks, we can understand what follows and how we are to apply it to the great *work* of our day.

The prayer *Domine Deus* is that our words, thoughts, and deeds may be directed to that great Act of Justice (*ad tuam justitiam*) which demands that God should have a perfect act of Worship from His creatures. Then comes a reference to the Saints in union with whom (*communicantes*), as members of the same Body, we offer the Mass. To the most adorable Trinity we thrice cry for aid : To the Father, to whom we offer ; to the Son, whom we offer ; to the Spirit, by whom we offer. And the cry goes up against our three-fold enemies. It is the cry, also, of the three-fold mystical Body of Christ, a song of Faith, of Hope and of Charity.

Another direct prayer is in that wonderful versicle and response *Respice in servos tuos*.

The splendor of the Lord our God falls upon us in the Mass ; for if the hands are the hands of Jacob, the Voice is that of the Elder Brother. He it is who directs us in all "the works" of our hands and especially in "*the work*;" for at the Altar we are other Christs clothed with His power and Person.

Imbued with this thought, well may we, in the Collect, ask Him to take possession of our soul and body and to direct and hallow, rule and govern them according to this great Law of Worship. A reference to the Epistle we shall soon read is then made in the little Chapter which ends these prayers ; and, with a special blessing asked of God and a reminder of our *memento* for the dead, the Hour of Prime ceases.

II.

TERCE.

The holy hour has come ; the Time of the morning Sacrifice. This, the special hour of the Holy Ghost, who came to us at our ordination for this very purpose, is, as we have said, fittingly chosen for the Celebration ; for it was "at the third hour" that the Spirit came and founded the Church to carry on the Eucharistic worship instituted by its Divine Head.

Therefore, in the Ambrosian, we call upon the Holy Ghost as though referring to the *Veni sanctificator* of the offertory ; *nunc*, now to attend to us and quicken our heart, mouth, tongue, mind and strength with His peace, pouring in mutual charity with our neighbors, for He tells us : "If thy brother has anything against thee, leave first thy gift at the altar and go and be reconciled with thy brother, and then shalt thou offer thy gift."

The nearer we approach to the moment of Sacrifice the more necessary it is we should meditate upon the all importance of this great Law which justifies God in His ways to man, which is the testimony of His goodness, of His justice, and the full manifestation of His Word and Truth. In and under all these guises do we find it referred to.

Legem pone V. 1. I will search out for ever the justification of God as exhibited in the Mass. For, as in a perfect picture, we see in the Eucharistic Sacrifice what God is, and what we are.

V. 2. We need to use the Gift of Understanding to search out the meaning of this Law, and the Gift of Wisdom to appreciate it and keep it ever in our heart.

V. 4. Weighty words and full of warning. Grace humbly followed alone can keep our eye single.

V. 13. Walking according to our vocation gives us a wide-ness of heart and breadth of mind. All God's works are large. It is the human spirit which cramps and narrows, and sees things only from a small, miserable point of view.

Memor esto V. 1. The "Word" may here and elsewhere be taken not only of the Law of Sacrifice but of the Word Incarnate, the Sacrifice Himself. The Father sees in us the Word, this gives us hope of being heard on account of His reverence.

V. 7. The name of the Lord, upon whom we are going to call, was our thought in the watches of the night.

V. 8. The Mass is our portion, the heritage we chose when we first entered the clerical state.

Bonitatem fecisti V. 1. What goodness God has shown in choosing *us* as priests to stand before Him.

V. 2. To say Mass requires goodness on our part, discipline of life as becomes one destined for the Sacrifice and the knowledge which becomes an angel of the Lord.

V. 7. It is good to be humbled by the thought of our Vocation—no room here for pride. It is God who has lifted the poor man from the dunghill and set him among the princes of his people. But the priest remains "the poor man" he was originally.

In the Little Chapter, the Responsory and the Collect we get, as in the other Hours, extracts from the Mass of the day. Hence, another link in the chain which binds the office to the Mass. Now they seem to prepare us for the Sacrifice; afterwards, they will remind us of it.

III.

SEXT.

The Sacrifice is over, and we take up again our office—this time in thanksgiving.

What time more propitious when our heart is burning within us from the Presence of the "Powerful Ruler," the

"True God" who is shedding in the darkness of our heart the splendor of His presence, as His sun is doing in the mid-day heaven? What time more fitting for impressing on our souls the great Eucharistic Law we have just been fulfilling: the law of worship, of thanksgiving, of expiation, of petition? And what words so powerful to enforce the lesson than these of this great Psalm? So Holy Church takes it up again and gives to the old changes rung upon the same words her own sweet interpretation adapted to the present circumstances, and suggests all manner of appropriate acts.

Defecit in salutare tuum. V. 1. Our heart faints away almost at the very idea of what has happened. *Whence is it to me?* we say with holy Elizabeth.

V. 4. Confidence and fearlessness are now engendered within us: "*For I am with thee.*"

V. 8. Petition, too, begins: *According to Thy mercy quicken me.*

V. 14. Generosity: *Thine am I.* "*My beloved to me and I to him*"

Quomodo dilexi V. 1. Steadfastness for the future.

V. 3. Prudence.

V. 7. Wisdom to know that God is sweet.

V. 10. Resolution to keep the Law.

Iniquos odio habui (1) Hope that the Eternal Priesthood will be fruitful in me.

V. 8. Fearsomeness lest I fall again.—A cry for the gift of Holy Fear.

V. 12. Abandonment to God, sure of His merciful dealings with me.

V. 14. Determination "*to do*" God's will now and henceforth.

The teachings of the Mass itself are renewed in the Little Chapter, the Responsory and Prayer. What a new significance the *Dominus vobiscum* has now, and what a new tone of fervor the *Oremus*! We and our Lord who is now living in us. Even *Deo Gratias* sounds a newer depth in our being than it did before.

IV.

NONE.

The day is on the downward path, and we need a help lest we forget our Mass, the sun of our day. So None comes in to keep alive our thanksgiving on the same lines as the Church proposed at Sext.

The Ambrosian suggests this in calling God the *tenax vigor*, the *immutus* and "self-contained." All hints to us of an attitude to the great law, the secret of our life and our hope of light when upon us falls the eventide of time.

The remaining portions of the great Psalm are now taken, and furnish us with new matter for our thanksgiving.

Mirabilia V. 1. Wonder at the great testimony of God's power and work.

V. 3. May we take in its spirit and may the Mass be our very breath by which we live!

V. 5. A prayer for guidance in the way of our Vocation.

V. 11. A stirring up of zeal for the Law.

Clamavi in toto corde V. 2. Lively prayer for help to keep the Law.

V. 7. An act of faith in the Presence within us.

V. 9. Also of Humility.

Principes persecuti sunt V. 2. Fear past, courage now to sustain the strife.

V. 5. An abiding sense of thanksgiving.

V. 7. An act of Hope.

V. 11. Sureness of being heard through our Mediator.

V. 12. Joyfulness at the knowledge gained of the Law of Sacrifice.

V. 14. A free choice and confirmation on our part of this great Law.

V. 16. A conviction that through it, and by it alone, we shall be safely restored to our home, even if we have wandered like a sheep astray from the fold. This last gracious touch reminds us of the Good Shepherd who by our hands has given His life for the sheep.

The Little Chapter, being the same as was used at Prime when we were preparing ourselves for the Sacrifice, reminds us that a Mass well said and devoutly thanked for, is the best and surest preparation for the next time we stand at the Altar.

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London, England.

CANONICAL VISITATION OF THE DIOCESE.

Concilii Plenarii Baltimor. Secundi Acta et Decreta. Titul. III., n. 86.

Concilii Plenarii Baltimor. Tertii Acta et Decreta. Titul. II., n. 14.

Commentaria in Conc. Plen. Balt. Tertium. Nic. Nilles, S. J. Pars II. Tit. II., pp. 27-29.

Apparatus Juris Ecclesiastici, auctore Z. Zitelli. Lib. I., cap I., art V., *De visitatione Dioeceseos*.

THE general law of the Church ordains that the Bishop make stated visitation of all the churches and ecclesiastical institutions of his diocese ; that he examine into the condition of persons, places, and things.¹

OBJECT.

The principal purpose of the Canonical Visitation is to give the Ordinary such detailed information regarding the

¹ Visitare debet Episcopus omnes ecclesias saeculares suae dioecesis, necnon ecclesias regulares curam animarum adnexam habentes, seminaria, hospitalia, aliaque loca pia, etc. ; uno verbo, curare diligenter de iis omnibus quae ad personas, domus et res ecclesiasticas pertinent. (Trid. XXII., 8 ; VI., 4 ; VII., 8 ; XXV., 5 et 8.)

condition of his diocese as will enable him to enact just measures of reform, to strengthen the faith, influence the moral conduct of his clergy and people and to settle difficulties which may arise between them.¹

As a secondary result it offers the priest an exceptional opportunity of contact with his ecclesiastical superior, enabling him to explain and illustrate his difficulties as well as his plans for the improvement of the parish.

Another purpose of the Canonical Visitation is to furnish data and a basis of appointments, as well as of the directions which must govern the executive officers of the diocese. The general laws of the Church provide for the holding of annual diocesan synods, and here too the fruits of the knowledge regarding the inner working of the diocese must prove of great influence in the shaping of decrees and disciplinary measures to be observed in the administration.

Hence the Ordinary enjoys, under the canons of the Church, every right and privilege which will enable him fully to accomplish these objects.²

The inquiry regards, in the first place, the person of the priest or cleric, his moral and official conduct. Next, the visitation extends to religious communities, their manner of observing the rule of their Order, the Novitiate, educational work, temporal management. The laity, too, may be consulted by the Ordinary as to the moral condition of the people. Zitelli adds that special inquiry is to be made regarding the adequate accommodation of free schools for Catholic children.

1 Visitationis scopus est tueri orthodoxam doctrinam et bonos mores, cohortari populum ad religionem, pacem et innocentiam, atque generatim ea providere quae sunt ad fidelium bonum ordinata. (Deshayes, Mem. Juris Can. *Officia Episcopi*, n. 696.)

2 Quoad materiam visitationis certus immotusque canon est, omnes et singulas sacras personas et loca pia intra Dioecesis ambitum consistentia, ab Episcopo visitari posse, nisi manifesta exemptione potiantur. Episcopus enim supra iis fundatam habet jurisdictionem. Cf. Barbosa de off. et potest. Episc., p. 3, art. 74.

Vis visitationis propria, seu Decretorum quae non servato juris ordine feruntur, est ut appellatio *insuspensivo* contra ea non admittatur. Bened. XIV. Const. *Ad militans. Eccl.*

Thus the Bishop ascertains the relations which exist between pastor and people, between priest and priest, between parish and parish. The character and frequency of the devotional exercises, the methods by which a pastor keeps his flock united, well instructed and devout, the material condition of church and school, of asylum and hospital, of parish-house and parochial associations give large indication of a rector's activity—unless his financial accounts show that he can find good architects rather than fulfill the responsibilities of pastoral work. An important item of the examination in the modern parish is the subject matter of reading. The literature which feeds the minds of the young in a parish is the pastor's spiritual thermometer. A good graded library for the young people; a right choice of Catholic periodicals and papers, such as are conducted on truly religious principles, and which need not exclude healthy secular literature, are a close gauge of a pastor's zeal and efficiency.

Into these and all kindred details the Bishop has the sacred duty to inquire, and no pastor can justly take exception to the action of his Ordinary when he finds faults to be corrected and improvements to be made. Even with us, where so much latitude has been allowed in the past, owing to the unsettled condition of many missions, the regular Visitation is of strict obligation: "*frequenter ac regulariter visitare districti teneri*," or, as the Decree of the Third Plenary Council puts it: "*nullo modo omitti aut negligi possit*."

Although the Sacrament of Confirmation is usually administered on these occasions, the examination of the detailed status of the parish and all that is properly connected with the same is to be performed as a distinct and separate function.¹

¹ Non solum ut Confirmationis Sacramentum administrent, verum etiam ut gregem sibi creditum bene cognoscant, eaque omnia quae spirituale ejus bonum promoveant melius provideri possint. Concil. B. Pl. II., n. 86.

TIME.

The Fathers of the Second Plenary Council considered *annual* visitation of parishes prescribed by the Council of Trent desirable wherever the circumstances permit it. In cases where the distance and other conditions of place made this impracticable they urged visitation every two years, and made it obligatory every third year. This latter limit was fixed as the universal rule for all dioceses by the Decrees of the Third Plenary Council. "*Unusquisque igitur Episcopus saltem unoquoque triennio totam dioecesim perlustrare teneatur, non solum ut gregem suum cognoscat eaque omnia quae ad spirituale eorum bonum necessaria sunt suis ipse oculis perspiciat,*" etc.

Reasons similar to those, which call for a deviation from the general law of annual or biennial visitations, give the bishops the right to depute capable and conscientious men to perform the canonical visitation, and the Ordinary may call upon some of the neighboring bishops to give Confirmation.¹

For the sake of facilitating the observance of a fixed order, and for the convenience of the rectors of churches who require preparation in order to receive the canonical visitation in the prescribed form, the dates and places to be visited within a given period are usually announced in advance, either at the Ecclesiastical Conferences or by circular to the clergy. We have before us the schema of a method observed in one of the largest dioceses in the Eastern district of the States. There a note is sent from the Archiepiscopal Secretary's Office in February, and again in August, in the following form :

The Very Rev. and Rev. Rectors and Superiors of Religious Houses and Institutions, who intend to have Confirmation or other Episcopal functions during this half-year are respectfully requested to send notice to this office before February 21st, (August 15th).

N. N.,

Secretary.

1 "*Quod si per se ipsum facere nequeat, id per alios idoneos viros praestet, adhibito etiam pro Sacramento Confirmationis alicujus inter viciniore episcopos ministerio.*"

By the answers received the Ordinary is enabled to arrange the dates and combine the several episcopal functions which he is called upon to perform, so as to consult the convenience of priest and people, and save himself needless separate journeys. When the arrangements have been perfected a list is published in form of a circular and sent to all the Rectors and Superiors, on which the appointments are noted for the half-year succeeding. This includes Canonical Visitations, Consecrations, Confirmations, Religious Professions, Meetings of Diocesan Officers, with dates and places affixed.

METHOD AND MANNER.

The *Pontificale Romanum* and the Baltimore Ceremonial of 1883 serve as norm for the observance of the Ceremonies and the details of the Canonical Visitation.¹

According to the official directions, the Bishop is to be received at the place of visitation in solemn procession. After giving the Benediction, or during the Mass, he explains to the faithful the object of his visit and the statutes of the Church which demand that he should know the members of his flock, their needs and their work, etc. Then he gives the solemn Absolution. Finally, he examines the altar, sanctuary, baptistery, sacristy, etc., as noted in the rubrics of the Pontifical. According to the custom introduced by St. Charles Borromeo, the Bishop then confirms, and blesses whatever is to be blessed specially by him. After that he hears confessions in particular and reserved cases, and receives those who desire to speak to him on matters of conscience, etc. Last of all, he examines the pastoral house and accounts, indicates what needs reform or improvement. Then he returns once more to the church to pray for the dead.

The Council emphasizes the manner in which this important function is to be carried out by adding: "gravissimum

¹ The *Manual*, published as supplement to this number of the REVIEW, contains complete and accurate directions on this subject, clearing up many hitherto doubtful points, by reference to the decisions of the S. Congregation and the most approved rubricists.

hoc munus episcopale *haud praepropere vel perfunctorie* sed omni adhibita diligentia ac zelo animarum ducti perficiant.”

As the temporalities of our churches are for the most part under the control of the local pastors, the Council deems it of great importance that the Bishop investigate the details of financial administration, so as to avoid injustice, scandals and dissatisfaction. For this reason the Decrees would have the Bishop take with him on his visitation two priests of administrative ability and experience, or at least one, who is to take note of the accounts, etc. Circumstances may, of course, prevent the possibility of appointing such visitors, or make it desirable that the Bishop perform this duty in person and alone, accompanied simply by a notary. Hence the appointment of “convisitatores” is suggested rather than made obligatory.¹

REPORT AND EXPENSES.

It is understood that a written report of the status of each church and ecclesiastical institution is made on occasion of the Canonical Visitation. This report is to be kept in the Episcopal Chancery for reference.

The results of these reports furnish ordinarily the substance of the *relatio* which every Ordinary is bound to make to the Holy See on occasion of his visit *ad limina*. Since, however, these visits are obligatory upon our Bishops once only within each decade, as was explained in a previous article on the subject, the Holy See requires that a *written report* concerning the status of the diocese be sent to the S. Congregation every *five years* by each of the American Bishops. “This is done,” says P. Nilles, “in order that the Sovereign Pontiff, on whom the care of the whole Church devolves, may be kept continually informed as to unusual and changing conditions of these newly instituted dioceses.”

1 Quum vero, inter cetera, in temporalem Ecclesiarum administrationem accurate inquirere maximi intersit, si fieri potest secum ducat duos convisitatores, vel saltem unum, hosque eligat ex praestantioribus inter presbyteros, et praesertim ex iis qui in bonis temporalibus Ecclesiae administrandis scientia et experientia excellere noscuntur.

The ancient Canon Law decrees that the expenses of the visitation be furnished out of the revenues or funded income of the churches. As there are few or no churches in the United States which have fixed revenues, and as the rectors of our parishes are not a regularly beneficed clergy, except, according to P. Nilles, irremovable rectors, the Third Plenary Council has left the question of expenses for the Canonical Visitation to be settled by diocesan statute (in Synod).

Ὁ ΘΑΡΣΕΥΣ.

N. B.—A *Manual* containing the ceremonies and other requisites for the Episcopal Visitation of Parish-churches, the Administration of the Sacrament of Confirmation, and other kindred functions for this occasion, is sent as Supplement with this number of the REVIEW to all subscribers.

VOBISCUM SUM. ¹

WE read in St. Matthew that the eleven Apostles, having learned from the Holy Women that the Savior had risen, went to Galilee, "to the mountain, where Jesus had appointed them." There He appears to them and, in the plenitude of his authority, sends them to preach to all nations, promising to be with them to the consummation of the world.

Should we be surprised that the meeting-place is so vaguely indicated? Should we object that, in the appointment to Galilee, no mention was made of the mountain? It is not the first time that St. Matthew leaves us in such a state of uncer-

¹ Matth. xxviii., 16-20.

tainty. Satan takes our Lord up into a very high mountain,¹ to show Him all the kingdoms of the world. When our Lord delivers the great discourse, the promulgation, as it were, of the New Law, He goes up onto the mountain,² and again it is up onto a high mountain that He brings Peter, James and John for the Transfiguration. In all these cases there is a deep symbolism beneath the historical reality; it might even be said, that the spiritual analogy, which is suggested by the local designation, is far more important in the eyes of the Evangelist than the geographical location of the place.³ The mountain of the Temptation is not altogether a concrete reality, since from no mountain could all the kingdoms of the world be visible. The mount of the Sermon is not only a determined spot in the hilly district of the western side of the lake of Gennesareth, it is the Sinai of the Gospel, the place eminently proper to proclaim the *Magna Charta* of the Kingdom of Heaven. The mountain of the Transfiguration may be actually identified with the Thabor or the Hermon, but it is, first of all, the pedestal on which Jesus appeared in His glory. Similarly, to locate the mountain of the Resurrection, we must say, indeed, the hill where the disciples saw their Master, but more significantly that ideal place, the Holy Place of God, which is the Mount of the Sermon, as well as the Mountain of Transfiguration, the place where Jesus, now glorified in presence of those whom He has selected as His representatives on earth, decrees the foundation of His Church, and provides for the conversion of the world. Any further investigation as to the actual place of that mountain would be superfluous. The following translation, indeed, has been proposed: "And the disciples went away into Galilee into the mountain, where Jesus had given them His prescriptions,"⁴ so that the place would be explicitly identified with the Mount of the Sermon. This interpretation, although not altogether alien to the mind of the Evangelist, is not literally exact. Even granting the fact, that

1 Matth. iv., 8.

2 Matth. v., 1.

3 Matth. xvii., 1.

4 Meyer-Weiss, *Matth.* p. 496.

the greater part of the Sermon on the Mount was delivered on a spot which can be determined geographically, yet we may admit that this discourse, a collation of Sentences, which were not all pronounced in the same circumstances,¹ has only an ideal unity, namely, the notion of the evangelical Law, consequently, the mountain where the whole discourse is supposed to have been delivered, participates in that ideal or rather didactic character of the composition. So it is with the case in question. One of the appearances of our Lord, especially referred to by St. Paul², v. g., the appearance to the five hundred brethren, may possibly have taken place on some of the Galilean hills so familiar to our Lord, and this manifestation might be identified with the one related by St. Matthew. From the mention of the eleven Apostles we would naturally expect that the narration of St. Matthew is rather that of the appearance to the Twelve³ or to "all the Apostles," alluded to by St. Paul. But the general character of the *mise en scène*, the descriptive features of the discourse, delivered by our Savior, suggest rather the idea that the author of the first Gospel, instead of giving the details of the *appearances known by Apostolic tradition*, wished by relating only one of those appearances to sum up as a solemn truth the whole teaching of the Risen Savior, the import and consequences of the Resurrection.⁴

The appearance of Jesus is related without any specification of the particulars. "And the disciples, seeing Him, adored Him." The Apostles pay their homage to the Messiah, whom they recognize in the risen Lord. St. Matthew writes as though our Lord appeared then to His Apostles for the first and last time. One of the details is surprising and seems to be a contradiction: "And Thomas

¹ On the composition of the Sermon on the Mount, see Loisy's *Evangelies Synoptiques*, p. 168 and foll.

² I. Cor. xv., 5-7.

³ Var. Eleven.

⁴ That is the opinion of Maldonat. (in *Matth.* xxviii., 17), following some ancient Commentators: "Voluisse enim studentem brevitati Matthæum omnes visiones, quibus Christus discipulis apparuerat, una complecti et quidquid in illis notatu dignum acciderat, indicare.

doubted." Did not all the Apostles worship their Master? Should we understand that seven or eight of them prostrate themselves before the Savior because they believe unhesitatingly what they see, while two or three others remain standing, fearing deception? If so, the Evangelist would have simply indicated the dispositions of the latter without adding whether, and how, they were affected. It seems evident that the writer speaks summarily, and this description embraces substantially the characteristics of the different appearances of our Lord after the Resurrection. It is of no use to investigate whether on that particular occasion, which, although undeniably real, cannot be historically determined, some Apostles doubted the real presence of Jesus among them, or not. Neither the Apostles nor the disciples, whom our Lord attached to Himself during His ministry, accepted at once the idea and the fact of the Resurrection. Some among them were less prepared than others to receive the new Faith, to believe the Crucified Master would live again, and to be satisfied from the first with a Messiah glorified in Heaven, and supporting His faithful on earth only in an invisible manner. The appearances did not take place with that celerity of a lightning flash implied in the Gospel of St. Luke and in the concluding verses of St. Mark, where the story of the appearances is told in condensed form. Several were transient. Among the six enumerated by St. Paul three were to individuals. The three others were witnessed by many; but, since they did not last long and in one case at least, namely, that to the "five hundred brethren," the great majority of the disciples could only see but not hear Jesus, the evidence of the Resurrection did not deprive any of them of the merit of faith. The belief in the Resurrection was founded, no doubt, first, on the appearances of the risen Savior; secondly, on the testimonies of Holy Writ confirming this fact; thirdly, on the internal experience of the disciples, who felt they were still in living and actual communion with their Master. Jesus had left the world without abandoning them; they could still recognize Him in the breaking of the bread. Their conviction was formed

without being, so to say, forced by miracles. Some had an early conviction from the first appearances, others were tardier. How long did this work of conviction, this formation of the Christian sense, last? As long as it was necessary to the small group of Jesus' friends to recover, to reform itself and revive again in Him. Surely not more than a few days; how many we cannot tell exactly. Anyhow, the positive remembrance of their previous doubting survived among the Apostolic community, and St. Matthew reproduces here the testimony of that tradition.

"Jesus approached unto the disciples and spoke to them." Does He approach to remove the doubt? That is our first impression, but since in the discourse no allusion whatever is made to the unbelievers, it seems that the Evangelist thinks of them no longer. Jesus draws nearer, because He is going to address the disciples. Until then He had appeared only at a distance and with His ordinary demeanor. The words of the Savior form not a discourse adapted exclusively to this particular circumstance; they are a summary of the Christian Belief and of the mission of the Church, established by the Resurrection of the Divine Master. "All power is given to Me in Heaven and in earth." By His rising from the grave, Jesus enters into the plenitude of His Messianic glory, He is associated with His Father in the government of the world; He is seated at the right Hand of God; He has all power in Heaven, all power on earth. The power of which He partakes as Christ is not only over souls by faith, the right of preparing all for the great advent, but a participation of the infinite authority of God over the universe, which He created. So that word, which the Savior spoke before, is now repeated and completed: "All things are delivered to Me by My Father."¹ Invested with these full powers, our Lord confers on His Apostles a new mission: "Go ye to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have com-

manded you." Formerly He had told them :¹ "Go ye not into the way of the Gentiles, and into the cities of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel, and going preach saying, the kingdom of heaven is at hand." Now that the Jews have rejected the word of Salvation and have been defiled by the murder of the Son of Man, the Apostles (and here the discourse is not addressed exclusively to the eleven, who, according to the Gospel, form his audience) should bring the good tidings to all the nations of the earth.² Nobody is excluded from the Kingdom of Heaven ; the Samaritans and the pagans may be admitted. The Kingdom of Heaven seems now even of a different character. Doubtless it will come fully with "the consummation of the world," but it is just about to be constituted in the present age by this society into which members enter through faith and baptism, and where they keep all that Jesus has commanded.

The Apostles will preach, make disciples of all nations and baptize those who will be converted to the Gospel. Baptism will be given "into the name of the Father and of the Son and of the Holy Ghost," not exactly *by* the name and the power of the Father, of the Son, of the Holy Ghost, for the Greek text of the formula (*εις τὸ ὄνομα*) does not admit this meaning ; but *in relation* to the name of the three divine Persons, in view of the Father, the Son, the Holy Ghost. Baptism will be conferred with a view to the Father, who sent His Son for the salvation of the world ; with a view to the Son, who died for men ; with a view to the Holy Ghost, who is given by the Father and the Son. The formula of St. Matthew means the same as that of the book of the Acts and of the Epistles of St. Paul : "To baptize in the name of Jesus Christ." Both signify that baptism is administered in view of Salvation, which God has realized by His Son, and which manifests itself by the communication of the Holy Ghost. The belief in the three divine Persons, the tie produced between Them and the baptized person, are there implied

1 Matth. x., 5-7.

2 Cf. Matth. xxiv., 14 ; xxv., 32 ; xxvi., 13.

inasmuch as nobody can be baptized in view of salvation procured by the three divine Persons, without being obliged to believe in them and without being thereby in new and special relation with the three divine Persons. Just as "to gather together in the name of Jesus"¹ means to gather as His disciples, so, to be baptized into the name of Jesus means to be baptized in relation to Jesus, for the sake of salvation, which He brings to us because we believe in Him, and in order to believe in Him, to live in Him, to believe in the Father, who sends Him, to live from the Holy Ghost, whom He sends. The enumeration of the three Persons is to signify directly their share in the work of salvation, and not the metaphysical and absolute relations one to another. The word "name" is understood before the mention both of the Son and of the Holy Ghost. It cannot be denied, however, that the personal mention of the Holy Ghost and the *connumeration* of the three Persons suppose that, independently of Their respective shares in the work of salvation, there is among Them a fundamental relation, the special character of which should be determined by other considerations than those which pervade the present discourse of our Lord.

The mention of the three divine Persons is not introduced as the necessary formula of baptism. This formula has been fixed in its precise wording by the Church.² The commission itself of baptizing does not mean, perhaps, what many interpreters assert, who see in it the first institution of baptism. The commandment of Christ refers directly to the action of "making disciples," not to that of baptizing. Then the Savior explains how the Apostles should make disciples by baptizing and teaching. But it is to be remarked that the object of the commandment seems to be, above all, the evangelization of the Gentiles, so that Jesus prescribes to His Apostles to do for the Gentiles what He Himself has already done for the Israelites of good will, to enroll them in the society of the faithful by baptizing and

¹ Matth. xviii., 20.

² Cf. Schanz, *Matthaeus*, p. 559.

teaching them. The discourse of our Savior does not at all contradict the fourth Gospel,¹ where we see baptism in use during the ministry of the divine Master. The institution of baptism is not, therefore, attributed by St. Matthew to the risen Savior.² It is rather supposed to be in use, and what is prescribed by Jesus here is that it should be applied to all the nations of the world.

By baptism one becomes a disciple of Jesus. But baptism supposes a previous teaching, and the true disciple is not the one who confesses in words the name of Jesus, but he that fulfills the will of God, the law as Jesus has taught it. Consequently, the Apostles will have not only to recruit disciples by baptizing, but to prepare them, to form them, to teach them so to observe all things whatsoever Jesus has commanded. This prescription has a singularly expressive meaning, if we suppose it given on the same spot where the Sermon on the Mount was delivered, according to the implicit reference of the Evangelist.

Before His death our Lord said:³ "Where there are two or three gathered together in My name, there am I in the midst of them." Now, He says: "Behold I am with you all days, even to the consummation of the world." Worthy conclusion of the Gospel, the most beautiful in the four *Lives of Jesus* left us by Apostolic tradition! St. Mark, following step by step the testimony of tradition, concluded his narration just when the career of our Savior entered into the domain of the unseen, and the last canonical verses of the second Gospel are, as it were, the general index to the appearances narrated by the three others. St. Luke wanted to end his history of Jesus like a complete biography, and he describes the last appearance of the Savior as a final withdrawal. St. John concludes his book in the manner of a thesis, intended to prove that "Jesus is the Christ, the Son of God." Then he supplements his narrative with a series of remembrances concerning the risen Savior, and Peter and the disciple to whom we are indebted for all those narratives,

1 John iv., 2. 2 Meyer-Weiss, *Matth.*, p. 499. 3 Matth. xviii., 20.

so that the work ends now with an appendix. The author of the first Gospel remaining in a larger sphere transmitted to us the expression of a higher truth. His Christ is risen, He lives, but He does not take leave of His disciples, nor does He demonstrate His Resurrection. He is there still with them until the end of the world, that end which the reader of the Gospel meets everywhere, but which this discourse shows more remotely than it appeared from the instructions given by the Savior before His Passion. The Evangelist concludes with showing Jesus really and perpetually living in His Church. Is it possible to think of a better ending, and what more true might be said of the Resurrection? Is it not the faith of the Apostles, the faith of the Church, which bears testimony to the Resurrection of Jesus? And is not the Church itself a part of the Risen Savior? The proof of the Resurrection indicated in the first Gospel is very simple and very strong: Jesus is risen, since He is with us. After he has led us up to the mysterious mountain, where the Apostles assembled, St. Matthew leaves us, there to hear the word of the Lord: "I am with you to the consummation of the world." He did not think of saying that the Apostles descended from the mountain nor of telling what they did afterwards. He was not thinking of them after he wrote the last verses of his Gospel. The idea of Jesus being actually present in the Church, which He founded on the Apostles, dispels the preoccupations of the historian. In fact, the history of the Risen Savior has no *finale*, since "He dieth no more."¹

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Late of the Catholic University of Paris.

Neuilly, France.

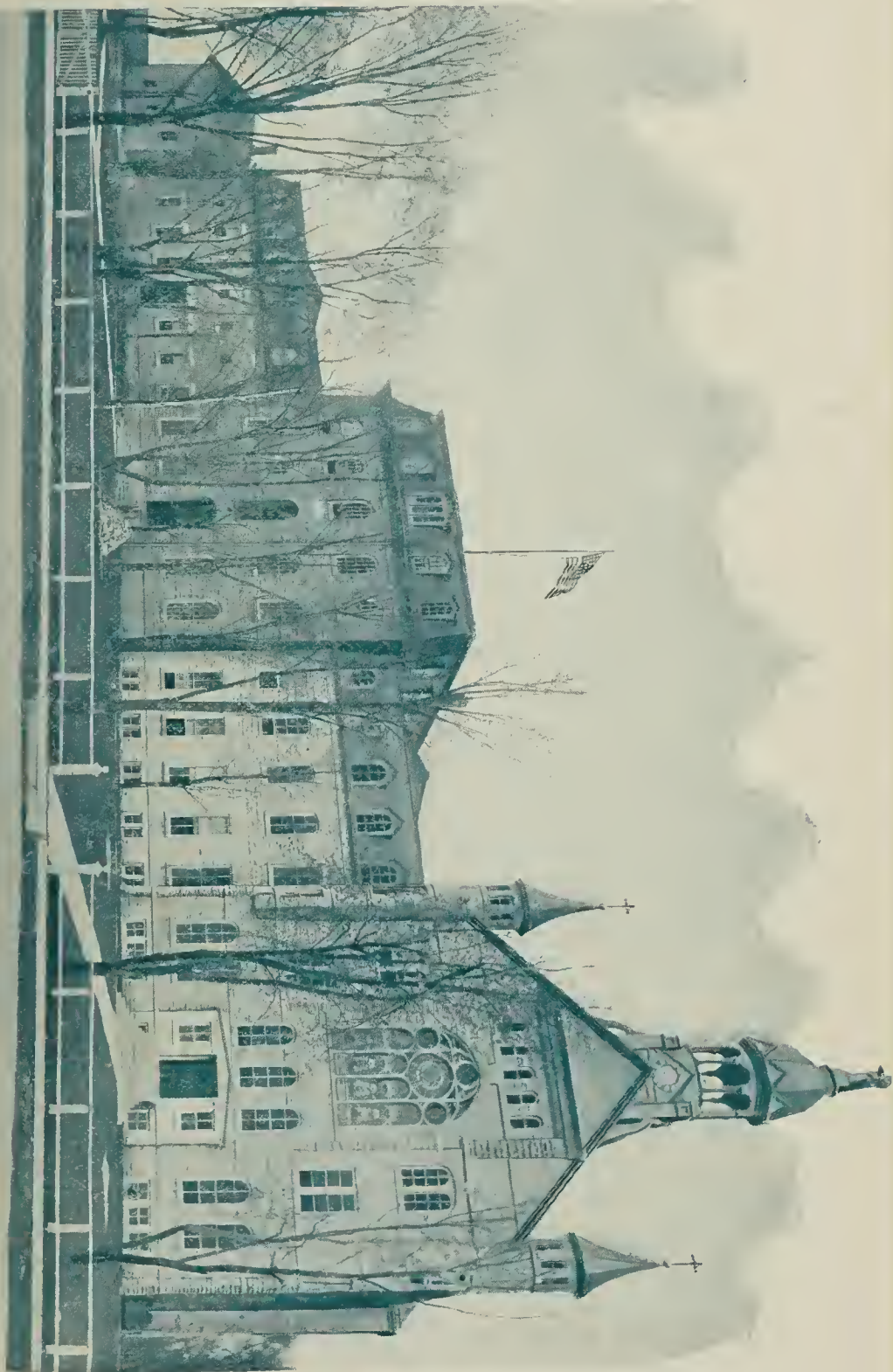
ST. VIATEUR'S COLLEGE AND SEMINARY.

(Bourbonnais, Ill.)

Near the banks of the Kankakee River is situated the quaint little village of Bourbonnais Grove. It is surrounded by one of the most fertile tracts of land on the Illinois prairies, and the inhabitants are for the most part retired farmers enjoying the sweets of a well-earned repose. The Kankakee River at this point has cut for itself a deep and winding valley, through which it wends its way to the Illinois river, about thirty-five miles northwest. Dense groves line the river on either side, and altogether the landscape around presents a beautiful scene.

The history of St. Viateur's College, though short, is interesting. It has to record numerous difficulties, but it has overcome these, and now stands on a level with the foremost educational institutions of the West. The activity of this institution began in 1865. The people of Bourbonnais Grove alive to the need of a good education for their children had made application through their pastor, the Rev. F. J. Côté, to the Very Rev. C. E. Champagneur, C.S.V., of Joliette, Canada, who was then Provincial of the community of St. Viateur. The Superior saw plainly the need there was of good teachers and sent three members of the community to open the school. These were the Very Rev. P. Beaudoin, C.S.V., R.D., Rev. A. Martel, C.S.V., and Rev. J. B. Bernard, C.S.V. The three young religious came not merely to instruct the young in secular knowledge, but to instill into their opening minds sound principles of religious doctrine to shield them from the threatening danger of apostasy. Upon their arrival they took charge of the district school, which became a parochial school, and later a commercial academy. The house they then occupied is now the refectory. It was a two-story building, 40 by 60 feet.

While Father Beaudoin administered the affairs of the parish, he kept a watchful eye over the interest of the infant school. Brother Martel acted in the capacity of director, teach-



ing the French course, and Brother Bernard took charge of English and mathematics. At the end of the first year the success of the school was assured, and in order to do justice to the increasing numbers, Brother Lamarche was sent to assist. The latter became director, and Brother Martel procurator.

In 1867 a commercial course was inaugurated. The students were becoming interested, and, as they required more time to study in the evening, room was made for a limited number to sleep in the building. There were, however, no boarders. In 1868 the brothers purchased the school from the town board for \$3,000, payable in teaching. They were allowed fifteen years to complete the payment. The school steadily prospered, and gained a reputation that attracted students from far and near. Father Beaudoin saw that it was bound to outgrow its present proportions and thought it would be best for the interests of the school to call for another priest, who would take charge of it and enlarge it so as to supply the demand. In answer to his appeal Joliette sent the Rev. Thomas Roy, C.S.V., and Brother Guay. With their arrival the college entered upon a new era.

Before going further we may say here that of the three teachers who first came two survive, Father Beaudoin, who is Pastor of Maternity Church and President of the Board of Trustees, and Brother A. Martel, who is now Director of the prosperous Viatorian Academy at St. Timothee, Canada. Brother Bernard died on the 24th of August, 1890, after a long and devoted career as Treasurer of St. Viateur's College.

Rev. Thomas Roy, C.S.V., arrived in Bourbonnais in August, 1868. At the beginning of the September session he inaugurated the classical course, he himself teaching the rudiments of Latin to a large class, among whom were the now Rev. Fathers J. Lesage, A. Bergeron and G. Legris; Drs. F. R. Marcotte and V. Bergeron; Messrs. F. St. Pierre and George Letourneau, Jr. Under the enlightened direction of Father Roy everything went well with the school. He was the true type of a pioneer—hardy, genial, indefatigable, per-

severing, and shrewd. He consequently won not only the good-will of the people, but also their substantial aid in realizing the purpose of building a college that would make Bourbonnais the resort of those eager for knowledge and the Alma Mater of able men in all walks of life. In the winter of 1869, in answer to an appeal made to the congregation at Bourbonnais, all the stone necessary for a new building was brought in one day by the ready and willing farmers, who were naturally anxious to see in their own parish a school in which their sons might learn to cope with the liberally educated graduates of other institutions. The long roll of Bourbonnais boys now in professional ranks, priests, lawyers, physicians, teachers and business men, is ample evidence that the hopes of those willing and intelligent helpers have been realized.

In the spring of the following year no time was lost in raising the walls of the new college. Operations began on the 3rd of April. The building measured 50 by 30 feet and was three stories high. Shortly afterwards this space was doubled in order to supply the demand for more room. In 1874 a French roof was put on the building, in which were located the two fine senior and junior dormitories, which are now in use. In the same year the Rev. Father Beaudoin, with the assistance of the Rev. Doctor Fanning and the Hon. M. C. Quinn, of Peoria, obtained from the Illinois Legislature a university charter for the college. Many improvements, such as water-works, steam-heating apparatus, etc., were also introduced, which gave to the college more comfort and attractiveness.

During these years Father Roy and the able associates he had called to his assistance toiled on incessantly, and succeeded in establishing for St. Viateur's the excellent reputation it has ever since enjoyed. Among his worthy helpers were the Rev. M. J. Marsile, C. S. V., now president of the University; Rev. Anthony Mainville, C. S. V., for many years prefect of studies, and Brother J. B. Bernard, C. S. V. It was at the cost of most ceaseless toil, of personal sacrifices and constant vigilance on the part of these devoted men

that the institution flourished and made itself deservedly popular far and near. The result of these long years of labor and hardship began to tell upon the robust constitution of the tireless Father Roy, and he finally found himself incapable of serving any longer the institution in which his whole heart and soul were wrapt. He was recalled to Joliette, Canada, in the hope that a much-needed rest and the air of his own country would restore his health, but he died July 16, 1879. The name of one who had devoted his life's best energies to the education of youth was not forgotten by those who had enjoyed the benefits of his direction. The old students took steps, in 1888, for the erection of a monument to his revered memory. It was thought by the majority of those who met in Chicago for that purpose, that a chapel built in his honor would be the most suitable offering that could be made, and steps were taken by a committee to arrange a meeting of the old students and unfold the plan to them. Pursuant to their request, a large number of the former students assembled in the college hall, June 25, 1888, and a regular alumni association was formed. Subscriptions were paid up by members, and a sufficient amount was secured to enable the faculty to begin work on the new building. In March, 1889, the first ground was broken, and some months later work was begun on the chapel, which will stand as a monument to Father Roy's zeal in the work of education and as a worthy tribute of love from his former pupils.

The Rev. M. J. Marsile, C. S. V., succeeded Father Roy as president of the College, in 1879, and it is but justice to say that he has proved in every way a worthy successor to the lamented first president of the college. He is a native of Longueuil, near Montreal, and was educated in the community of St. Viateur's, where he pursued both his literary and theological courses, finishing these latter studies at St. Viateur's College, in Bourbonnais, under the first president. He was ordained in 1875, and occupied for many years the chair of French literature; afterward he became instructor in moral philosophy. He is a man of superior culture and acknowledged literary ability, having been for a long period

a contributor to the best magazines of Canada and the United States. In 1890, Rev. Father Marsile published two volumes of poetry, entitled "Épines et Fleurs," and "Liola," a metrical romance, which have been favorably received for their literary merit and poetic beauty. Recently he has written a classic drama in French verse, "Les Enfants de Clodomir," the repeated performances of which have been much applauded.

Soon the higher course of this new institution began to equip young men for theological studies, and immediately a theological department was attached to the already flourishing commercial and classical courses. While the collegiate courses were in process of evolution, there sprang up to complete them the special studies in higher literary criticism, the scientific department, and the various military, athletic, musical and dramatic associations, which are the usual external signs of healthy development. Nor were the superiors slow to adopt methods calculated to improve the courses of philosophy and theology designed chiefly for the promotion of the members of their community to sacred Orders. Not satisfied with the merely indispensable, they imparted to these courses the thoroughness and finish which the education of the American priest and religious demands. Accordingly we find upon the earliest roll of professors in these important branches men of decided ability, such as were the Rev. F. Flanagan, Dr. Madden, and Dr. Péborde. But the notable increase of students in the departments of philosophy and theology in recent years has necessitated the providing of professors who make a specialty of the branches assigned them. Thus, in the department of philosophy, Dr. E. L. Rivard, C.S.V., who took degrees of philosophy and theology in Rome, instructs his students in mental philosophy, in the history of philosophy and in oratory; Dr. J. Laberge (of Laval University) instructs the same students in the philosophy of history and in political economy; Dr. Morel teaches them physical sciences and mathematics, and the Rev. T. J. McCormick, C.S.V., gives them a special course in literary criticism. The text-books placed in the hands of

the students are standard works of well known excellence. In the theological department, the work is so divided as to leave each professor ample time to do full justice to the subjects treated. The Rev. J. Laberge, D.D. is the instructor in dogmatic theology, which is taught from the recent work of Tanqueray, with St. Thomas and the commentaries as books of reference. Five hours a week are given to classes in dogma. Once a week there are classes in Sacred Scripture, in canon law, liturgy and ecclesiastical history. The lectures on moral theology, five hours a week, are given by the Rev. Dr. G. M. Legris, who spent three years and a half in Rome under the tutelage of the eminent scholar, Satolli. . The manual followed by the class is Sabetti, with Lehmkuhl, St. Alphonsus, and Gury as books of reference. The Rev. G. M. Legris also lectures once a week on ecclesiastical history. Sacred eloquence is taught once a week by Dr. Laberge, and Sacred Chant also once a week by the Rev. J. A. Desjardins, C.S.V.

A MISUNDERSTOOD TEXT:

“Be ye, therefore, perfect, as also your heavenly Father is perfect.”—*Matt. v., 48.*

AND A PROPOSED NEW TRANSLATION OF IT:

“Be ye, therefore, catholic (in your love)
as also your heavenly Father is catholic.”

We often hear explanations of this text and allusions to it in sermons, we read them in theological and ascetical books and commentaries, but it is safe to say that in most cases the explanation or allusion indicates a misunderstanding of this text.

The common use of the word *perfect* as an ascetical term makes us at times forget its generic meaning and its varied applications.

"Perfect" and "imperfect" stand in the same relation to each other as do "whole" and "part." A perfect book, for example, is a whole or complete book, one that has all its pages; an imperfect book is a partial or incomplete book, one from which some of its pages are missing.

A man's love of his neighbor is perfect, *in its extension*, if it takes in all men and excludes no one, if it is unrestricted, that is to say, *catholic*.

The Latin word *perfectus* is not always translated into English by our word "perfect." Let me give some examples in which the word *perfectus* in the Vulgate is rightly translated in English, *finished, made ready, one, united, men*.

Gen. ii., I., Igitur *perfecti* sunt coeli et terrae.

So the heavens and the earth were *finished*. (Douay vers.)

III. Reg. vi., 7, Delapidibus dolatis atque *perfectis* aedificata est.

Was built of stones hewed and *made ready*. (Douay).

I. Par. xii., 38, *Corde perfecto* venerunt in Hebron.

The men of war came with *one heart* to Hebron, to make David king.

I. Cor. i., 10, Ut . . . sitis autem *perfecti* in eodem sensu.

Perfect here means *united*.

I. Cor. xiv., 20, Sensibus autem *perfecti* estote.

In understanding be *men*. (King James vers.)

The word *perfectus*, which we are considering in our text, St. Matt., v., 48, is our Vulgate translation of the Greek word *τελειος*, but in St. Luke, xiii., 32, where we have the same word in its verbal form *τελειοῦμαι*, the Vulgate translates it *consummor*, and our Douay version, *I am consummated*.

Neither the Vulgate nor any other version invariably translates *τελειος* by perfect, nor will any translator from the Vulgate always translate *perfectus* by the English word "perfect,"

unless he is more anxious about the sound than the sense. It is not unprecedented, therefore, to propose another word for its translation. The common translation is not clear nor easily understood; in fact, it cannot be understood at all independently of its context, and even when read with this context, the word "perfect" in the majority of cases, misleads the reader.

Let me prove that the rendering of our text:

"Be ye, therefore, *catholic* (in your love)
as also your heavenly Father is *catholic*,"

is not only its correct meaning, but is the clearest and best English translation of it. I shall then give some of the doubtful, incorrect and false explanations of the text that have arisen from misunderstanding the meaning rightly attached to the word "perfect," as here used.

I. Taking the text as we find it in our English translations, let us suppose that we do not know what it means, or what meaning the word "perfect" has here. How do we find out its true meaning?

The first word that attracts our attention is the word *therefore*. This word usually introduces the conclusion of an argument, and so it does here. Most commentators agree that this text is not an independent exhortation inserted at random, without any special connection with what precedes, but that it logically follows from what has gone before. To understand, therefore, the meaning of our text, we must look into the premises from which this conclusion, our text, is deduced. The five verses that precede our text contain our premises; these I give here with their conclusion, so that we may have the whole argument before our eyes.

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say to you, Love your enemies; do good to them that hate you; and pray for them that persecute and calumniate you.

"That you may be the children of your Father, who is in heaven, who maketh His sun to rise upon the good and the bad, and raineth upon the just and the unjust.

"For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this?

"Be ye, therefore, as also your heavenly Father is" (Matt., v. 43-48.)

Remembering that a conclusion is drawn from its premises, and that the conclusion cannot contain anything that is not found in the premises, I direct the reader's attention to the following facts:

There is only *one* topic treated in these premises, that is, *the extent of our love of our neighbor*, therefore our conclusion cannot refer to anything else except the extent of our love of our neighbor. Christ corrects the error of his hearers who thought that God had commanded them to love those bound to them by ties of race, religion, blood and friendship, but not their heathen enemies; Christ insists that these are also their neighbors, and commands that love be also extended to them. He proves that they must love their enemies, and for this purpose He uses a two-fold argument, and concludes with an exhortation to do so.

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy."

This was the way in which some of the Jewish teachers interpreted the law, "Thou shalt love thy neighbor," in Leviticus, xix., 18. They restricted the meaning of the word neighbor; by it they meant those of their own race. They said the Gentiles were not their neighbors, these they were not commanded to love; it was natural and proper that they should hate them. Christ rejects their misinterpretation of the law and insists that their enemies must also be included in the extent of their love. "I say to you, love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you." This command Christ enforces by the two following arguments which, besides implying the foundation of this universal love, which includes even our enemies, are also the two strongest arguments *ad hominem* that could be addressed to the Jews, and

arguments which those who opposed Christ did not attempt to answer. The Jews took great pride in calling themselves the children of God. "*We have one Father, even God.*" (Jo. viii., 42.) And the greatest insult that could be offered to a Jew would be to call him a heathen or a publican. The first argument contained in the texts quoted above may be put in this form :

"God is not your Father, and you are not His children unless you are like Him.

"But you are not like Him, unless you love all men, your enemies as well as your friends, for He loves and does good to all ; for example, He sends down His sun and His rain on the fields of the bad as well as the good, giving to both a fruitful harvest.

"Therefore, if God is your Father and you are His children, you must love all men, your enemies as well as your friends."

The heathens and the publicans, on the contrary, as far as love and kind acts are concerned, make a distinction between their friends and their enemies; the former they love, the latter they hate. The second argument may be put as follows :

"If you love your neighbor and keep the law of Leviticus only as the heathens do, you are no better than they are.

"But to love only your friends and to hate your enemies is to keep this law as the heathens do.

"Therefore, if you do not love your enemies, you are no better than the heathens."

Summing up these two contrasted arguments, we have : Be ye therefore not restricted in your love of men like the heathen, but catholic in your love like your heavenly Father. There are two conclusions : Be like your heavenly Father, loving all men, and, Be not like the heathen. One is expressed : Be like your heavenly Father ; the other : Be not like the heathen, is implied and is sufficiently understood. It would not be proper to give too much prominence to it, for those heathens whom we should not imitate, we must, however, include in the extent of our love.

The meaning of the conclusion "Be ye, therefore, catholic in your love," is just the same as the meaning of the

divine command, "Love your enemies," which precedes the argument, and they both are answers to the question: Who is my neighbor? He is every man on earth. The duty of loving all men, except our enemies, was admitted by all our Savior's hearers, all that was necessary was to teach them that our enemies are also our neighbors, and that the commandment "Love your neighbor," is not fulfilled, unless our love is catholic, or co-extensive with the human race. There is only *one* thought that our Savior wishes to impress on his hearers' minds, only *one* duty that He here insists on, and that is the extension of their love to their fellow-men; in its extension it must be universal or catholic; no one can be excluded from it. The classical Latin and Greek had no word to express this thought, and hence the want of clearness in our text, even in the original. The term "catholic," now so common, is the only word that exactly expresses this thought; it is, therefore, the only proper word to use here in translating *τελειος*, *perfectus* into English. "Be ye, therefore, catholic (in your love)," is, therefore, the clearest and best translation of this text. The words "in your love" are understood; I think that it is better to express them so as to make the text as clear as possible.

How would it do, the reader may ask, to express these words and insert them in the common translation, so as to make it read, "Be ye, therefore, perfect (in your love), as, also, your heavenly Father is perfect"? It would not do at all. The idea of loving our neighbor as perfectly as God does (for that is what this translation would mean) is not admissible. There is no question here about the perfection or intensity of our love, in which there are many grades, but solely about its extension. Our love of our fellow-men should be co-extensive with God's love of them, *i. e.*, we must exclude no one from our good wishes and good offices that God does not exclude.

"Diligentissime distinguenda esse quae sunt de *praecepto* charitatis et quae sunt de *perfectione* charitatis." (Ballerini, Vol. II., p. 115). If the word "perfect" is to be retained, the text to be clear should read: Be ye, therefore, perfect (in

the extent of the love of your neighbor), as, also, your heavenly Father is perfect ; but, there is nothing in such a translation to recommend it. "Catholic" means *perfect in extension*, all embracing, world-wide. Substituting this one clear, exact word for three, our text will, and should read : Be ye, therefore, catholic (in your love) as your heavenly Father is catholic.

2. Examples are not wanting to show how misleading has been the word *perfect* in this text. The common translation may suit a pantheist very well. "Be ye perfect, as your heavenly Father," are words which coincide with his views, for taking the words as they stand, "Be ye perfect, as your heavenly Father," or Be as perfect as God, mean nothing if we cannot be as perfect as God. The common translation is agreeable, also, to those (Ballerini IV., p. 3) who deny the Catholic doctrine that there is any distinction between counsels and commandments. If we are commanded to be as perfect as God, in as far as that is possible, there seems to be left no room for counsels, and our text becomes a weapon against the Catholic doctrine. But passing by the mistakes of pantheists, and those who are opposed to the teaching of the Church, let us consider only the incoherent and contradictory manner in which this text has been handled by Catholic interpreters. The great variety of existing explanations show that this text must have been a puzzle to commentators, and if taken in any other sense than as the logical conclusion of the texts which immediately precede it, we need not wonder that it should prove a puzzle never to be solved. We will take each word by itself and see how it has been treated in various works, such as happen to be at hand. It may not be out of place to remind the reader that our Savior says *your* heavenly Father, not *my* heavenly Father. He is speaking in what precedes, not of the love of One Divine Person for men, but of the love of the whole Blessed Trinity. God's goodness in sending us the rain and sunshine is an act *ad extra*, an act of the Three Divine Persons. To prevent any one from being distracted by wondering whether *heavenly Father* refers to the First Person only, or to all

Three, let me substitute *God* for heavenly Father, as we sometimes interchange identical things in Algebra, the sense, of course, remaining the same. There are four words or phrases to be examined: *Be ye, therefore, perfect, as God is perfect.*

BE YE:—Cornelius a Lapide says:¹ The emphasis here (in this text) is on the word "*ye*." If *ye* is emphasized so as to distinguish *ye* from the rest of men, then this exhortation is addressed to some but not to all men? However, whether *ye* is emphasized or not, does not matter at present.

THEREFORE:—A Lapide says: "The word *therefore* refers partly to what immediately precedes . . . But *therefore* also refers to all that has gone before." We have seen that *therefore* refers to what immediately precedes and to nothing else, and that the conclusion from what immediately precedes is: Be catholic (in your love) as God your heavenly Father is. How does A Lapide attempt to prove that our text must be stretched so as to become a conclusion for all that has gone before? He makes no attempt to prove, but contents himself with merely asserting it. *Quod gratis asseritur gratis negatur.*

However, let us see if what he asserts is probable. Supplying what has gone before we have "Be ye perfect (*i. e.*, Be poor and meek, mourn, love persecution, etc., do not kill, be not angry, do not commit adultery, etc.), as your heavenly Father is perfect (*i. e.*, He is poor, is meek, He mourns, loves persecution, does not kill, does not get angry, etc.). This will not stand.

Knabenbauer, Matt. I., p. 244, says: "*perfectionem istam proxime referri ad dilectionem inimicis exhibendam, proin ad perfectionem in amore patet ex contextu et asseritur recte a plerisque.*" This is an improvement on A Lapide, but it is not correct. What he says in the first sentence is true, but not so what he states in the second. The perfection spoken of in our text refers not only proximately but exclusively to the love of our enemies.

¹ Eng. trans., Matt. I, p. 243.

Coleridge (The Public Life of Our Lord, Serm. on the Mount, III., p. 187) manages to avoid the difficulty by supposing that our text is an independent exhortation inserted in the Sermon on the Mount. "Thus," he writes, "we may consider that He pauses for a moment at this stage of His Sermon, to urge us in these burning words to endeavor to imitate God in all things, and not only in that particular virtue of clemency and love of enemies of which He has been speaking." But there is surely no warrant for this assumption, and most of us in explaining the text will hold that our Lord still refers to that particular virtue of which He has been speaking.

Ballerini, or rather his editor, Palmieri, comes nearer to what we assume to be the correct interpretation of this text, inasmuch as he considers it a conclusion from what proximately precedes.

PERFECT:—This word is the great stumbling-block, and the source of much misinterpretation. Are these words *Be perfect* a command or a counsel? St. Thomas (2a, 2ae, q. 184, art. 2 sed contra) says they are a commandment. "*Lex divina non inducit ad impossibile. Inducit autem ad perfectionem, secundum illud Matt. v., 48, 'Estote perfecti sicut et pater vester coelestis perfectus est.'*" And in Art. 3 sed contra he writes: "*Ergo videtur quod perfectio consistit in observantia praeceptorum.*"

Ballerini (vide infra) also takes these words as a commandment. We have already shown that, rightly understood and translated, they are a commandment.

Others take this text as a counsel, although the wording is certainly against them. See Coleridge, l. c.—Kenelm Vaughan, Divine Armory of S. Scripture, p. 225.—Maldonatus, p. 183, Eng. Vers. S. Matt. vol. I. "Christ proposes a mark which He knows we cannot attain."—Rodriguez, Practice of Christian and Religious Perfection, I. Treatise I. Chap. 8. "To aim at the highest things is very conducive to the attainment of perfection. He (Christ) exhorts us to perfection in these words, Be ye therefore perfect as your heavenly Father."—Knabenbauer, Commentarius in Ev.

sec. S. Matth. vol. I. p. 245.—IV. Council of Lateran (Denziger, Ench. No. 248), "quemadmodum Veritas ait : Estote perfecti, sicut et Pater vester coelestis perfectus est, ac si diceret manifestius : Estote perfecti perfectione gratiae, sicut Pater vester coelestis perfectus est perfectione naturae utraque videlicet suo modo." The Abbot Joachim wrote a book against Peter Lombard in which, attempting to explain the mystery of the Holy Trinity, he proposes an absurd quaternity in God. The Council wrote a decree condemning this book in which decree the words quoted occur.

Although the Council in formulating a dogmatic decision is guided by the infallible voice of the Holy Ghost, this assistance does not affect the grammatical construction, the exact quotation of texts (*e. g.*, the word *therefore* is here omitted), the best selection and the correct application of texts used as illustrations; all of which things are accidental to the organs through which dogmatic truth is declared, and they vary according to the erudition, attention and labor of the committee by whom the decree is formulated.

A Lapide, in attempting to explain the words, "be perfect," adopts a *via media*; he does not say that these words are a command or a council, but that they are *both*! "You will ask whether this perfection be of counsel or of precept? I reply, partly of counsel, partly of precept." This is evading the difficulty.

AS GOD IS PERFECT.—This comparison is the "crux" of the commentators, and, taking the word "perfect" as it is commonly understood by them, we need not wonder. "Be perfect as God," is hardly orthodox. Let us see how Maldonatus, p. 183, tries to get out of the difficulty. "The word *as* contains the meaning, not of equality (*aequalitatem*), but of quality (*qualitatem*) and resemblance, that similitude which *can* exist between God and man, not between man and man . . . Christ proposes a mark to us which He knows that we *cannot* attain."

This explanation of Maldonatus seems to the commentators to be the best that could be invented, so they all accept

it. But it does not solve the difficulty ; it offers us a distinction instead of a solution, a distinction which is but a clever avoidance of the difficulty. The distinction of *aequalitatem* and *qualitatem* is altogether arbitrary, nor does it squarely meet the difficulty. Be ye like God, is just as bad as, Be ye as great as God ; we find the same words ascribed to Lucifer, who, in his pride, rebels against God : “ *I will be like to the Most High.*” (Is. xiv., 14). In the translation I have given no such distinctions are required ; *as* is taken in its ordinary meaning ; it means here *equality* ; Be ye *equal to God* in the extent of your love (*i. e.*, negatively), excluding no one from it whom God does not exclude.

In the quotation given it appears, moreover, that Maldonatus contradicts himself : First he states that there is question here of that similitude which *can* exist between God and man (a), and then he says that Christ (b) here “ proposes a mark to us which he knows we *cannot* attain,” *i. e.*, He proposes to us something, exhorts us to do something, which is impossible. Let us compare this last solution of Maldonatus with St. Thomas (2a, 2ae, Q. 184, art. 2, sed contra.).

Lex divina non inducit ad impossibile ; inducit autem ad perfectionem secundum illud Matt., “ Estote perfecti, sicut pater vester coelestis perfectus est :” Ergo ; videtur quod aliquis in hac vita *possit esse perfectus*.

The Revised Protestant Version also offers us a new translation, making the text a mere statement instead of a command or an exhortation : “ *Ye therefore shall be perfect, as your heavenly Father is perfect.*” This change of tense has nothing to justify it, the context is against it, and, besides, it does not remove that troublesome comparison. To say that we can be perfect as God, whether here or hereafter is equally heterodox. The words of the Revised Version, not only as to the sense but as to mood, tense and form, recall the words used by the serpent in tempting Eve. In fact, the change made by the Protestant revisers in the passage of Genesis, iii., 5, by substituting *God* for *Gods* completes the parallel, for if

we understand "God" for "your heavenly Father" in S. Matt., we have the parallel in sound as well as in sense :

Gen. iii., 5: *The Serpent*: Ye shall be as God (R. V.)

Matt. v., 48: *The Rev. Ver.*: Ye therefore shall be perfect as (God.)

Of the three common translations, the Douay, the King James and the Revised Version, the last mentioned is surely the worst translation.

It is plain, then, that if we take the word *perfect* in a general sense, without attending to the fact that our text is a conclusion from what immediately precedes, we are led into an absurd interpretation. Again, putting the emphasis on the *ye*, making *therefore* refer partly to one thing and partly to some other things, making *perfect* a command or a counsel or both, making a distinction to avoid the comparison between ourselves and God expressed by the word *as*, changing the mood and tense of the verb and making it a *statement* instead of a command or an exhortation,—these are all very clever, but they are not satisfactory, they do not explain the text, but leave it as it is, when not rightly understood, *male sonans*.

In conclusion, let me again refer to Ballerini's exposition of this text. It is probably the most satisfactory among those which I have cited. I italicize the portion which might stand, but the rest is open to criticism. The word "perfect" tests his judgment and prevents him from giving a clear explanation of the text. (Vol. IV., p. 5.)

"*Verba Domini*, Matt. v., 48, *non de perfectione generatim loquuntur, sed de ea quae sita est in dilectione inimicorum, quam Christus praecepit v. 44.: ut sitis, inquit filii Patris vestri, qui in coelis est, qui solem suum oriri facit super bonos et malos, etc.*

Hujus paternae dilectionis in imitationem Dom. praecepit ut simus similes Patri: et quia haec est perfectio, concludit: estote ergo perfecti in hac re, sicut Pater vester coelestis perfectus est: similitudinem commendans, non aequalitatem neque ullum gradum similitudinis determinans, sed solum id exigens ut diligamus inimicos eisque bene faciamus.

Our text does not comment on perfection in general, nor on the perfection of any virtue in particular: there is no question here about the perfect love of our enemies; Christ neither here nor anywhere else *commanded* the *perfect love* of our enemies; what He commands here is the *perfect extension of the love of our neighbor* so as to include also our enemies. Let us read over our premises again and remember our Logic. There is nothing in the premises about *how much* God loves, or how much any one else loves; the only thing we can find there is *how many* God loves, and how many the heathen loves, and how many we must love, and then follows an exhortation to identify ourselves with God, and not with the heathen in the extent of our love.

I have already noticed the translation of the Revised Version to show how it has changed the sense of the text in an altogether arbitrary manner, without anything in what precedes or follows to justify it. The other two common translations, the King James and the Douay, are identical in sense, but since their wording is different they may be compared from a literary standpoint. The Vulgate has *et* in the text which is not found in the Greek. Our Douay, following the Vulgate, translates it by *also*. The King James version here also follows the Vulgate and translates "et" by *even*. Here are the two versions:

King James: Be ye therefore perfect, *even* as your Father *which is in heaven* is perfect.

Douay: Be ye therefore perfect, as *also* your *heavenly* Father is perfect.

The King James has "Father *which is in heaven*." Probably the translators of the King James version thought it well to insert here the same phrase that occurs in the preface of the Lord's prayer; however, it is a sample of bad translating, because the Greek phrases in the two cases are different. Moreover, it is an offence against the "economy of attention" to use several words where one will equally well express the thought. It is needless to add that *which* instead of *who* is now obsolete. The Douay is evidently from a literary point of view a much better translation of

this text than the King James, but it can be improved both in sound and sense, and the translation I have offered is, I venture to believe, an improvement. Here are three varieties of it, any one of which is better than the three common translations that we have been considering :

(1) Be ye, therefore, catholic (in your love), as also your heavenly Father is catholic.

In English, if we say "*He is good as gold*," our meaning is clear enough ; but, if we say "*He is as good as gold*," the sentence is more perfectly balanced, and is more pleasing to the mind and to the ear ; for this reason some may prefer to write the word *as*, which is understood, before "perfect," so as to have a fuller and clearer expression of the comparison which is contained in the text. Then we have : (2) Be ye, therefore, *as* catholic (in your love) as also your heavenly Father is catholic.

It is not necessary in English, and it is not customary to twice express the quality common to the two things which are compared ; *e. g.*, we do not say : He is as good as gold *is good* ; we omit the second *good* and say : He is as good as gold. For the same reason our text would be more concise and more pleasing to English ears if we expressed the word catholic only once, as that is the term according to which God and ourselves are compared and identified. *Also* adds nothing to the sense, and in a free translation may be omitted. We shall then have :

(3) Be ye, therefore, as catholic (in your love) as your heavenly Father.

Many other varieties might be proposed (it is hard to find two translators who will agree on the same form of words), any of which will do, if the meaning conveyed by them is "Be as catholic as God," and not "Be as perfect as God."

In no part of the Scriptures is the whole doctrine of the love of our neighbor, and especially of our enemies, so clearly and so completely expressed as here (Matt. v., 43-48). Two subjects are treated which works on Theology develop at length, *whom* we must love, and *how* we must love them.

Whom must we love? All men, even our enemies; our love must be co-extensive with God's (*i. e.*, negatively), no one must be excluded from it.

How must we love? What marks of love must be shown to all men, even to our enemies? Are all to be loved equally? Certainly not. God does not love all equally. He does not love the wicked as much as the good. He does not shower His grace equally on all. *Common* marks of love are due to all, and this is beautifully illustrated by the rain and the sunshine which God gives to all, good and bad, alike.

St. Anthony when a young man while at church one day heard the priest read the words of the Gospel, "Go sell what thou hast and give to the poor and thou shalt have treasure in heaven." These words made such an impression on him that as soon as he went home he gave away all his wealth, keeping only what little he thought absolutely necessary. The next day he heard the words of the Sermon on the Mount, "Be not solicitous for to-morrow." These words moved him as powerfully as the others and he gave away what little he had retained, renouncing all creatures and putting all his trust in God. Such was the influence of the divine counsel in the words of Holy Writ. We have no record of anyone who was moved by the words "Be ye therefore perfect, as also your heavenly Father is perfect." Why? Because the words of Holy Writ are not "more piercing than any two-edged sword," unless they are rightly understood. Understanding these words as an exhortation to something "which Christ knows we cannot attain" we cannot expect to be moved, though we might be discouraged; moreover, they are too general and indefinite in their common translation, *generalia non pungunt*: but rightly rendered and understood they clearly and forcibly express and impose upon us an obligation of love for all men. In this sense they truly become words "living and effectual and more piercing than any two-edged sword." (Heb. iv., 12.)

JOSEPH F. SHEAHAN.

ANALECTA.

E S. R. UNIV. INQUISITIONE.

I.

TRADITIO INSTRUMENTORUM ET IMPOSITIO MANUUM IN
S. ORDINATIONE.*Dubium.*

R. P. D. Episcopus N. N. sequentia exposuit :

N. N. Sacerdos dubitat de validitate suae Ordinationis ob sequentes rationes :

1. Episcopus ordinans, dum calicem cum patena, vino et hostia ordinandis traderet et formam Pont. Rom. proferret, *forsan* ipsa instrumenta non tangebatur, quamquam, ante eum genuflexi, interim candidati tangerent, aliquo modo clerico ea sustentante.

2. Ipse N. N. ordinatus, post primam manuum impositionem, ab altari, ut alii sex ordinandi bini et bini accederent impositionem huiusmodi accepturi, secessit, spatio circiter trium metrorum, ibi scamno innitens genuflexus institit, *fortassis* seiunctus ab aliis ordinandis, qui erant propius altari, nec ad altare accessit cum Episcopus et Sacerdotes secundam dexteræ manus agerent impositionem, quæ est de essentia Ordinationis.

Dignetur Em. V. rescribere mihi an Sacerdos sic ordinatus rursus ordinationem *sub conditione* suscipere teneatur, vel imponi ei possit ut conscientiae tranquillitatem resumatur, tum quia traditio instrumentorum *probabilius* non est de essentia Ordinationis, tum quia dum Episcopus et Sacerdotes manum extensam tenerent, in secunda impositione, ipse ordinatus moraliter vicinus seu aliis unitus et physice praesens erat, in ipso Presbyterio, seu Sanctis Sanctorum, quamquam, ut supra ab altari distans.

Quibus dubiis ad examen sedulo vocatis, in Congregatione Generali habita feria IV. die 2 Decembris 1896, Emi ac Rmi Domini Cardinales Inquisitores Generales, prae habito voto DD. Consultorum, respondendum mandarunt:

Ad utrumque: *Adquiescat.*

Sequenti vero feria VI. die 4 eiusdem mensis, SSmus D. N. Leo divina providentia Papa XIII., in solita audientia r. p. d. Adessori impertita, relata Sibi Emorum Patrum resolutionem benigne adprobare et confirmare dignatus est.

I. CAN. MANCINI, *S. R. et U. I. Notarius.*

II.

ORDINATIO DIACONI ITERANDA SUB CONDITIONE.

Dubium.

Italus quidam Episcopus Sacrae Congregationi S. Officii humiliter exponit, quod cum annis abhinc circiter quatuor, optimo cuidam suae Dioecesis subdiacono Diaconatus ordinem conferre vellet, in illius ordinatione peragenda manum utique dexteram, et ad minimam quidem distantiam, super caput eius suspendit, quin tamen praedictum illius caput *corporaliter* attingeret. Cumque mox hic defectus haud essentialis praedicto Episcopo, aliisque ecclesiasticis viris ab eodem consultis visus fuerit, eundem clericum non ita multo post ad sacerdotalem ordinem promovit, quem ipse clericus a tribus iam annis laudabiliter exercet. Verum illius defectus recordatio magnam nunc eidem Episcopo anxietatem et de praedictae diaconalis ordinationis validitate dubitationem affert. Eapropter ipse Revmis EE. VV. duo haec dubia reverenter proponit, videlicet:

I. An ad reparandum praedictae ordinationis defectum ordinatio tota diaconatus in illo sacerdote *sub conditione* iterari debeat.—Et quatenus affirmative:

II. An haec ordinationis iteratio *sub conditione* fieri possit a quocumque catholico Episcopo secreto, quocumque anni tempore, etiam in sacello privato, uti responsum est in quodam Rescripto Congregationis S. Officii, die 28 Ianuarii anno

1835, ad reparandum quemdam defectum impositionis manuum, qui in Ordinationem cuiusdam presbyteri irrepserat.

S. C., mature examinato casu, in feria IV., 20 Ianuarii 1875, rescripsit: "Ad utrumque affirmative, facto verbo cum SSmo.—Eadem feria ac die SSmus EE. DD. resolutionem confirmavit, ac facultates omnes necessarias et opportunas impertiri dignatus est."

III.

DISPENSATIO AB INTERPELLATIONIBUS, ET USUS PRIVILEGII PAULINI.

Beatissime Pater,—Quaedam mahumetana, ante duos annos cum sua prole (puella) facta est catholica. Maria nomen in baptismo suscepit, cognomine B. desiderat modo matrimonium inire cum aliquo catholico. Admonita a me, ut cum suo marito Suljo B., qui mansit in infidelitate nec vult converti, cohabitaret, renuit id facere ex metu, qui nescio an sit sufficiens ad solvendum naturalis matrimonii vinculum ex privilegio S. Pauli.

Iussus Suljo ad me venire, interrogavi illum coram Maria, velitne cum eadem cohabitare sine contumelia Conditoris et promittere ut utriusque sexus proles catholicae evadant, respondit affirmative.

Reliqui eos solos per aliquod temporis spatium. Postea venit ad me Maria et dixit mihi se nolle cum Suljo cohabitare et velle transire ad alias nuptias cum catholico, vel malle potius innuptam manere quam cum suo infideli marito vivere.

Maria accepit a suo avunculo, bene stante mahumetano, literas, quas ego ipse legi et quibus illi avunculus promittit pecuniam, se et domum quam ex pluribus vellet empturum, si iterum redeat ad mahumetanismum. Dixit ergo mihi Maria: "Putasne tu hoc factum esse sine mei mariti consensu? Deinde maritus meus dolore afficitur, quod mihi non fregerit costam aliquam et me inhabilem non fecerit ita ut nec Deus nec diabolus me velit."

Quando ergo illi conabar difficultates solvere et spem forsitan adesse dixi ut Suljo convertatur, respondit, eum nequaquam

nostram religionem amplexurum esse, atque addidit : “ Velles tu vel una nocte cum Suljo in eodem cubiculo pernoctare?”— Et quando ego respondi negative, dixit mihi : “ Quare ergo me cogis ut ego cum illo cohabitarem et vitam ducam ? ”

Si quis me interrogaret in genere, ut dicerem obiective, an mahumetanis credendum sit, quando dicunt se velle pacifice cohabitare cum sua uxore conversa, responderem tuta conscientia non esse credendum. Si autem me quis interrogaret de Suljo, deberem respondere, talem impressionem eum facere ac si veritatem diceret ; attentis tamen omnibus quae Maria dixit, forsitan posset affirmari non esse sperandam pacificam cohabitationem.

Quando agebatur de Mariae conversione, tunc putabam necessarium consilium ei dare, ut interim pergat ad maritum suum, donec ibi mediantibus catholicis feminis bene instruat et imbuatur doctrina catholica. Ast illa mihi respondit : “ Ecce tu es vir prudens, et quomodo potes mihi tale consilium dare ? Si meus maritus amplexus esset catholicam fidem et ego manerem mahumetana, ego interficerem illum ; quomodo ergo pergerem ad illum et me vitae periculo exponerem ? ”

Addo saepius accidisse ante Bosniae occupationem, ut a parentibus et cognatis mahumetana occideretur, quando amplexa est religionem catholicam.

Hinc quum Maria in peccati periculo versetur, Beatitudinem Vestram supplex rogo ut aut vi privilegii Paulini, aut suprema potestate, si causae separationis a coniuge infideli non censeantur sufficientes, vinculum matrimonii inter Mariam et Suljo B. quantocius solvere dignetur.

Sacros pedes exosculans summa qua par est reverentia permaneo,

Beatitudinis Vestrae indignus filius,
Seraievi, die 16 Oct. 1894.

† JOSEPHUS.

Beatissime Pater : Archiepiscopus Seraieven. et Vhrbosnen. ad pedes Sanctitatis Tuae provolutus exponit :

Maria B., mulier quaedam ex mahumetana religione duobus abhinc annis ad fidem catholicam conversa, cupit cum aliquo

viro catholico novum matrimonium inire, relicto iam suo priore marito Suljo B., infideli ac renuente converti. Quamvis enim iste adfirmaverit, se velle cum eadem habitare sine contumelia Creatoris prolemque utriusque sexus in catholica religione educare, mulier tamen e contra persuasa est de mala ac subdola eiusdem intentione, hanc arguens tum ex quibusdam literis proprii avunculi, qui eam allicit ad mahumetism umiterum amplectendum, forsitan non sine consensu ipsius Sulji, tum ex eo quod hic manifestavit desiderium male eam habendi, tum ex eo quod mahumetani maximo odio prosequuntur mulieres ad christianam fidem conversas, quae proinde a parentibus et cognatis quandoque occiduntur.

Quapropter Archiepiscopus orator humiliter rogat, ut Sanctitas Tua vi aut privilegii Paulini aut supremæ suae potestatis, vinculum matrimonii inter Mariam et Suljo B. quantocius solvere dignetur.

Feria IV., die 28 Novembris, 1894.

In Congregatione generali S. R. et Universalis Inquisitionis, examinato suprascripto supplici libello ac perpensis omnibus tum iuris tum facti momentis, praehabitoque DD. Consultorum voto, Emi ac Rmi DD. Cardinales Inquisitores Generales in rebus fidei et morum decreverunt :

Supplicandum SSmo pro dispensatione ab ulteriore interpellatione et mulier utatur privilegio Paulino.

Feria V. die 29 dicti mensis, facta de his omnibus relatione SSmo D. N. Leoni Papae XIII., eadem Sanctitas Sua benigne annuit pro gratia iuxta Emorum Patrum suffragia.

I. MANCINI, S. R. et U. I. Not.

IV.

DISPENSATIO AD QUINQUENNium SUPER INTERPELLATIONE PAULINA.

Beatissime Pater :—Episcopus Vhrbosnen., ad pedes Sanctitatis Tuae humiliter provolutus exponit :

Puella quaedam mahumetana, quae declaravit se velle fieri catholicam, vi rapta est a mahumetanis et adducta est ad quemdam mahumetanum, cum quo illa contra suam volun-

tatem longiori tempore vivebat et prolem cum illo genuit. Postea aufugit ab illo simul cum prole ad catholicos et imbuta catholica religione suscepit sacramentum baptismatis.

Interrogata an cum mahumetano inierit matrimonium, respondit se quidem eum interpellasse atque rogasse, ut matrimonio iungerentur, eumque respondisse matrimonium iam initum esse; ast patrio more a mahumetanis servato, matrimonium initum esse minime demonstrari potest. Iudex autem mahumetanus decrevit matrimonium de quo agitur nequaquam censendum esse qua initum secundum leges mahumetanas.

Quum autem non multum requiratur, ut matrimonium censeatur ut sit validum, quum mahumetana, licet initio contra propriam voluntatem, postea voluntarie vixerit cum mahumetano, quum mahumetanus affirmaverit se coram competentibus personis inivisse matrimonium cum absente mahumetana, hinc Episcopus orator postulat Sanctitatem Vestram ut Anna (quod nomen baptizata mahumetana accepit) dispensetur ab officio interpellandi mahumetanum, si revera matrimonium naturale inter eos consistat, utrum cohabitare velit absque contumelia Salvatoris, atque utendi privilegio Paulino.

Insuper Orator postulat pro se facultatem dispensandi cum quolibet mahumetano aut mahumetana, nec non cum iudaeo aut iudaea, quatenus non interrogata parte relicta in infidelitate, ut ad alias nuptias parti conversae liceat transire.

Feria VI., die 16 Augusti, 1895.

SSmus D. N. Leo divina providentia PP. XIII., in audientia R. P. D. Adessori S. Officii impertita, audita relatione superscripti supplicis libelli, praehabitoque DD. Consultorum voto necnon Emorum Patrum suffragio, benigne indulgit ut R. P. D. Archiepiscopus Vhrbosnen dispensare possit, quatenus opus est, puellam mahumetanam, de qua in precibus, ab interpellatione.

Insuper eadem Sanctitas Sua benigne concessit eidem Archiepiscopo facultatem dispensandi super interpellatione coniugum in infidelitate relictorum, pro omnibus casibus ordinariis, dummodo scilicet adhibitis antea omnibus dili-

gentiis, etiam per publicas ephemerides, ad reperiendum locum ubi coniux infidelis habitat, iisque in irritum cassis, constet saltem summarie et extraiudicialiter, coniugem absentem moneri legitime non posse, aut monitum infra tempus in monitione praefixum suam voluntatem non significasse. Contrariis non obstantibus quibuscumque. Idque ad quinquennium.

I. MANCINI, Can. MAGNONI, *S. R. et U. I. Not.*

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

PERMITTI POTEST SORORIBUS VOTORUM SIMPLICIUM EX
INSTITUTIS DIOECESANIS UT ASSISTANT PARENTES
VEL FRATRES, IN CASU GRAVIS
INFIRMITATIS.

Emi Patres.:—Episcopus Maioricensis in Hispania Sacrae Episcoporum et Regularium Congregationi sequens reverenter exponit dubium :—An possit tolerari consuetudo adeundi in domo parentum vel fratrum, quam habent Sorores Tertiariae votorum simplicium sine clausura, quarum Constitutiones nondum sancitae fuerunt a Sede Apostolica, in casu gravis infirmitatis *illorum*, ad id ut eos assistant, et ibi *solae* remanere quamdiu infirmitas duraverit?

Dum ad hoc responsum praestolor, prospera vobis ex toto corde desidero. Obsequentissimus uti frater *Ep. Maioricens.* Palmae, 8 Augusti 1896.

Illustriss. atque adm. Revde. Domine uti frater :—Circa dubium quod Amplitudo Tua solvendum proponit huic S. Congregationi Episcoporum et Regularium : “ Utrum scilicet tolerari possit consuetudo, quam habent Sorores Tertiariae votorum simplicium sine clausura, quarum Constitutiones nondum sancitae fuerunt a Sede Apostolica, adeundi parentes vel fratres in casu gravis infirmitatis *illorum*, ad hoc ut eos assistant, et apud illos solas remanere quamdiu infirmitas

duraverit ;” eadem S. Congregatio respondendum censuit prout respondet :—Cum agatur de Instituto votorum simplicium dioecesano et sine clausura, consuetudo de qua in precibus, dependet a prudenti Ordinarii arbitrio, praescriptis tamen debitis cautelis. Haec a me significanda erant Amplitudini Tuae, cui omnia fausta feliciaque adprecor a Domino.

Romae 26 Augusti 1896.—Amplitudinis tuae—Uti frater

I. CARD. VERGA, *Praefectus*.

A. TROMBETTA, *Pro-Secret.*

E S. CONGREGATIONE PROPAGANDAE FIDEL.

I.

AN POSSINT BAPTIZARI FILII INFIDELIUM.

Ab Episcopo Kishnaghurensi, d. 28 Aug. 1886, dubia proposita sunt Sac. C. de Prop. Fide : quae, ad S. Officium transmissa, die 18 Julii 1892, demum tulerunt responsum a S. Pontifice approbatum :

1. “An possint baptizari filii infidelium, in periculo non vero in articulo mortis constituti ?

2. “An iidem possint saltem baptizari, quando non est spes eos denuo revisendi ?

3. “Quid si valde prudenter dubitetur, quod ex infirmitate, qua actu afficiuntur, non vivant, sed moriantur ante aetatem discretionis ?

4. “An baptizari possint filii infidelium in periculo vel articulo mortis constituti, de quibus dubitatur, an attigerint statum discretionis, et non adest opportunitas eos docendi in rebus fidei ?

Resp. ad 1, 2, 3. “Affirmative”;

ad 4. “Conentur missionarii eos instruere eo meliori modo, quo fieri possit ; secus baptizentur sub conditione.”

II.

APPROBATIO CONCILII SECUNDI LEOPOLIENSIS RUTHENORUM.

Cum R. P. D. Sylvester Sembratowicz Archiepiscopus Leopoliensis Ruthenorum, et Episcopi eius Suffraganei ad celebrationem Synodi Provincialis secundae post Zamoscenam animum adiecerint, eadem Leopoli celebrata est anno 1891, die 24 Septembris indicta, die 8 Octobris feliciter absoluta, praesidente Delegato a Sancta Sede Apostolica R. P. D. Augustino Ciasca Archiepiscopo Larissae. Porro quum eiusdem Synodi acta ac Decreta R. P. D. Archiepiscopus aliique Praesules, eo quo par erat obsequio Sanctae Sedis examini iudicioque subiecerint, Emi Patres S. Congreg. de Propaganda Fide pro Negotiis Ritus Orientalis illa ad examen revocarunt, atque recognoverunt iuxta exemplar heic adnexum; in cuius recognitionis testimonium praesens Decretum edi mandarunt, ut ab omnibus ad quos pertinet fideliter observetur.

Quam S. Consessus sententiam cum subscriptus Secretarius SSmo D. N. Leoni PP. XIII. in audientia diei 30 Aprilis 1895 retulerit, SSmus Dominus in omnibus eam probare ratamque habere dignatus est, contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus eiusdem S. Congregationis de Propaganda Fide pro Negotiis Ritus Orientalis, die 1. Maii anni 1895.

M. CARD. LEDOCHOWSKI, *Praef.*

A. VECCIA, *Secretarius.*

E SACRA CONGREGATIONE RITUUM.

I.

S. PETRUS CLAVER S. J., PATRONUS SACRARUM MISSIONUM
AD NIGRITAS.

Quum Sanctus Petrus Claver, eximius Confessor e Societate Iesu, inter cetera ecclesiastici officii munia in exemplum gesta praeclare, Carthagenae sex et quadraginta annos Nigritis convertendis atque in catholica fide excolendis

praecipue intentus fuerit, non immerito tanquam eiusdem gentis Apostolus habetur. Constat praeterea quod etiam post obitum, Sanctus Confessor sacras expeditiones ad Nigritas miraculis illustraverit ac peculiaris patrocinii signis prosecutus fuerit. Quare postulatoriis epistolis quamplurimi ecclesiastici viri ac praesertim Sacrorum Antistites apud Nigritas constituti, sive in Africa, sive in America tam Meridionali quam Septentrionali, sive in Australia aliisque Orbis partibus disseminatos, praeunte Rmo P. Ludovico Martin, Praeposito Generali Societatis Iesu, supplicarunt Sanctissimo Domino Nostro Leoni Papae XIII., ut Suprema Auctoritate Sua Sanctum Petrum Claver declarare dignaretur Patronum peculiarem sacrarum expeditionum Nigritis ad Evangelii agnitionem traducendis, vel iam traductis in illius observantia continendis.

Porro eiusmodi preces Idem Sanctissimus Dominus Noster benigne excipiens, Congregationi Emorum et Rmorum Cardinalium Sacris tuendis Ritibus praepositorum, remisit, ut sententiam suam Sacer Amplissimus Ordo hac in re panderet. Sacra vero Congregatio in Ordinariis Comitiis subsignata die ad Vaticanum habitis, referente Emo et Rmo Dno Cardinali Camillo Mazzella, huiusce Causae Ponente seu Relatore, audito etiam R. P. D. Gustavo Persiani, Sanctae Fidei Promotoris munus gerente, omnibusque maturo examine perpensis, petitioni a tam ingenti numero Sacrorum Praesulum aliorumque praepositae rescribendum censuit: *Pro gratia, si Sanctissimo placuerit.* Die 23 Maii 1896.

Hisce omnibus subinde per me infrascriptum Cardinalem, Sacro eidem Coetui Praefectum, Sanctissimo Domino Nostro Leoni Papae XIII. relatis, Sanctitas Sua sententiam Sacrae Congregationis confirmare et adprobare dignata est: ac Sanctum Petrum Claver, Confessorem e Societate Iesu, peculiarem apud Deum patronum sacrarum Missionum ad Nigritas Suprema Auctoritate Sua declaravit et constituit. Die 7 Iulii anno eodem.

CAL. CARD. ALOISI-MASELLA, S. R. C. *Iraef.*

ALOISIUS TRIPEPI, S. R. C. *Secret.*

II.

PRIVILEGIUM ANTICIPANDI MATUTINUM CUM LAUDIBUS
HORA MERIDIANA.

(*Pro Ord. Min. Cappucin. Speciale.*)

Bene Pater,—Minister Westphalicae Provinciae Ordinis Minorum S. Francisci Cappuccinorum, ad pedes S. V. pro-volutus, humiliter exponit quod suae Provinciae Patres Sacris Expeditionibus vel Spiritualibus Exercitiis persaepe dant operam in bonum Christifidelium. Quum vero durante eiusmodi ministerio, nimis gravis Missionariis fiat recitatio Divini Officii horis statutis, Orator Indultum implorat quo Missionarii Cappuccini dictae Provinciae enuntiati ministerii Matutinum cum Laudibus anticipare possint immediate post horam duodecimam.—Et Deus, etc.

Sacra Rituum Congregatio vigore facultatum sibi specialiter a Sanctissimo Domino Nostro Leone Papa XIII. tributarum, attentis expositis et commendationis officio Rmi P. Procuratoris Generalis suprascripti Ordinis, benigne indulset, ut Missionarii enunciatae Provinciae Regularis, perdurantibus sacris expeditionibus, vel quando praedictioni ob spiritualia exercitia dant operam, immediate post meridiem Matutini cum Laudibus recitationem pridie anticipare valeant. Valituro praesenti Indulto ad proximum decennium. Contrariis non obstantibus quibuscumque.

Die 20 Novembris 1896.

CAJ. CARD. ALOISI-MASELLA, *Praef.*

L.✠S.

D. PANICI, *Secret.*

III.

SEPULCRUM, FERIA V. HEBD. MAIORIS ERECTUM, NEQUE
STATUIS PICTURISVE DECORANDUM.

Instantibus plerisque Rmis Episcopis variarum regionum, qui sacros ritus et caeremonias iuxta ecclesiasticas praescriptiones ac laudabiles consuetudines in suis dioecesibus observari satagunt, quaestio super Altari quod communiter dicitur *sepulcrum*, alias agitata, Sacrae Rituum Congregationi sub duplici sequenti dubio reposita fuit; nimirum :

I. Utrum in Altari, in quo, Feria V. et VI. Maioris Hebdomadae, publicae adorationi exponitur et asservatur Sanctissimum Eucharistiae Sacramentum, repraesentetur sepultura Domini, aut institutio eiusdem Augustissimi Sacramenti?

II. Utrum liceat ad exornandum praedictum Altare adhibere statuas aut picturas, nempe Beatissimae Virginis, S. Ioannis Evangelistae, S. Mariae Magdalenae et militum custodum, aliaque huiusmodi?

Sacra porro Rituum Congregatio in ordinariis Comitibus subsignata die ad Vaticanum habitis, ad relationem infrascripti Cardinalis Sacrae eidem Congregationi Praefecti, exquisitis trium Rmorum Consultorum suffragiis scripto exaratis, attenta quoque antiqua et praesenti Ecclesiae disciplina, omnibusque maturo examine perpensis, rescribendum censuit:


Ad. I. *Utramque.*

Ad. II. *Negative.* Poterunt tamen Episcopi, ubi antiqua consuetudo vigeat, huiusmodi repraesentationes tolerare; caveant autem ne novae consuetudines hac in re introducantur.

Atque ita rescripsit, contrariis quibuscumque decretis abrogatis. Die 15 Decembris 1896.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII. per ipsum infrascriptum Cardinalem relatione, Sanctitas Sua Rescriptum Sacrae Congregationis ratum habuit, et confirmavit, iisdem die, mense et anno.

† CAI. CARD. ALOISI-MASELLA, *S. R. C. Praef.*

L.  S.

D. PANICI, *Secretarius.*

IV.

FESTUM TITULARE IN ECCLESIIS SANCTAE INFANTIAE IESU DICATIS.

In dioecesi Bellevillensi extat Ecclesia parochialis dicata *Sanctae Infantiae Iesu*, et sacerdos eidem Ecclesiae adscriptus, de consensu sui Rmi Episcopi a Sacra Rituum Congregatione sequentium dubiorum resolutionem humillime postulavit:

I. Quando Festum Titularis Ecclesiae suae sit celebrandum?

II. Quod Officium cum Missa sit dicendum in hoc Festo?

III. An et quomodo facienda sit commemoratio in fine Laudum et Vesperarum inter commemorationes communes?

Sacra porro Rituum Congregatio, ad relationem Secretarii, exquisito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. Die 25 Decembris.

Ad II. Officium et Missa de Nativitate Domini.

Ad III. Quoad primam partem *Affirmative*.

Quoad secundam, ad Laudes dicatur: *Gloria in excelsis Deo*, etc., nempe antiphona *ad Benedictus*, in Laudibus Officii de Nativitate Domini. In Vesperis dicatur antiphona *ad Magnificat* in 2^{is} Vesperis eiusdem Nativatis, omissis *Hodie*.

Atque ita rescripsit. Die 18 Decembris 1896.

CAI. CARD. ALOISI-MASELLA S. R. C. *Praef.*

L. ✠ S.

D. PANICI, *Secretarius*.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE FACULTY OF OUR BISHOPS TO APPLY THE "SANATIO IN RADICE."

TO THE EDITOR, AMERICAN ECCLESIASTICAL REVIEW:

REV. DEAR SIR:—Allow me to say a few words in reply to the critic in the last number of the REVIEW who attacks my statements in regard to the power of our Bishops to apply the *sanatio in radice* in the case of *disparitas cultus*.

"Ignoratio elenchi," "begging the question," and the use of "a strange argument" are indeed grave offences against the laws of logic, and I cannot bring myself to believe that your learned correspondent, who honors me with the title of "my friend," and bestows upon my past labors such generous praise, uses these terms in their strict acceptation when making this charge. But be this as it may, in the interest of truth and sound theology, I must emphatically repeat that my contention stands approved, and that nothing has been advanced by my friendly opponent in his lengthy communication to cause me to change the views expressed in your March number, or to weaken in any way the force of my argument.

Indeed there appears much to strengthen my position, as becomes evident when we subject to a careful examination the statements set forth in my critic's second paragraph, beginning with the words "In the next place." In this paragraph it is stated that the question in controversy is: "Does that faculty (No. 6. Extraordinariae D.) empower our Bishops to heal marriages invalid on account of the impediment of

disparitas cultus?" Now, I maintain that this is not the question at issue at all. The real question is as to whether this special faculty of which we are speaking is positively excluded from the general concession made to our Bishops. My opponent contends that there is such positive exclusion in this case, and it naturally devolves upon him to prove his assertion. Has he done so? I think not. Hence the old principle well known to Canonists asserts itself: "*Continetur in concessione quidquid non excipitur.*" "But," reiterates my learned opponent, "it has been positively excluded," and in proof thereof he adduces the following citation from the Second Plenary Council of Baltimore, Decree No. 339, which, for the better understanding of the point in question, I cite in full: "Haud raro accidit, ut in quibusdam locis paucae quaedam familiae Catholicae degant inter maximum acatholicorum numerum, quorum plerique baptisinate haud sunt abluti. Ob sacerdotum vero penuriam, loca hujusmodi raro a Missionariis perlustrantur. Hinc evenit ut Catholici non pauci clam Ecclesia matrimonia invalida propter impedimentum *disparitatis cultus* ineant. Cum vero accesserit sacerdos, eum confitendi causa adeunt, atque eo monente, petunt ut sua matrimonia, quae saepe valida esse bona fide putaverant, rehabilitentur. At acatholicus conjux consensum renovare plerumque omnino recusat: ob locorum vero distantiam et temporis angustias Episcopus adiri vix potest; periculum autem manifestum est in mora. Hisce perpensis, censuerunt Patres, orandum esse S. Sedem, ut ipsis fiat potestas communicandi Missionariis qui talia loca forte inviserint, facultatem sanandi *in radice* vel alias rehabilitandi hujusmodi matrimonia in supra memoratis casibus, prout ipsis in Domino visum fuerit; hac tamen adjecta conditione ut quamprimum Episcopum certiores facere debeant quandocumque hac facultate usi fuerint."

Now, this petition was not granted by the Holy See, as is well known. Starting from this fact, my opponent constructs an argument deemed by him unanswerable. Let me reduce it to syllogistic form: If our Bishops have the power of healing *in radice*, a marriage null and void on account of the

impediment of *disparitas cultus*, we must admit that they can sub-delegate that power, not only to their Vicars-General, but also to two or three priests in remote places of their dioceses. But this power of sub-delegating has been refused by Rome. Therefore, our Bishops have not the power to heal *in radice*, etc.

The *major* proposition of this syllogism will be readily granted by all, since it is expressly stated in No. 8, of the "*Facultates Extraordinariae D.*" that they have the power "subdelegandi praesentes facultates suis Vicariis Generalibus, atque duobus vel tribus presbyteris sibi bene visis in locis remotioribus propriae dioecesis, pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit." But is the *minor* proposition equally true? By no means. As it stands, it must be simply denied, and no proof can be brought forward to substantiate it. It rests on the false supposition that the clause "duobus vel tribus presbyteris sibi bene visis in locis remotioribus propriae dioecesis" has reference to the same persons designated by the words "missionariis qui talia loca forte inviserint." Now this is far from being the case. The first class is clearly determined and closely restricted, while those named in the second part are pointed out in general terms, and might be understood to mean two or three or even twenty priests. On what ground, then, does my learned opponent use them indiscriminately? By what right does he conclude that Rome has refused our Bishops the power to sub-delegate a certain faculty "suis Vicariis Generalibus atque duobus vel tribus presbyteris sibi bene visis," simply because she has declined to grant the power to communicate that faculty "missionariis qui talia loca forte inviserint," and who might, perchance, be as many as twenty "bene visi;" or otherwise?

But I have not yet done with this useful quotation from our Second Plenary Council. The argument may be retorted, and I may say with truth, that this very petition of the Fathers of the Council, together with the answer given by Rome, proves most conclusively that our Bishops are

empowered to heal *in radice* marriages that are null and void by reason of *disparitas cultus*. In fact, why should the Fathers petition for the *extension* of a power which they did not already possess? And what did Rome refuse? Certainly not the power to heal *in radice*, nor even the authorization to sub-delegate that faculty in accordance with the conditions already laid down. She simply denied the permission to communicate that power to others than the two or three priests above mentioned. This is perfectly clear from the *Instructio III. S. C. de Prop. Fide, No. VI.*, where the appeal is thus expressed: "Voluerunt EE. PP. standum omnino esse formulis facultatum, ubi determinantur personae quibus memoratae facultates communicari possunt." Rightly, therefore, do I conclude from this document alone, prescinding from all else, that our Bishops have power to heal *in radice* marriages that are invalid on account of the impediment of *disparitas cultus*.

It would lead me far beyond the proper limits of the discussion to take up and answer in detail the several strictures passed on my previous communication. Two or three points, however, call for a word of explanation and defence.

That the charge of begging the question is gratuitous I trust to have shown, by pointing out the real issue that is in controversy. Moreover when in the March number of the REVIEW I asked: "Why should we discuss whether a certain thing could be done or not, when we have before us the very fact that it has been done," it seems to me that I sufficiently pointed out, not only the power of the Holy See, but also its willingness to grant such faculties. Greater stress perhaps than was needful was placed on the Holy See's power in this matter, but it was certainly not intended to exclude the further consideration of its willingness.

With regard to a clandestine marriage in New Orleans as compared with a marriage contracted by a Catholic and one unbaptized before a Protestant minister in Philadelphia, with all due respect to my worthy opponent, I am still of opinion that the majority of my readers would agree with me in the answer. When therefore he says: "Whilst all Catholics, as

a rule, know the law forbidding them to marry before a minister, few comparatively know the law against clandestine marriages," his proposition admits of a clear and evident distinction. Few know of this law in those countries, or sections of a country, where the *Tametsi* does not exist, I willingly concede ; but in regions where it is duly promulgated and fully respected, as we must suppose it to be in New Orleans, there is, I would venture to say, no matrimonial impediment more universally known and understood. The supposed case of the two Baltimoreans is in so many features exceptional that I do not see how with justice it can be brought to bear against my more general comparison. Finally, it is asked, "Can it then be true, as Fr. Sabetti avers, that the absence in clandestine marriages of the "*species extrinseca veri matrimonii*" was the reason why Rome refused to grant our Bishops faculties to heal *in radice* marriages null on account of the impediment of clandestinity?" It was not my intention, I answer, to assign this as the only or final reason. I advanced it simply as a probable explanation of why Rome had so acted, and as such I think it may be allowed to stand. But, after all, our discussion does not turn on the motives or reasons for any act of Pontifical legislation, nor, at least as far as I am concerned, does it rest on any *a pari* or even *a fortiori* line of argumentation. There is question, I repeat, of positive enactment, and we find clearly set down among the faculties granted our Bishops that of "*sanandi in radice matrimonia contracta, quando comperitur adfuisse impedimentum dirimens super quo ex Apostolicæ Sedis indulto dispensare ipse possit.*" Now, I contend that the *impedimentum disparitatis cultus* is one in which our Bishops can thus dispense, unless my critic can show from some other document that this case has been excepted by the Holy See. I fail to see that he has done so. The petition and its answer from Rome mentioned in No. 339 of the Decrees of the Second Plenary Council of Baltimore refers, as I have shown, to an extension of powers already possessed, not to their first concession.

One difficulty remains to be answered. My opponent

asks: "Does not the grant of powers in No. 6, *Extraordinariae D* suppose a *pars innoxia* and a *pars conscia impedimenti*? To whom are these terms applicable in a case in which a Catholic has attempted to marry a non-baptized person? The latter knows, as a rule, just as well as the former, in what light the Catholic Church holds such marriages." This objection is ably met, or rather forestalled, by the late Fr. Konings, C.S.S.R., in his "*Commentarium in Facultates Apostolicas*," Art. 6, p. 118, No. 172, Edition of 1884: "*Si altera etiam pars conscia quidem esset impedimenti, sed ad ejus vim irritantem non satis attenderet, aut hanc vim ignoraret, aut non crederet, aut non satis perspectam haberet, Episcopi nostri, hujus partis consensu non revocato, dispensare etiamnum possent.*" Does this not cover the case of most non-baptized persons, who have at best only what might be called a half-consciousness of the force of our matrimonial impediments, and, consequently, as Fr. Konings maintains, may be regarded as *non conscii* in the eyes of the Church? I might further remark that *innoxia* is in no sense antithetical to *conscia*. One and the same person may be, and frequently is, both the *pars innoxia* and the *pars conscia*. This we gather from No. 175, on the page already cited of Fr. Konings' invaluable little treatise. "*A parte innoxia, criminis nempe, quod causam dedit impedimento. Cogita copulam, quam altera pars ante matrimonium habuit cum compartis consanguineo vel consanguinea in primo vel secundo gradu.*"

In conclusion, I trust that my remarks will help your learned correspondent to see this matter in the same light as myself, the more so as his criticism is couched in such friendly language, and since he has candidly and disinterestedly made confession that for the sake of the general good he would gladly have me right and himself wrong.

A. SABETTI, S. J.

THE S. CONGREGATION OF PROPAGANDA IN REGARD TO THE
"SANATIO IN RADICE."

The following letter sent in 1889 (May 8, N. 1277 di Protocollo), by Cardinal Simeoni, to the Rt. Rev. Bishop of Belleville, to whose courtesy we are indebted for its publication now, removes the doubt as to whether our Bishops have the power to apply the *sanatio in radice* in the case of the *disparitas cultus*; and it also endorses our original position as to the duty of the Catholic party under the circumstances.

Illustrissime ac Reverendissime Domine,

In litteris sub die 14. Februarii currentis anni Amplitudo Tua exponebat in istis regionibus frequenter contingere solere ut juvenis vel puella catholica matrimonium coram civili magistratu contrahat cum infideli quin dispensatio obtenta fuerit ab impedimento dirimente *disparitatis cultus*. At contingit ut pars catholica poenitentia ducta, cum pro certo habeat partem infidelem conditiones ab Ecclesia requisitas pro dispensatione ab existente impedimento obtinenda non excepturam esse, petit *sanatio in radice*. Quo posito A. T. quaerit: "An Epūs utens facultatibus extraordinariis in formula D contentis sanare valeat in radice matrimonium in casu, an insistere ut a parte infideli pars catholica separetur?"

Maturo super hac re examine instituto respondendum videtur:

"Ad primam partem dubii *Affirmative*;" hoc enim in casu ad partis catholicae spirituali saluti consulendum *sanatio in radice* indulgeri solet. Pars vero catholica promittere debet se pro viribus curaturam observantiam legum ecclesiasticarum, conjugis infidelis conversionem ac catholicam prolis educationem.

Ad secundam partem: "*Pendere ex circumstantiis particularibus.*"

Interim Deum precor ut Te diu sospitet

A. T.

Addictissimus uti Frater

IOANNES Card. SIMEONI, *Praefectus*.

✠ ARCHIEP. TYREN., *Secr.*

DNO. IOANNI IANSSEN,
Epō Bellevillensi.

THE PRAYERS AFTER LOW MASS.

Qu. There is, as is well known, a lack of uniformity in the manner of reciting the prayers after Mass prescribed by the present Pope. Some priests after the last Gospel take the chalice, descend to the foot of the altar, and there say the prayers; others kneel on the predella leaving the chalice on the altar while they recite the prayers. Some use the Latin form, others the vernacular. Occasionally the celebrant, having to say two Masses in succession, recites the prayers after the second Mass only; priests giving Holy Communion after Mass, frequently defer the prayers until after the distribution.

Is there no uniform rule based on the wording of the *original document*, which prescribes the recitation of these prayers, or are there no decisions of the S. Congregation which clear up the doubts suggested by the above differences of rite?

Resp. The questions as to (a), *when*; (b), *in what manner*, and (c), *in what language* the prescribed prayers after Low Mass are to be recited, were answered in an early number of the REVIEW. We briefly re-state the matter.

(a), The prayers are to be recited immediately after the last Gospel, that is, without allowing any other function, such as distribution of H. Communion, etc., to intervene. This is plain from an answer of the S. R. Congregation (November 23, 1887): "*Preces a SSo. D. N. Leone Papa XIII. post missam praescriptae recitandae sunt immediate expleto ultimo Evangelio.*"

When several Masses are said in succession, as on Christmas day (or on All Souls' day, by special privilege), the prayers are to be recited but once, at the end of the last Mass. (S.R.C. 10 Mai., 1895. Cf. AMERICAN ECCLESIASTICAL REVIEW, November, 1895, p. 386.) This, however, implies that the same congregation assist at these Masses. Otherwise it seems more conformable to the original purpose of the prescription that the prayers be said after each Mass, and a short interval be allowed the congregation to change place before beginning the second Mass.

(b), As to the manner of reciting these prayers, a writer in

the *Ephemerides Liturgicae* (Vol. III., p. 478) aptly observes : " Sacerdos, dicto ultimo evangelio, decentius *manibus junctis* ad medium altaris redit, tum facta cruci minima inclinatione, per latus suum dextrum se volvit, retrahens se tantillum ad cornu evangelii, descendit a suppedaneo, super quo genuflexus recitat cum populo tres *Ave Maria*, Ant. *Salve Regina*, et orationes sequentes. Tum surgit, ad altare rursum accedit, accipit calicem, et more solito descendit."

The celebrant may say these prayers kneeling either on the predella, or on the lowest steps of the altar, but *not* with the chalice in his hand, as this is contrary to the express rubric accompanying the form prescribed for these prayers, which states that they are to be recited "*junctis manibus.*"

(c) The prayers may be said in Latin or in the vernacular, but so that the congregation can answer the priest. This is plain from the expression of the S. Congregation, which says that they are to be recited *alternatim cum populo*. (S.R.C. 20 Aug., 1884.) As the people, outside of the Latin countries, would be generally unable to join in these prayers unless they were recited in their own language, it follows that the vernacular is the ordinary form to be used.

RECITATION OF THE ROSARY IN CATHEDRAL CHURCHES.

Qu. I understand there is a decree issued by Leo XIII. requiring that the Rosary of the B. V. M. be publicly recited in each Cathedral church every day in the year, and also in each parish church on Sundays and holidays of obligation.

I am not aware of any such decree and would be pleased if you would inform your readers regarding it.

Resp. The Decree with its interpretation was published in the REVIEW (vol. i, Jan., 1889, pg. 354).

In a Brief (24 Dec. 1883), "Salutaris ille," on the subject of devotion to our Bl. Lady the Sovereign Pontiff says : "We exhort and beseech all to persist religiously and constantly in the custom of daily reciting the Rosary ; and we declare it to

be our wish that *in the principal church (cathedral) of each diocese it should be recited every day, and in all parish churches every Sunday and festival day.*" The expression "*nobis esse in optatis,*" which the Holy Father here uses, does not imply a strict obligation (in the sense of a law); it urges strenuously the practice as defined, wherever it is possible, as a means of reform through union of prayer.

A BISHOP OFFICIATING WITHOUT PONTIFICALS.

Qu. Is it lawful for a Bishop to officiate in his Cathedral church or in any church at a *missa cantata*, or at a *missa solemnis*, or at simple or solemn Vespers or Benediction of the Blessed Sacrament, where he cannot provide a sufficient number of priests for pontifical ceremonies?

Is there any decree prohibiting Bishops from officiating on such occasions when it might prove to be of great benefit to the people, or is it simply a matter which the hierarchy deems *infra dignitatem*?

Resp. The sense of the S. Congregation on this subject may be gathered from an answer given to the Bishop of Vincennes (15 June, 1881), in which the latter asked regarding the custom of assisting in mozzetta and rochet at a Solemn Mass. The S. C. held that, as the liturgical law demanded that a Bishop should not assist in cappa magna, much less in pluviale and mitre at a *missa cantata* without sacred ministers, it would be much less becoming to assist on his throne with rochet and mozzetta. It referred to a previous instruction given to the Bishop of Grass Valley, and to the following answer of the S. C.: "*Episcopus non in sede ordinaria sed in primo stallo in choro super omnes alios assistat.*" (Cf. Collectan. S. C. de Prop. n. 137.)

THE OBLIGATION TO HEAR MASS.

Qu. Are the faithful who are unable to hear Mass on Sundays and holidays the whole year through bound "jure divino" to attend Mass "sometimes" (v. g., three or four times on week days) during the year?

If so, what is the ratio of the obligation, and how must a confessor act in the matter?

Vide Lehmkuhl, Vol. I., No. 567, pages 340-341.

WORKHOUSE CHAPLAIN.

Resp. Turning to the passage in Lehmkuhl referred to by our correspondent, we find the following: "Verum hic attendas velim, praeceptum divinum adesse, aliquoties saltem, si fieri possit, Sacro interesse. Si enim ex divino praecepto, ut communius fatentur, sacerdos aliquoties in anno celebrare tenetur, fideles etiam potiore jure sacrificii N. L. participari debent."

With all due respect for the great moralist, we cannot agree with him in holding that the obligation of hearing Mass, sometimes each year, is *de jure divino*, and the reason he advances to support his position seems to us destitute of proving force. Apart from the fact that no other theologian, as far as we know, speaks of this divine law to assist at Mass, can we in justice apply to the faithful in general what is said of priests? Do they in hearing Mass represent officially and solemnly the Church of Christ as priests do at the altar? Hence Lehmkuhl's *a pari* (or rather *a fortiori*) argument falls to the ground.

Furthermore, we may safely deny the existence of a divine law binding every priest to offer the Holy Sacrifice "aliquoties in anno," or, as other theologians put it, "ter vel quater in anno." It is "sententia communior" according to St. Alphonsus, and according to many others, "opinio probabilior," that every priest is bound to do so, but we should have more than this before we urge the strict obligation of the law. In fact, the opposite opinion is called by Suarez "probable," and Cardinal de Lugo (disp. 20, No. 2) not only favors this opinion, but distinctly states that the reasons

advanced by the theologians of the other side prove nothing. For instance, the words of our Lord, "Hoc facite in meam commemorationem," most certainly contain a precept, but this precept is not given to each priest in particular, "sed ipsorum communitati, nempe ut curent ne in Ecclesia Dei desit oblatio hujus sacrificii." See St. Alphons. *De Eucharistia*, No. 313, and Ballerini-Palmieri, Vol. IV., No. 243, page 716.

For the rest, barring the inconsequential "*Hinc*," we incline to accept Fr. Lehmkuhl's conclusion: "*Hinc qui ordinarie impediuntur, quominus intersint Sacro diebus festivis, aliquoties tamen incommodum longioris distantiae graviolemque difficultatem vincere debent ut possint Missae assistere.*" The reason why we are in favor of this "vincere debent" is because the attendance at Mass is among the ordinary means for leading a good Christian life, and we may well doubt the practical Catholicity of one who will not, at least occasionally, make some extra effort to be present at the Holy Sacrifice. In the absence, then, of any divine precept, it must rest with the prudence of the confessor to decide in each particular case what is advisable and practicable. Here, as elsewhere in moral matters, no fixed rule can be laid down.

A. S.

THE THEOPHANIES OF THE OLD TESTAMENT.

Qu. When we read in the O. T. that God appeared to man in the guise of an angel or in human form, are we to understand that God assumed human form as Christ did in the Incarnation, or rather that He employed one of His creatures (angel or man) to execute His behests?

Resp. The question whether the manifestation of the divine power, mentioned in the Old Testament, should be attributed to an angel in the common acceptation of the term, or to God Himself—the Second Person of the Blessed Trinity, the Son, the Word of God—is of considerable importance in the study of theology.

From its solution depends a correct interpretation of many Scriptural texts ; also the force of the arguments, used by the Fathers in the early Church, in support of the plurality of Persons in the Blessed Trinity, deduced from the fact that the God, who appeared to Moses and others, should be distinguished from another Person who is also called God. It is also useful to know whether the name and attributes—given and mentioned on those occasions—were *accommodated* to a simple creature, or whether he to whom the name of God is attributed be really the Son of God. For, in this case, the Divinity of Christ would be more clearly established by proofs drawn from the Old Testament.

The question may be briefly stated thus : Was the God mentioned in the Old Testament (who appeared under that name as a created being) a real angel or was he the Son of God Himself, who assumed a corporeal appearance to which He was not hypostatically united, of which He was, however, the intrinsic motor, thus making Himself visible to human eyes?

The opinion of Rosenmüller—who has some Protestant followers—cannot be entertained without doing violence to the text. The theory that these apparitions are due to natural causes by which God manifested His presence is altogether too far-fetched.

The Scholastics, with St. Thomas for their leader, whom they follow somewhat too closely, being himself, it appears, misled by a doubtful statement, made by St. Augustine, contradicted in his book *De Videndo Deo*, holds that these manifestations are purely angelical.

Danko enumerates St. Augustine with SS. Justin, Irenaeus, Clement of Alexandria, Tertullian, Cyprian, Eusebius of Caesarea, Athanasius, Hilary, Ambrose, Cyril of Alexandria, and St. John Chrysostom, as holding the opinion that the Old Testament apparitions are to be attributed to the *Logos*. (Danko, *His. Rev. Div. P.* 220.)

The Louvain professor, Vanderbroeck, in his inaugural dissertation, defends this opinion, as did his eminent colleague, Beelen, in his commentary on the Acts of the Apos-

ties. (7 T.) To these eminent scholars may be added Reinke and Gagaron. The latter says: "At the present day the interpreters of Holy Writ and theologians defend the opinion of the Fathers of the first centuries, which holds that the Angelophanies were in reality Theophanies, and thus present to our view the Second Person of the Blessed Trinity as appearing to the Patriarchs." *Études Religieuses*, p. 843.

It cannot be denied that there are Scriptural arguments of weight in favor of both opinions.

The advocates of the first opinion quote Baruch, iii. 38: "*Afterwards He was seen upon earth and conversed with men.*" This text, according to the usage of the prophets, who often use the past for the present tense in order to indicate the certainty of the event, refers to the period after the Incarnation, and hence it follows that the Second Person had not appeared before that time.

This text is not conclusive against the upholders of the latter opinion, because Baruch refers to the hypostatical conversation. Neither does Heb. xi.: "*God having spoken on divers occasions and many ways in times past to the fathers by the prophets, last of all in these days has spoken to us by the Son,*" avail much. Here St. Paul evidently opposes early revelations to the later ones made by Christ. In the same Epistle, iii., 2, the Apostle to the Gentiles commends hospitality and gives an example that "*Some, not being aware of it, have entertained angels.*" Had it been the Son of God who was entertained on that occasion (Gen. xviii.), more stress would have been given to the argument. It seems, however, that St. Paul in this case would rather say, for the enforcement of his argument, they received an angel who represented God in person. Moreover, it may be that St. Paul, the Apostle, had in mind instances when real angels were the guests of men, as in the case of Tobias. Again (Heb. xxii.), "*For if the word spoken by angels became steadfast,*" etc. From this it would appear that the revelation of the Old Testament is inferior to that of the New because the former was given by angels, the latter by the Son. This reasoning is weak. The comparison lies not between the promulgators,

but the things promulgated. The word "angel" is used as an adjective, and the text should read: "*In the presence of angels.*" Gal. iii. 19, is no more to the purpose: "*The promise being ordained by angels.*" The angels made no law on Mt. Sinai. They were present at its promulgation. (Gen. iii. 3.) The same can be said of Acts, vii. 53: "*Who have received the law by the disposition of angels and have not kept it.*" It is true that, Acts vii. 8, we have "*The angel who spoke to Him on Mt. Sinai and with our fathers,*" but we also have Mal. iii. 1., Zac. i. 11 and iii. 1, who speak of the Son as an angel, but in a higher and more excellent sense as an interpreter of God's will to man.

It is urged that when the Son is named in sacred Scripture under the cognomen angel, a qualifying epithet is added, as in Mal. iii. 1 and Zach. i. 11, 12, "*Angel of the Testament,*" "*Angel of Jehovah,*" whereas in many places the word "*Angel*" is used, and consequently a creature is meant. This argument, however, can be disposed of by showing that in many places the angel is named "LORD-GOD," as in the Acts xxxi. 32. It is useless to say that the word angel means "*minister,*" and hence cannot be applied to the Son previous to the Incarnation. Quod gratis asseritur, gratis negatur. The word in no sense implies the idea of minister; it always means messenger.

We fail to see any force in the argument drawn from the incongruity of the Son engaging in a wrestle with Jacob, Gen. xxiii. 24, or His assumption of the leadership of the people of Israel through the desert. In both these instances there is a deep significance, being typifications of the great power conferred on the Jewish race.

Finally, Ex. xxiii. 20, "*Behold, I will send my angel, who will go before thee,*" it is claimed as proof positive that the angel mentioned here is not the Son, because he is spoken of as *sent*. We confess that this is a real difficulty. We may however, respond that the Son here speaks of Himself in the third person; thus, "I shall come in an assumed body," or, "I shall appear in human form (as I have now appeared) and go before you." This interpretation constrains us to

interpret the words of ver. 21, "*and my name is in him,*" as "THE SAME WHO I AM."

We now come to the arguments in favor of Theophanies, not Angelophanies, in the Old Testament. Many and most explicit are the texts in favor of this opinion. Ex. iii. 6, "*He Who appeared declares Himself God. I am the God of thy Father, the God of Abraham.*" Of the same person the sacred writer repeatedly predicates the appellation proper to God alone and incommunicable, namely, JEHOVAH. Ex. iii. 16, "*The God of your fathers hath appeared to me,*" and 19, JEHOVAH is said to have descended on Sinai. Ex. xx. 1, To have spoken to the Israelites. Deut. iv. 12, 15, His voice was heard. To JEHOVAH is ascribed what was done by the angel who appeared to Hagar. Gen. xvi., She herself affirms that she had seen the *Lord*. Deut. xxxiii. 16, Moses implores the blessing of Him who appeared in the burning bush, consequently of God, not of an angel. God appears, Deut. v. 4, "*face to face,*" and speaks "*mouth to mouth.*" Num. xii. 8, Ex. xxxiii. 11, consequently immediately and without angelic intervention. St. Thomas admits this. Sum. The. 2a, 2ae, a4, and quotes St. Augustine in maintaining that Moses saw the divine essence on the occasion mentioned in Num. xii. 68. Hence we see that the Scholastics, in adopting and blindly following St. Thomas, have only a waverer for a leader.

Ex. xxxiii. 2, 17, God threatens the people of Israel with an angelic leadership, declaring His intention of ceasing to lead them in person. This threat Moses averts by his prayers and obtains a promise that God will continue to lead His people. V. 5, 14. In Isaiah lxiii. 9, the Septuagint says "*Neither legate nor angel, but God, Himself, saved them*"—the people of Israel—when God led them through the desert. The Hebrew text, it is true, is not favorable to this rendering, and the Douay version has: And the angel of his presence saved them. Heb. xii. 25. St. Paul, speaking of Jesus Christ, says that He who spoke upon earth when the law was promulgated is the same who now speaks from Heaven. In the first Epistle to the Corinthians, x. 9,

the Jews are said to have tempted *Christ*. In the Acts vii. 2, He who appeared to Abraham, is called the God of glory. The apostle, Jude, 5, declares that Jesus Christ Himself, "having saved the people out of the land of Egypt, did afterwards destroy those who believed not."

Lastly, the Church, in the office of Advent, appeals to that "ADONAI" *who appeared in the fire of the flaming bush to Moses and also gave him the Law*. Her meaning is made clear when, in the prayer of the feast of St. Catherine, she prays to Him, (God), "who gave the law to Moses in Sinai, and there, by the ministry of angels, placed the body of St. Catharine," etc. Here is a contradistinction between the Promulgator of the Law on Mt. Sinai and the angels or created spirits. The well-known axiom, *Lex credendi lex supplicandi*, shows that the Church is more favorable to our opinion than to that of our adversaries.

JOHN A. FANNING, D.D.

BOOK REVIEW.

ONTOLOGIA, METAPHYSICA GENERALIS. Auctore
P. Carolo Delmas, S.J. Parisiis. Victor Retaux, Via
Bonaparte 82, 1896. pp. xxxvi., 882. Pr. 8 francs.

Let not the reader turn away with the exclamation—"Another Metaphysics!" It is true, his attention has been called not infrequently in the pages of this REVIEW to works falling within the same species as the one here at hand, but there has generally been a sufficient showing of individual variation from the type to justify the claim to notice. This will be found to be especially the case in the metaphysics by Père Delmas. The work could hardly sum up the labors of twenty years' professorship—as it does—within the French and Spanish scholasticates of the Society of Jesus, without presenting some individual excellencies that warrant its being given a place in the already large bibliography of its subject.

It would of course be idle to look for such excellencies in the line of novelty, either of doctrine or of general method. For two thousand years and more the keenest and broadest minds of humanity have been studying the primary attributes and groupings of Being; so that the geology and the geography of the metaphysical world may be regarded as quite thoroughly explored. What Aristotle, St. Thomas and Suarez, with their army of medieval and neo-scholastic followers have not discovered in the domain of pure metaphysics, is hardly likely to present itself to the independent explorer of to-day. The history moreover of philosophy is but too sad a tale of the hopeless wanderings and misfortunes of those whose pride and ambition have led them to despise the charts and compasses and descriptions of veteran guides, and to stray off in search of untrodden paths. The aim of Père Delmas has been to present the metaphysics of the greater masters with order, precision and thoroughness. This however, it will be said, is the aim of every author of his class. Wherein, then, lies his special merit, his peculiar claim for recognition? It lies, to our thinking, in his practical realization of the difficulties of environment with which metaphysics has specially to contend in these days, viz., the non-admission of the scientific character of metaphysics and the denial of the

objectivity of metaphysical concepts. The treatment accorded by Mr. Lewes in his history of philosophy to the "fossil folios" of the scholastics—"monstrous and lifeless shapes of a former world, having little community with the life of our own and an interest similar to that yielded by the megatherium and the dinornis"—sums up fairly well the mental attitude with which the followers of the popular philosophy—and even others who should know better—regard metaphysical subjects, a mental attitude aptly illustrated by the "eminent English statesman who, at a public distribution of prizes, is reported to have cautioned his youthful auditors against metaphysics of any kind whatever, adding that it was absolutely a waste of time; far better read one of Dickens' novels, because metaphysics began by assuming something that was not true, and ended in something that was absurd." [Harper's *Metaphysics of the School*. Vol. I, p. xi.]

The consciousness of this mental attitude pervades the work of Père Delmas. Accordingly, at the very start, having defined the subject and limits of metaphysical inquiry, he singles out its adversaries,—materialism, Kantism, agnosticism—and against these he establishes the objectivity of metaphysics and its just claim to the appellation—*scientific*. Thirty pages are allotted to the establishing of the definition of the subject. To this point of view, moreover, he adheres throughout. To each of the more important concepts of his science he assigns two theses, one to analyse and explain the subject, the other to prove its objective validity. After this fashion he has discussed the notion of being, essence, potentiality, and "act," unity, truth, goodness, substance, nature, person, accident, modality, quality, relation, cause, action, finality, the infinite and beauty. Thirty large questions group themselves around these central concepts. Each question is handled in a manner that greatly minimizes the difficulties of the subject. First, the general meaning of the problem, the various theories, the difficulties, and the order of discussion are laid down. To this bird's-eye view succeed the various theses with their demonstrations, each thesis including an explanation of its precise meaning and bearing, and having appended special references to collateral readings.

Let it be noted in conclusion that the book is no ordinary, jejune manual. It appeals to the serious student, and best to those of matured minds. Most useful will it be found by post-graduates of a philosophical course and as an adjunct to theological study.

F. P. S.

BOOKS AND THEIR MAKERS DURING THE MIDDLE AGES. A Study of the conditions of the Production and Distribution of Literature from the Fall of the Roman Empire to the close of the Seventeenth Century. Vol. I., 476-1600. Vol. II., 1500-1709. By George Haven Putnam, A. M.—G. P. Putnam's Sons. New York and London. 1896 and 1897. Pp. xxvii., 459 and 538. Pr. \$5.00.

There have not been many books of late years which so distinctly contribute to raise the standard of American authorship as the volumes of G. H. Putnam. This is particularly true of the work before us, which represents the fruit of long and discriminating labor in the field of bibliography. The territory which opens to the student in this department is indeed boundless although it has its landmarks in the works of such men as De la Caille and Andrew Chevillier, of two centuries ago, and, in different ways, of Maittaire, De Guignes, Audifred, a century later. Within our own time the interest in this domain of literature has greatly increased. Not forgetting the earlier Dibdin, we have in England the names of University men such as Humphrey, Curwen, Blades, Madan, Brown (following Castellani), associated with different lines of study aiming at illustrating the subject of books and their makers. In France and Belgium there have likewise appeared a large number of works and monographs dealing with this topic, whilst professors of Leipzig, to speak of only one typical book-centre, bid fair to outdo each other in studies regarding the production of books since Gutenberg. There are numerous volumes, too, which deal with the local and personal history of individual printer-publishers such as the Caxtons, the Stephens, or the Plantins, a firm which maintained its standing as a leading publishing house for three centuries until recently it was turned into a national keepsake.

With this varied and scattered material our author shows himself familiar, and it furnishes him not only with data, but also with the historical motives of the times through which his theme of Books and Bookmakers threads its way. He writes as a man above prejudice, though not free from bias. Every student of general history understands the preference which attributes to the principles of the so-called Reformation certain effects which represent in reality nothing more or less than a reaction upon the neglect of Catholic authorities to carry out the principles of the old

Church. That is the best motive which can be ascribed to the religious revolt of the sixteenth century. It opposed the inertness of a strong body by a measure which probably moved that body to action, but which apart from that body wrought disintegration. The influence of Luther's personality is due not to the excellence of the creed he fashioned, nor to any unselfish aim of his own—though he may have had noble impulses, but to the fact that the hope of self-preservation forced him to lay hold of an instrument which proved to be a lever that diverted the slide of popular dissatisfaction into an open field where it could expand. He promulgated a principle which suited everybody—the princes for one reason, the masses for another—but which men before him could not have forced with the same success because the one great means that did it was wanting—that was the printing press.

The whole system of Luther's teaching meant a fostering of the printing and bookmaking trade, and the trade saw in its own good the good of the new religion. There were few who had not reason to favor the novelty from a temporal point of view. Freedom, prosperity, culture, these three ideas were intimately bound up in the popular mind with new religion, and the printing press made these ideas which have their dark as well as their light side, familiar to all. To those who inwardly hated or despised the clergy, the principle of every man being his own minister of the truth was most flattering ; to those who cared nothing for the clergy because they did not depend on them, yet who disliked the restraints always implied in the precepts of the Church, the idea of reading the Bible and bamboozling themselves into a pious feeling of faith requiring no works to render it efficient, proved a soothing substitute for the old irksome tasks enforced often by men who sat "in the chair of Moses" without turning a finger for their own salvation. So the fact that the clergy were negligent, whilst it did not make Luther's doctrine true, made it appear justifiable. Then came the intellectual elevation, the conscious superiority of the followers of the new doctrine who, since the Bible was to be the sole rule of faith, felt the necessity of reading it, and thus were at once identified with the proud classes of the humanists who had hitherto monopolized the art of reading. As there was to be no appeal to any judge or court from the Bible, it followed that the Bible had to be in every man's hand. Was it any wonder that the opponents of Luther's doctrine felt and ill-disguised their aversion for what to them was a plain abuse of the Bible turned to the destruction of living faith?

On the other hand, the printers felt that this new movement brought trade to them. So they helped the spread of the novelty, and thus the preponderance of literary and publishing activity was transferred to the north of Germany, whereas it had flourished before then in the centres of Catholic activity, where art and science were at least equally honored as handmaids of truth. The explanation of the fact that the sympathies of the larger book-publishing centres were with the Protestants (Vol II., 221), is an easy inference, and we ask ourselves why Erasmus should have advised Froben not to publish Luther's works, unless it was because he realized that rapid sales of the new books were no adequate compensation for the loss of the old faith. Koburger, too, thought so.

As for the *Prohibitive Index*, any unbiased student of those times must realize that it was the most natural and reasonable outcome of the existing conditions ; it certainly did not indicate that the Church was hostile to the free and right use of the classics or to the diffusion of literary works in general. Luther is supposed to have claimed the broadest liberty in favor of the use of the press, yet we find him in 1525 invoking the aid of the censorship-regulations of Saxony and Brandenburg against the "pernicious doctrines" of Anabaptists and Zwinglians.

All these facts are brought out by Mr. Putnam, though not quite as we would state them. He does not ignore, as many Protestant writers affect to do, that the Roman Church is the first of agencies to whom we owe the preservation of the great literary works of past ages ; that the incentives to literary labor in the case of her sons—such as those of a Cassiodorus, a Benedict, a Gregory—"were no longer the laurel crown of the circus, the favors of a patron, or the *honoraria* of the publishers, but the glory of God and the service of the Church."

This is encouraging when we remember the usual way in which history is tortured into championship against the Catholic Church. On the other hand, there remains the tendency to mis-state against Catholics whatever is not proved to be for them. Let me give an instance in which Mr. Putnam follows this *procès de tendance*, so common among historians ; and although we do not assume that he had at his command the facts of the case, as we know them from unquestionable documents, yet there was no warrant whatever for drawing a conclusion which can be proved singularly untrue. Speaking of the German printer-publishers in Italy, Schroeinheim and Pannartz, who organized a press in the monastery of Subiaco (1465), where

they printed a fine series of Latin classics (including the works of Cicero, Apuleius, Gellius, Caesar, Virgil, Livy, Strabo, Lucan, Pliny, Suetonius, Quintilian, Ovid, etc., also The Fathers of the Church, such as Augustine, Jerome, Cyprian, the Bible, and the Scripture-Commentaries of Nicolas de Lyra), our author charges Sixtus IV. with indifference to the request of these printers later on, when they asked him for support. The Pope, he says, "was somewhat avaricious, and preferred to use his money to provide for a large circle of relatives rather than support a publishing business. The printers were, therefore, unable to secure any aid from the Papal treasury, and in 1472 they brought their business to a close." (Vol. I., p. 406.)

Now this is, of course, what Lorck and Gregorovius, and Pattmann, and lesser lights assume because there was at one time wanting the clear evidence that the Pontiff had favorably answered Bishop Bussi's request in behalf of the aforementioned German printers. But that assumption was disproved some years ago when the *Registra* of the pontiffs in the Vatican Archives were laid open to the inspection of historical students. There (Vol. I. of the Supplic. ann. I. of Sixt. IV.) the whole transaction, the letter of Bussi and those of the two printers, who were, it seems, clerics in minors (Pannartz proving himself a native of Cologne, not of Prag as was generally believed), are given. They seem to have made extraordinary claims in view of the numerous valuable books they had already printed; but the Pontiff granted all they asked, as indeed might have been expected, since he was one of the most generously disposed patrons of arts and letters (being of the Rovere family) and especially favorable to German scholars and artists. The document containing the answer to the petition of the printers, who wanted, it appears, a competency for life rather than the means of perpetuating a printing office, is reproduced in full by Dr. Joseph Schlecht in a paper published for the eleventh centenary of the German Campo Santo in Rome, under the title of "Sixtus IV. und die deutschen Drucker in Rome."

Other instances, regarding which we have nothing so clear or so recent as in the present case, are mentioned with the same inevitable assumption that because churchmen are at times unworthy, every unworthy result must be laid at the door of the Church, and where men cannot be proved innocent they are guilty, especially when they are priests or monks or popes.

But the discriminating reader will find abundance of interesting

and instructive material in this historic record of literary production—or rather of the factors which controlled that production previous to the copyright legislation of the early eighteenth century. The argument, the details of research, and the style are equally fascinating to the student of the intellectual development of Christian nations.

HIS DIVINE MAJESTY ; or, The Living God. By William Humphrey, S.J.—London: Thomas Baker, Soho Square. 1897. Pp. 441. Pr. \$2.50.

Father Humphrey's numerous works make an almost complete library of dogmatic, scriptural, moral and ascetical theology. Some of them appeal to Catholics exclusively, others are polemical or at least apologetic in the scientific meaning of the term. His last volume claims the respectful attention of every man who recognizes the forces of a spiritual being within or around him. "Every detail," to use the words of the author in his preface, "of any truth which directly concerns His divine Majesty, the only one true and living God, must necessarily be of supreme interest to every thinking man." Nevertheless, the author feels that "not a few of those who would otherwise be eager to study God, at least as minutely as they are wont to study other objects of knowledge, are repelled by what seems to them to be the abstruseness of the argument." To such persons the book is recommended as a source of reference to which they may turn for information on particular points. "They might be glad to know exactly, neither more nor less, what is meant by such words as essence, attributes, substance, being, nature, person, eternal, immense, incomprehensible, natural, supernatural, preternatural. . . . I have had the benefit of such readers in view, along with the convenience of the general reader, in providing a very copious Table of Contents."

This makes at once plain what particular value Father Humphrey's book has for the student of philosophy and Catholic theology, since the use of a peculiar terminology primarily intended to facilitate accuracy and power of dialectic thinking often prevents the practical application of the argument outside of the class-hall or the theological conference. A student, therefore, must not only learn this language, but he must be able to interpret it to those who are not familiar with the precise meaning of the forms which he makes

use of. To this end Fr. Humphrey's book is, as we said, a decided help.

Among the attributes of God which the work discusses is that of His "sincere will of man's salvation." It is a topic enveloped for many in the haziest notions of seemingly contradictory truths. Our author makes it very plain by the manner of his distinctions. So also he makes clear the rational motives of credibility for believing in the mysteries of the Holy Trinity and other supernatural truths, by the use of philosophy. "We use philosophy in theology in three ways: to demonstrate those natural truths of reason which are preambles of faith;—to make known by similitudes truths which are of faith, and to refute statements which are contrary to faith, either by showing them to be false, or by showing that they are not necessary conclusions."

FOUNDATIONS OF FAITH. Part I. The Existence of God Demonstrated. By Fr. L. von Hammerstein, S. J. (Translated from the German.)—London: Burns and Oates. (Benziger Bros.) 1897. Pp. 307.

The principal stress in the argument demonstrating the existence of God is here laid upon what is called the *cosmological* proof. The dependence of everything around and within ourselves points to the existence of a power which produces and holds all the dependencies in their relative order. This power, which the existence of all else that is contingent postulates, must of necessity have the endowments which we call the Divine attributes—self-existent, eternal and complete, according to the evidence of their multiform manifestation in the inorganic, organic, animal, intellectual or psychical spheres of creation.

Darwinism and Haeckelism, the Monism theory and the various hypothetical quantities and qualities invented by theists and atheists to account for the construction of the universe on any principle but that of absolute creation are well treated, and from the scientific rather than the theological point of view. Indeed, the result which waited on the first publication of the arguments contained in this book strikingly proves the cogency of Fr. Hammerstein's method. It appears that after the author had written a paper for one of the leading periodicals in Germany, in which he insisted on the force of the *a posteriori* proof of the existence of God, a Lutheran minister wrote to him, asking further light on certain points of the argu-

ment and offering some objections. Fr. H. answered the letter, and a public correspondence ensued which aroused the interest of, among others, a young atheist at one of the Universities, who asked to take part in the discussion. A year had passed since the last answer of Fr. H. had appeared, when he received the intelligence that the young atheist had committed suicide in despair of help from the God whom he had set himself to deny in life. At the same time the minister who conveyed this knowledge to the priest wrote: "Do not think, however, Rev. Father, that the trouble you took to convince him of the existence of God was in vain, for I can add the happy news that it has borne salutary fruits for my own son. It happened in this, as in so many disputations, that those engaged in debate talk themselves deeper into their own views; the most convincing reasons are unable to convince either to see his opponent's position, or to admit himself wrong. With the unbiased listener it is otherwise. Such was my son; for although his friend had won him over to the monistic theory, he had preserved a sufficiently calm judgment to be able to weigh dispassionately the pros and cons. He has found again the faith of his childhood, and his life since then is much more regular. God be thanked for it! Unfortunately, I must add, since these events my son has a decided leaning towards Catholicism. This 'unfortunately' you must pardon, Rev. Father, to an Evangelical pastor, etc."

The translation is excellent and enters fully into the genius of the English tongue.

HISTORICAL SKETCH OF THE CHURCH OF ST. ANTONY OF PADUA, Brooklyn, N. Y., with an account of the Rectorship of the Rev. P. F. O'Hare, published on the occasion of his Silver Jubilee, March 19, 1897.

We mention this "sketch" as exemplifying a class of publications which has become quite popular of late years. The jubilee celebrations of honored personages and useful institutions are made the occasion of permanent records likely to serve the future historian as landmarks. In the present instance, "the tale of work well done, of agencies established for the spiritual benefit of souls, and especially for the safe-guarding of the young" is, in the words of the compiler, intended primarily for the edification of the parishioners, and to encourage them in their effort to uphold the hands of their

zealous pastor. What gives a special value to this memorial of harmonious activity of priest and people is the dedication which inscribes the narrative as a tribute from the assistant priests to the fidelity of their pastor.

The sketch goes back some fifty years, and illustrates, in a marked way, the progress of Catholic prosperity. In this respect, the history of St. Antony's Church is only a repetition of the growth of most other parishes in the great centres of American life. There are many useful lessons to be gleaned from the study of pastoral pioneer work, lessons of sacrifice, of prudence, of charity, and, above all, of gratitude, which characteristics are neatly interwoven in the lines of the introductory Ode, by the well-known poet, Miss Donnelly. The illustrations and press-work give the story of the parish an attractive outer form in keeping with the style of writing and general purpose of the book.

THE FALCON OF LANGÉAC. By Isabel Whiteley.
Boston: Copeland and Day. 1897.

The romanticism of Stevenson—Sir Walter's spirit *redivivus*—is not, let us hope, soon to become obsolete, when it finds such admirable exponents as Stanley Weyman, and the author of "The Falcon of Langéac." "Under the Red Robe" stole into what has long been considered the closed chapter of Dumas, Sr.; and, if it did not erase the queer mixture of Gallic impossibilities and objectionable *plaisanteries* chronicled there, wrote itself in characters that were clear, clean and interesting. "The Falcon" has attempted a similar flight, and has sustained the traditional powers of that splendid bird. The story holds to the end the interest created in the beginning. As we read this chronicle of adventures, the young Sieur de Langéac seems to us a second Froissart, with all his quaintness and vividness, but without his occasionally tedious details. The perspicuous expression and engaging style of the narrative remind us not a little of Stevenson; while the picturesque illustrations of French scenery and character assure us that the author is personally familiar with the *locale* of her story. As in Stevenson's "Kidnapped" and "David Balfour," the interest depends less on elaboration of plot and expectancy created of a dramatic *denouement* than on the variety and multiplicity of incidents crowding the pages with life and action. The novel is in no formal sense a Catholic novel—the only finger-post in it that points to its Catholic authorship being the

quiet and unpretentious sweetness investing the Catholic scenes, characters and incidents with which it has to do. Surrounding all is the quaint atmosphere of Breton romance.

One detail that might invite criticism is the hero's assertion that "There is nothing, I think, that shows a man's soul like delirium . . . it is in the unconscious moments the truth will show, and I doubt if a man could wittingly disclose to confessor the secrets of his heart as he would do in the ravings of delirium. My friend Aylmer stood this test well. . . ." This states formally, and with show of reasoning, what is in truth a popular misconception, capable of breeding any amount of rash judgments and unworthy suspicions. The innocence, unstained because unassailed, would scarce present any harsh features in delirium, while the far higher innocence which has been sustained throughout storms of temptations might very easily repeat in delirium the images, doubts, blasphemies, which, because they had proved serious assaults, most likely acted with great force on the imagination, and would therefore constitute lasting, but unconscious, survivals over the calmer impression of holy thoughts.

The portrait of the young *Sieur* is very happily drawn. In her able sketch of this type of young masculinity the author has given a Roland for Charles Reade's Oliver—for Reade's forte (at least in his own estimation) was his knowledge of "Woman's way."

We recommend the novel to all who desire a romantic breathing-space, in this weary workaday world, amidst scenery that constitutes a veritable "change of air," and with companions whose deeds will stir the sluggish conventionalized blood of these days into exhilarating activity.

After penning this notice, we were scarcely surprised to learn that the first edition of a thousand copies had been exhausted in ten days after publication.

H. T. H.

WHAT CHRIST REVEALED. Rev. L. Jouin, S. J. St. John's College, Fordham, N. Y. Pp., 100. Price, 10 cents.

This little book is intended to be "a brief but reasoned exposition of the principal doctrines which constitute the faith of a Catholic." A perusal of its pages proves how well the author carried out his intention. He has grouped his subject-matter—"What Christ Revealed"—under three heads, viz. : 1. The Church that teaches; 2. The Creed that is taught; 3. The Sacraments that sanctify.

The author covers the entire field of Catholic doctrine. He moves rapidly from point to point, stating briefly the Church's teaching, and assigning pithy reasons as he goes, answering difficulties and objections, and noting the chief heresies. As an example of Father Jouin's swift and clear style, we may cite the following: "We are also taught that the Mother of Christ was conceived and born into this world without Original Sin. That is what we believe by the doctrine of the Immaculate Conception. This means that at the first moment of her existence in the womb of her mother she was clothed with sanctifying grace. This privilege was accorded her because she was to be the mother of the Redeemer of mankind. Then she was not redeemed by Christ, it is argued, because she never was in sin. On the contrary, she reaped more benefit from the Redemption than any one else. Her redemption did not consist in being freed from the slavery of sin, but in being prevented from falling into it."

Every page of this little book teems at once with sound teaching and interesting instruction. It will meet with a ready welcome among all classes of Catholics, and find its place equally in the home and in the Sunday-school. Put into the hands of busy Protestants it should be the means of dispelling many errors, and of awakening further inquiry into the faith it so clearly portrays.

Its value is further enhanced by marginal notes, which give the gist of each paragraph. The price, 10 cents, should make it popular.

IMMORTELLS OF CATHOLIC COLUMBIAN LITERATURE, Compiled from the Works of American Catholic Women Writers, by the Ursulines of New York. Illustrated. Chicago and New York. D. H. McBride & Co. 1897. Pp. 625.

The Ursuline Religious of New York deserve well of the Catholic reading public for this collection of flowers of literature gathered from the many fields cultivated by Catholic women in America, during the present and past generations. It is only from such a collection that one can estimate the quantity and quality of the literary work accomplished and accomplishing by the Catholic women in our midst. Extracts are here presented from the works of some sixty and more writers. The selections in each case are introduced by a biographical sketch of the authoress. There has been no attempt at classification or analysis of material.

The volume is well adapted for its special purpose, to serve namely as a Reading-book in our parochial and convent schools. The general character of the work, moreover, the quality of the subjects presented and its material aspect claim for the volume a place among the premiums on distribution-day.

PENNSYLVANIA, COLONY AND COMMONWEALTH.

By Sydney George Fisher, author of "The Making of Pennsylvania."—Philadelphia: Henry T. Coates & Co. 1897. Pp. 442. 12mo.

Last year the Lippincotts published "The Making of Pennsylvania," by Mr. Fisher, and before the lapse of six months the book was followed by a second edition. In the meantime the present volume was announced as completing the history of Pennsylvania down to the eighteenth century. Though we have a number of works dealing with the subject, there was good reason for writing a new compendium. "There is no State," says our author, "whose early history has been so thoroughly misunderstood. . . . Our position during the Revolution is an unexplored domain of which there is no connected account. . . . Our own writers have scarcely touched upon it; and the little that has been written is by opponents of the State inspired by prejudice, and not inclined to uphold either the conduct of our people or the character of our public men."

To the realization of this want of a truthful and impartial history of Pennsylvania Mr. Fisher joins another valuable qualification of the local historian. He states it as his conviction that a truthful history of the State demands for its intelligent understanding a clear exposition of the numerous nationalities and religions which made up the population of the province. Accordingly these elements are distinctly emphasized by our author in drawing an outline of the social and political history of the State.

Very naturally we look upon the Quakers not only as the founders of what is called the Pennsylvania Commonwealth, but as its greatest benefactors. For a hundred years they controlled the policy and legislation of the province, laying the foundation for the perpetuation of that spirit of good order and forbearance which is still a striking trait of its population.

Apart from this typical class of Pennsylvania people the author devotes detailed attention to the doings of the Dutch, Swedes,

English, Germans, Welsh and Scotch-Irish, together with their different religions—Lutheran, Reformed, Episcopalian, Tunker, Mennonite, Schwenkfelder, Moravian and Presbyterian.

A Catholic (every sixth man in Philadelphia) who might be disposed to take up this book, will, if he remembers the protection which his forefathers received at the hands of William Penn, himself most loyal to the Catholic King James II., whose subject he was, look for some data regarding his co-religionists in 1686, or later, when Penn wrote to James Logan about them. Fathers Harding, and Schneider and Molyneux, not to mention others, were conspicuous names in Pennsylvania's early days, despite their modest and unpretentious lives, and some of our Protestant annalists have done them justice in recognizing their services in the moral elevation of that class of the people which was not amenable to the quiet discipline of the Quakers. The mission of Goshenhoppen was not only extensive but prosperous, through the zeal of its priests, who taught the people the arts of thrift and industry as well as the science of salvation. The same is true of Cone-wago. It can hardly be called an exaggeration if we say that long before Prince Demetrius Gallitzin founded the mission of Loretto in the Alleghanies, Pennsylvania numbered more than ten thousand Catholics among its most law-abiding and thrifty citizens. Prince Gallitzin, who went under the simple name of Mr. Smith, had spent a fortune of one hundred and fifty thousand dollars to purchase land for the poor people, as the priests had done in Goshenhoppen and elsewhere. He lived there for over forty years, and the twelve families, settled in the district when he went there, had before his death given place to a Catholic population of nine thousand. He built churches, founded villages, brought together the people to harmonious action for good. Yet of all this we find no mention in a history that proposes to take special account of such elements. There are pages on pages devoted to the Moravians, the Presbyterians, the Church of England men, to the German, and the Scotch-Irish, and the Welsh ; but nothing is said of Catholics, of gallant and representative Irish Catholics who had no sympathy with the Scotch-Irish rioters. We find Smiths and Browns and a host of other names in the Index, but no Barry, or Moylan, or Fitzsimmons, men of eminence in the civil and military service of the days included in the history before us. In two or three places we find a reference to the Roman or Romish practice, and something is said about Catholics existing in very small num-

bers, or that there were also "native American and Catholic riots," leaving the reader in doubt whether or not the Catholics made the riot or rather suffered from it by the fanaticism of an anarchical set of would-be Americans.

This is surely not carrying out the canon laid down by the author himself when he condemns prejudice and especially that prejudice which neglects to point out the valuable traits of the people who united to build up the Commonwealth of the Keystone-State.

No doubt there are things which Pennsylvania Catholics may have to blush for because done in their name during the past century or before; but it was neither the fault of their principle, nor was it in excess of the countless services of self-sacrifice and loyalty which are to be ascribed to their credit by the impartial annalist. And a clear statement of this is all the more required by justice in the present case, because Mr. Fisher aims at reasoning out the motives which fostered the toleration, the thrift, the love of liberty and respect for authority in our people. If he will study the doctrine inculcated by the men whom we have mentioned above, he will find that it is infinitely more calculated to produce those civic and moral virtues which we esteem as the heritage of the Quakers, than the teaching of Barclay or of Fox; but the conditions of the people who listened to the Catholic missionaries were very different from those of the Friends, and the latter could no more have made them law-abiding citizens than they can influence the average laboring classes of to-day.

Mr. Fisher writes of Pennsylvania as a respectable historian. For that reason he does not speak ill of any one; his policy is simply to ignore those whom he could not very well treat without a sneer or a fling, which might injure his position. But he will see no good in those whom he dislikes; they are the relations of servants, and whether good or bad must not be spoken of in his society. Such is the impression one receives of the two volumes. We care not to enter upon a detailed criticism which would place some of the facts illuminated by Mr. Fisher in a somewhat ridiculous light and put them out of all proportion to their circumstances. Some one of the learned members of the Catholic Historical Society of Philadelphia will no doubt take up the task of showing how partial and unjust in reality Mr. Fisher's treatment of his subject is. We content ourselves with having described in general its characteristic trait.

SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS.

Edited by the Rev. Sydney F. Smith, S.J.—Acts of the Apostles. By the Rev. T. A. Burge, O.S.B. Pp. 123.—The Gospel according to St. Luke. By the Rev. J. W. Darby, O.S.B., and the Rev. Sydney F. Smith, S.J. Pp. 296.

These manuals are admirably adapted not only for use in schools and for examinations, but also for private study and reading circles. They cover the entire ground, giving the student a concise view of the biblical history, its application, and various meaning. The authorship, date, sources of composition are clearly outlined, followed by an analysis of the subject-matter, and the meaning of particular words. At the end of each chapter is a series of questions which greatly facilitate a review of the topics treated. The typography is excellent, and we unhesitatingly recommend the use of these handy volumes to all who wish to make intelligent reading of the Bible.

THREE DIALOGUES ON PULPIT ELOQUENCE. By

Mgr. François de la Mothe Fénelon, Archbishop of Cambrai. Translated and illustrated by quotations from modern writers, with an introductory essay by the late Samuel J. Eales, M. A.—London: Thomas Baker. (Philadelphia: John J. McVey.) 1897. Pp. 174. Pr. \$1.00.

The chief task of the preacher, according to the translation of Fénelon's excellent remarks on sacred oratory, is to present religious truths *touched with emotion*;—"winged with the energy and power, and the dynamic force of the preacher's own mind and soul, that so they may strike other souls, and impress and influence them powerfully, and finally win them to good." He argues in favor of a preacher's sincerity and depth of earnestness as qualities infinitely preferable to the polished elegance of a well-written sermon which is read from manuscript, and he believes that a study of Fénelon's "Dialogues" will largely aid in the acquisition of this talent in which lies the power of persuasion unto good. We know that the late Mgr. Dupanloup thought very highly of these "Dialogues," pronouncing them a work of consummate genius, and we have no doubt that the simplicity of style and the emphasis of disguised

repetition, implied by this method of enforcing certain practical truths regarding sacred eloquence, are very effective with the average reader

The conversation is between three persons, and covers three separate occasions. The relative merits of certain typical preachers are discussed, and thus the various points to be avoided and those to be cultivated are set forth. The first dialogue turns about the affections of wit and brilliancy in sermons ; it is shown that the object of eloquence is to instruct men and render them better, and that the orator who does not aim at this object fails to satisfy his duty. At the second meeting the principles of the art of oratory are discussed, with observations on the method of learning sermons and delivering them by heart, on the manner of dividing and subdividing one's matter. The last conversation treats in the main of the importance to be attached to the study of sacred Scripture in connection with preaching. The general subject matter of sermons and the style of the great preachers in treating the ordinary topics of the pulpit form also part of the discussion which ends with some alternate remarks about "panegyrics." The notes illustrative of certain portions of the "Dialogues" are cleverly chosen and add considerably to the interest of the volume, which is well printed and bound in the conventional style of bookmaking.

DE NATURALI INTELLIGENTIS ANIMAE CAPACITATE ATQUE APPETITU INTUENDI DIVINAM ESSENTIAM. Theologica Disquisitio (in Summam Theol. Thomae Aquinatis I. q. XII. a. 1.). Auctore Joachim Sestili, S. Th. D. Romae : Salvator Festa, 1896.

Those who have read and measured the impression upon the average reading public of Goldwin Smith's "Guesses at the Riddle of Existence," will know how to estimate the worth of tracts like the above. The fallacy of determining the existence or non-existence of truths by one's subjective state of mind, aided by the application of the senses, is not so apparent as we would suppose in view of the numerous errors committed constantly by reason of such an assumption. The callousness which comes over the minds and hearts of men who reason plausibly whilst they are in pursuit of present desires which they have set themselves to answer, is not the inheritance of mankind ; yet mankind will somehow gladly accept the conclusions of these teachers who hold that if we seek truth,

the Author of it will enable us, in due time, to find it ; yet add that "whether we find it cannot matter to Him ; it may, conceivably, matter to Him whether we seek it."

Against all such notions, adorned with show of intellect and learned paraphrase, the doctrine of the scholastic theologians fortifies the student inclined to more profound search into the truth of psychical phenomena. They do not draw their conclusions from feeling or sense, although they account these as valuable quantities in making up their final application ; but they follow with merciless rigor the laws of exact reasoning. Are there in us as rational beings a natural capacity and longing by which we are impelled toward God despite contrary forces of a lower nature ? And if there be such capacity, what is its nature, what are the terms of its existence, what is its proportion compared with the finite nature of man and the infinite nature of God.

The answer to these and kindred questions establishes a basis for healthy reasoning upon man's destiny which render impossible those vagaries that lead the thoughtless by a species of mind-show from one doubt into another without ever satisfying that thirst for knowledge of eternal truth which is unquestionably innate in man.

Such is the practical purpose of the work before us, a purpose which we emphasize simply because it is generally ignored by those who are not habitually given to profound study of similar topics. For the rest, the author resumes the diverse views of many eminent teachers on the subject of which he treats, ending with a synthesis of the doctrine of St. Thomas. For the theological student the interest in such works is of a distinct character, and to them the title will suggest the advisability of entering upon the detailed disquisition of a fundamental topic the various phases of which have been debated in the *Summa*, by S. Bonaventure, Alexander of Hales, and a host of acute minds.

BOOKS RECEIVED.

THE FORMATION OF CHRISTENDOM. By T. W. Allies, K. C. S. G. Vol. I. The Christian Faith and the Individual. Pp. 323. Vol. II. The Christian Faith and Society. Pp. 410. Vol. III. The Christian Faith and Philosophy. Pp. 419. London : Burns & Oates, Ltd. New York, Cincinnati, Chicago : Benziger Bros. 1897.

FOUNDATIONS OF FAITH. From the German of Fr. L. von Hammerstein, S. J. Part I. The Existence of God Demonstrated. Pp. 307. The same.

- SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS.** Acts of the Apostles. Part II. By the Very Rev. T. A. Burge, O. S. B. 1896. Pp. 123. Pr. 60 cents. The same.
- THE BLESSED SACRAMENT OUR GOD**, or Practical Thoughts on the Mystery of Love. By a Child of St. Teresa. 1897. Pp. 52. Pr. 30 cents. The same.
- OUR FAVORITE DEVOTIONS.** Compiled from approved sources by the Very Rev. Dean A. A. Lings, Yonkers, N. Y. New York, Cincinnati, Chicago : Benziger Bros. Pp. 897. Pr. 60 cents.
- THE NEW TESTAMENT.** With Index, historical and chronological, and one hundred illustrations, The same. 1897. Pr. 60 cents.
- VOCATIONS EXPLAINED :** Matrimony, Virginity, The Religious State, and the Priesthood. By a Vincentian Father. The same. 1897. Pp. 70. Pr. 10 cents.
- LETTERS OF ST. ALPHONSUS MARIA DE LIGUORI.** Translated from the Italian. Edited by the Rev. Thomas W. Mullaney, C. SS. R. Part II. Special Correspondence. Vol. II. 1897. Pp. 460. The same. Pr. \$1.25.
- GREGORIAN MUSIC.** An outline of Musical Palæography. Illustrated by Fac-similes of Ancient Manuscripts. By the Benedictines of Stanbrook. London and Leamington: Art & Book Company. New York : Benziger Bros. 1897. Pp. 97. Quarto. Pr. 7 shillings.
- LAUGHTER AND TEARS.** By Marion J. Brunowe. St. Louis, Mo. B. Herder. Pp. 169. 1897. Pr. 50c.
- THREE INDIAN TALES.** Translated from the German by Miss Helena Long. 1897. Pp. 124. Price 45c. The same.
- THEOLOGIA FUNDAMENTALIS.** Auctore Ignatio Ottiger, S. J. Tomus I. De Revelatione Supernaturali. Cum Approbatione Revmi Vic. Cap. Friburgensis et Super. Ordinis. 1897. Pp. 928. Pr. \$4.00. The same.
- LITTLE CATHECISM OF LITURGY.** Translated from the French by the Rev. Aug. M. Cheneau, St. Mary's Seminary, Baltimore, Md. With Illustrations. 1897. Pp. 206. Price 50 cents. John Murphy & Co.: New York and Baltimore.
- BOUND TOGETHER.** Six Short Plays for Home and School. By Rosa and Clara Mulholland. 1897. Same.
- THE AVE MARIA.** Vol. XLIII. Bound. Notre Dame, Indiana.
- LENTEN SERMONS.** From the German of Rev. B. Sauter. By the Rev. J. Timmins. New York & Cincinnati. Fr. Pustet & Co. 1897. Pp. 38.
- THE GOSPEL ACCORDING TO ST. LUKE.** By the Rev. J. W. Darby, O. S. B., and the Rev. Sidney F. Smith, S. J. (Scripture Manuals for Catholic Schools). Pp. 296. London : Burns and Oates. (Benziger Bros.) 1897. Pr. 95 cents.

AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. VI.—(XVI.)—JUNE, 1897.—No. 6.

THE HYMN "VENI CREATOR SPIRITUS."

THE demonstration of a literary masterpiece is a task which the critic must undertake in but one way—the old-fashioned method of patient, and usually unattractive, literary analysis. He will measure the height and the depth of its thought; he will test the originality—if there be anything new under the sun—of the conception, and its luminous exposition. He will follow patiently a will-of-the-wisp flight of imagination, and track the subtlest play of fancy; and though this should lead him, as it is its invariable custom to do, into the marsh of subjective speculation, he will return from his devious wanderings satisfied that he has caged what is in reality no more substantial than a dream—that phosphorescent glow of fancy, whose whole life is but its light! He will then tread the safer ground of literary "form," and bid us view the master-work from all sides—another Pecksniff fluttering around a Salisbury Cathedral.

A less scientific, but withal satisfactory, way of estimating (if not of demonstrating) a literary masterpiece is to read the story of its triumphs over space and time, and measure its influence over men and things. If the judgment of history find an echo in the admiration of your own cultured but not critical soul, you have found what the critic, by more laborious processes, convicts you of finding.

And not seldom does it happen that the safer test is this latter one. Keats has conquered his "reviewers;" Wordsworth has outlived his critics. The critic does not create; he does not even discover. Our unlaborious sense of the Beautiful has long delighted in a sweetness and sublimity which his tardy alembics may indeed analyze, but can never project, nor his scrutinizing lenses ever discern. And it has even come to pass that the more obvious the beauty, the less probable is his success in its demonstration. Witness the immortal power of the *Dies irae*—that "monumental Hymn of the ages," as it has been called. Sphinx-like, it dominates the desert of life, immovable in the midst of shifting sands, dumb to all questioners of its majestic repose. The very simplicity of the hymn is its power. Unclassical in metre, unpolished in phrase, unlaborious in plot, it subdues us like the inarticulate cry of a strong heart's agony. A perfect analogue is found in the sister realm of music. The "Lamentations of Jeremias,"—possibly a relic of that old Ambrosian chant which caused St. Augustine to shed tears in the beginnings of his conversion—constitute a marvellous example of the power of simple melody. Five sounds are employed—the complete range being from si to fa—and the long texts are sung to a melody almost bald in its progression and reiterated unceasingly; sung three days in succession during Holy Week, sung year after year. And yet the ear never wearies of its sameness, the heart never refuses subjection to its pathos. Similarly, the bulk of the melody of the Prefaces runs through but four notes, is heard Sunday after Sunday, year after year. And yet, whether well or ill sung, whether by a pleasing or by a harsh voice, it compels always a tribute of devotion to its superhuman sweetness; so much so, indeed, that Mozart could declare himself willing to forego all his fame as a musician to be the composer of a single Preface. Haendel's Hallelujah Chorus, in very much the same way, offers an insoluble problem to the musical analyst.

In the last analysis, the testimony of the centuries, rather than the learned comment of the critics, assures us of a true

masterpiece. The triumphs this has achieved are its safest comment. Such a testimony is found in the case of the *Veni Creator Spiritus*, and any other, we think, will be sought in vain. Doubtless, if the rhetorician had been asked to estimate its worth when it was first read or sung, he would have styled it prosy, hopelessly at fault with respect to classical prosody, cramped and unimaginative. The same critic would have learned to distrust his foot-rule and all his favorite canons and tests, if he could have foreseen its mighty influence, its majestic port, as its footsteps marked everywhere the progress of civilization and religion. Emperors and kings have been crowned to the rhythm of its song; under its invocation of the Holy Spirit, the bodies and relics of the saints have marched to sublimer reverence and wider empire; the Sovereign Pontiffs have ascended the Chair of the Fisherman; Bishops have been placed over the flock of the Chief Shepherd of souls; Priests and Deacons have begun to share the ministry of the Word; churches have been dedicated to the true God. And throughout the solemn Pentecostal octave the Church commemorates, in this Hymn—assigned to the hour of Tierce—the Descent of the Paraclete at the third hour of the day. A strange tribute to its power is the fact that it alone, of all our splendid Latin hymnody, has been retained in the service of the Church of England. With this wonderful history lying behind it, we can easily understand its worth, and should be very slow to sound with the plummet of rhetorical analysis the depths it opens up to us. Nor, as far as we have read, has any attempt of this kind been made. Duffield contents himself with the general eulogy of its "lofty and grand largeness," and with the assertion that "none of the great Latin hymns has been more regarded than the *Veni Creator Spiritus*." Pimont notes that the other two hymns of Pentecost are mostly narrative, while this one is addressed entirely and directly to the Holy Spirit; and continues: "Ce trait caractéristique du *Veni Creator* et son exceptionnelle beauté l'ont toujours rendu cher et vénérable à la sainte Église."

Here, then, if anywhere, the task of the annotator, which

at first sight seemed highly attractive, becomes sensibly forbidding. He is, indeed, confronted with indubitable beauty, but knows too well that he cannot demonstrate it. Perpetually humbled with the thought so well put by Lowell in *The Cathedral*, he stands before this mighty fabric of song

“abashed,
Child of an age that lectures, not creates,
Plastering our swallow-nests on the awful Past,
And twittering round the work of larger men,
As we had builded what we but deface.”

The only apology of the present writer for venturing on the task must be that of Mitchell to Mangan: “Reverently, and with shoes from off my feet, will I tread that sacred ground.”

The authorship of the Hymn, like that of the *Dies irae*—or to borrow from secular letters a similar illustration—like that of the Homeric cycle, and the Shakespearian plays—has been a moot-point with critics. In the direct order of chronology (and perhaps in the inverse order of probability) four names are variously claimed for the honor of the authorship of the Hymn: St. Ambrose, St. Gregory the Great, Charlemagne, and Rabanus Maurus. In this order they will be considered here.

A large number of hymns are styled *Ambrosiani*, either because they were once thought to have emanated from his pen, or because they followed his stanzaic form, and were more or less moulded after his models. Some hymnologists think that but few—Kayser limits the number to four—are certainly his. The Benedictine editors credit him with twelve, among which the *Veni Creator* is not found. Neither does Biraghi, in his critical *Inni sinceri e Carmi di Sant' Ambrogio* (1862) admit it. In the *Veni Creator* two lines (*sc.* 3, and 4, of the fourth stanza) are borrowed directly from his hymn ‘*Veni Redemptor gentium*’; and two other lines,

*Accende lumen sensibus,
Infunde amorem cordibus,*

bear a strong resemblance to the line *Infunde lumen cordibus*, found in the hymn 'O lux beata Trinitas' ascribed to St. Ambrose. But identities and similarities of lines in the *Veni Creator* with those of other hymns will not permit of any deduction other than a familiarity by its author with St. Ambrose's splendid muse. It was not thought plagiaristic in the old days to freely insert in newly framed hymns some lines of poems which had become the common property of all poets and singers.

The grounds on which it has been given to St. Gregory are equally insecure—such as the occasional rhymic features, the accentuation of Paraclitus on the penultimate syllable, the scholarly and poetic attainments of that Pope, etc. But in view of the fact that no ancient writer has ascribed its composition to either of these great Fathers, coupled with the silence of Ven. Bede in his work *De arte metrica* concerning it, we may agree with Pimont: "Éliminons tout d'abord saint Ambroise et saint Grégoire, sans tenir compte pour ce dernier des préférences de Mone (Mone ascribes it to St. Gregory: together with Koch, Wackernagel, and March). Comment, en effet, faire remonter au IV^e siècle, et même seulement au VI^e, une hymne de cette importance, qui peut bien figurer, nous n'y contredisons pas, dans les mss. du IX^e, mais que, pour notre part, nous n'avons pas rencontrée à une date antérieure au X^e?"

The question narrows down, therefore, to the last two names—Charlemagne, and Rabanus Maurus. Either would serve to conjure with. Each has its earnest advocates. It will doubtless prove interesting to the lovers of this great Hymn to examine at greater length the claims set forth for each, and while not pretending to settle a sufficiently vexed question, safeguard as far as critical inquiry may the unquestionable probability asserted for both. Why the choice should lie between either will be seen in the possible indications furnished by the last two stanzas of the Hymn. It has been contended that these stanzas reflect the action of the synod convened by Charles at Aix-la-Chapelle, in 809, which inserted the word *Filioque* in the Creed, and established the

custom of singing the Creed in the churches. It may be that such an act would suggest a poetic embodiment of the re-affirmed doctrine to some hymnodist of the age. Now Charles, as we shall show, was well enough equipped to have done this himself, or at least sufficiently interested to have some scholarly member of his Palatine School to do it at his request. Similarly, if, as Mabillon thinks, Rabanus was born in 776, he would have been thirty-three years of age at the date of the Synod; and poet and theologian as he was, he could hardly have been ignorant of, or have ignored in his prolific verse, such a grand re-assertion of the doctrine of the Procession of the Holy Ghost from both Father and Son.

On the other hand, it is contended that the Hymn does not emphasize in its phraseology a doctrine held long ages before that synod,—since equally explicit texts are found in St. Ambrose, St. Augustine, St. Gregory.

Certainly, however, the Hymn must have been written some time before the middle of the eleventh century, since it was sung at the opening of the third session of a council held at Rheims in 1049, instead of the usual antiphon *Exaudi nos, Domine*. Going back further still, the Hymn is found in a MS. ascribed to the latter part of the tenth century. Again, Mons. Barbier de Montault affirms that he read it in the paper binding-sheets of a MS. at Rome (in the library of the Monastery of the Holy Cross at Jerusalem) which skilled paleographers believed to be as old possibly as the eighth century—an opinion discredited by Pimont, who observes that the MS. may be that old, while the sheets referred to might be more recent; and supports his supposition by the errors found in that reading: "*Hic Xriste, nunc Paraclitus*, qui accuse une date plus récente, des vers aussi maltraités que ceux-ci: *Sermonem* (sic) *ditans guttura—Virtutem* (sic) *firmands perpetim*, nous disent assez que nous sommes en face d'un exemplaire beaucoup moins rapproché de la source."

The most common ascription has been to Charlemagne. The growth of this belief forms an interesting chapter of hymnology. It is well known that Charles was not only a great patron of letters, but as well an ardent student and

accomplished linguist. The names of Alcuin and Paul Warnefried shed lustre on his court. Under the inspiration of the former he established an Academy of Letters of which he was an interested member, and in whose discussions he took part. The latter taught him Greek and Latin. But here it is necessary to notice an assertion very prevalent amongst modern historians, that he was unable to write—a serious charge to be met in the ascription of such a hymn as the *Veni Creator* to his pen. "Now it has never been established," says Duffield (*Latin Hymns*, p. 116), "that Charles was even a ready writer of prose, to say nothing of verse. Berington, following Einhard, Charles' secretary, says in his *History of the Literature of the Middle Ages* (1814), that Charles was not a literary man. 'He seems never to have acquired the easy practice of writing,' is his strong language (p. 102). The hymn, on the contrary, bears the evident marks of accustomed skill and practice in the art of verse as well as the accuracy of a mind trained in theologic discriminations." In answer, it may be remarked here, first, that Berington, following Eginhard, pays in the same place a strong tribute to his knowledge of languages and of at least the rudiments of the sciences: and secondly, that the quotation made by Duffield is taken from a long passage of Berington which sums up the activity of Charlemagne, and which refers the reader in a general way to the *Vita Caroli Magni* of Eginhard. The passage of Eginhard on which Berington (and the other moderns who go to the extreme length of saying that Charles could not even sign his name—this accomplished linguist, student of the sciences, restorer of letters to a barbaric world!)—seems to be the following: *Tentabat et scribere, tabulasque et codicillos ad hoc in lectulo, sub cervicalibus circumferre solebat, ut quum tempus vacuum esset, manum effingendis litteris assuefaceret.* A man so dextrous in everything else must have been inconceivably dull in this, if all his industry were wasted in futile attempts to learn to write! Plainly, the correct interpretation of Eginhard's words is that Charles strove hard to acquire the exquisite calligraphy of the manuscript-copyists—an art which

must be approached, like the "formation of the hand" in piano-practice, in early youth. This we may readily infer from the words of Eginhard immediately following the above extract: *Sed parum prospere succedit labor praeposterus, ac sero inchoatus.* By the phrase "easy practice of writing," Berington seems to refer to the art of composition and not to the more vulgar art of forming characters with a pen. But the two things might easily have become confused in his mind after a hasty reading of Eginhard. Certain it is that Charles composed many works, although probably not without the help or the supervision of his learned Academy. We are tempted to quote all of Eginhard (cap. vii, § 30) bearing on this matter, but must content ourselves with a simple reference to its eulogistic and even enthusiastic summary of Charles' scholarly status.

So much premised to show his ability in letters, we arrive at the second stage of the proof. Charles was a devoted lover of the doctrine of the Procession of the Holy Ghost from both the Father and the Son. Having already laid on Theodulph, Bishop of Orleans, the task of writing a work *De Spiritu Sancto*, he called a Council at Aquisgranum (Aix-la-Chapelle) in 809, which, in accordance with the traditional doctrine, asserted the double Procession of the Holy Ghost. Hefele thinks that it also inserted the word *Filioque* in the Creed. It is not unlikely that such a splendid vindication of the doctrine should have inspired the Emperor to become for once a poet, and should have caused him to receive, as a reward of his lively faith, something of a special help from Heaven. That there must have been some such inspiration, Pimont seems to think when he writes: "*Qui donc a écrit sous la dictée d'En-Haut, cette immortelle piece?*" which Dom Gueranger has styled "*un cantique toujours nouveau et toujours inépuisable.*"

The third stage of the inquiry concerns itself with the direct ascription of the Hymn to Charles the Great. Cardinal Thomasius, and after him, Daniel (together with the bulk of his German followers), as well as Trench and most of the English hymnologists, support this ascription. Julian,

in his *Dictionary of Hymnology*, believes that all the testimony rests on a fabulous account found in Ekkehard's *Life of St. Notker*: "The best known and most widely accepted opinion is that which ascribes it to the Emperor Charles the Great. . . . This is, however, a legend, and falls to pieces at once when traced to its source. The original authority is Ekkehard V., Monk of St. Gall, in his *Vita Sancti Notkeri*, written *circa* 1220. There, in chapter xviii., Ekkehard says: 'It is told of the blessed man (Notker) that one day when he went through the dormitory he listened, for there was hard by a mill, whose wheel was revolving slowly for lack of water, and, groaning, gave out sounds something like words. And the man of God, hearing this, straightway was in the Spirit, and produced that most beautiful hymn, and gave utterance to the honey-sweet melody from the same kind Spirit which possessed him: I mean the Sequence on the Holy Spirit *Sancti Spiritus adsit nobis gratia*. And when he had completed it he sent it as a present to the Emperor Charles the Great, who was then probably staying at Aachen. And the same Christian Emperor sent back to him by the messenger that with which the same Spirit had inspired him, viz., the hymn *Veni, Creator Spiritus*.' Here we have the original story which has spread so widely, and has been so generally accepted. The words in italics above are really found in Ekkehard's autograph MS. at St. Gall (No. 556, p. 342), but are a manifest blunder, for Charles the Great (Charlemagne) died in 814, and Notker was born about twenty-six years after, *circa* 840."

The blunder in chronology had been noted before Julian by Duffield, and before him by Pimont. It settles effectually the question of authorship as far as the Carolian tradition resting on this legend is concerned. We have quoted largely from Julian because he states this part of the question clearly and concisely; but also, and principally, to call attention to the fact that the words which he puts in italics, viz., "(Charles) the Great, who was then probably staying at Aachen" are apparently an interpolation of some other blunderer than Ekkehard. In the *Acta Sanctorum* (Aprilis,

Tom. I., p. 587), these words do not occur in the text of Ekkehard, the sentence (and the legend) closing with the words, *Cum ergo eam complasset, misit eam pro xenio Imperatori Carolo. Idem vero Christicola Imperator misit ei per eundem bajulum, quod sibi idem Spiritus inspiraverat, Hymnum, Veni creator.*" In the annotations to the chapter the learned editors note: "*Ut Carolum Magnum hic intelligebat Interpolator, sic addidit, Qui forte tunc Aquisgrani morabatur.*" The desire to harmonize the legend with some kind of fact led Pimont, who treated Ekkehard's *Vita* as more legendary than historical, to surmise that Charles the Bald (died in 877), or Charles the Fat (died in 888) might have been referred to. Not noticing the interpolation "Magnus," he goes into some unnecessary detail to note the authority of J. A. Fabricius (*Bibl. latina med. et infim. aetatis*) for the use by both of these Emperors of what they considered their hereditary title of "Magnus." Omitting the word *Magnus* from the text of the untrustworthy biographer of the thirteenth century, the legend still affords evidence of a tradition at that time of Charlemagne's authorship; and the legend may have originated in an attempt by the loyal monk to connect the name of his revered Notker, and through that holy name his own loved monastery, with the composition of a hymn so famous as the *Veni Creator*, albeit chronology received a severe, however undesigned, attack.

Of Charlemagne's authorship we can then merely say, with the Scotchman's verdict, "not proven."

A second claimant for this honor is the name of Rabanus Maurus, monk of Fulda, ordained priest in 814, the year of Charlemagne's death. He was a pupil of the great Alcuin, and was afterwards Abbot of Fulda and Archbishop of Mainz. His prodigious literary activity merits for him the eulogy—"The foremost German of his time." Duffield, with much apparatus of argument, awards the palm to him. But the various steps of the argument are found to be very unstable and rather requiring, than furnishing, support. He is nevertheless certain that he establishes his case. His array of

arguments is extensive and interesting. He says: "It will not be amiss if we set our reasons in order, for a long established delusion is as hard to overthrow sometimes as the stubbornest fact. They are such as the following:

"1. The hymn is found in the writings of Rabanus Maurus, in a codex which Brower calls 'very ancient and well approved.'

"2. It is the precise paraphrase of the learned bishop's chapter on the Holy Spirit. Thus he begins the chapter with an assertion of the procession of the Holy Spirit from both the Father and the Son. He then calls the Spirit *donum Dei*, and several times repeats the phrase. He argues that the Spirit is coequal and coeternal God. He then discusses the term Paraclete, and proceeds to speak of the *septiformis* nature of his power. Next follows a most significant and unusual expression—namely, that the Holy Spirit is *digitus Dei*—the finger of God. And the consecution and coincidence of thought is still further increased by an allusion to the grace which bestowed the gift of tongues. He then speaks of the Spirit as *fire*—which accords with the word *accende*—and then he explains the simile of water, which corresponds with the word *infunde* and with the previous phrase *fons vivus*. He also quotes from the Gospel of John to show that this 'living water' means no more nor less than the Holy Spirit. These coincidences are doubly remarkable, for they not only exhibit the same ideas—some of which, by the way, are quite uncommon—but they also set them forth in the precise order in which the good bishop employs them in his hymn. It is as if, being aroused and animated by his great and noble theme, he had turned to verse as an appropriate medium of lofty praise and had sung from his heart this immortal hymn.

"3. To these reasons we may add a third—that the internal structure of the hymn shows its author to have been a person of theological soundness, spiritual insight, scriptural knowledge, genuine scholarship, and a natural poetical capacity. These facts again agree with what we know to have been the talents and learning of Rabanus Maurus.

"4. If Gregory had written this hymn it would have appeared at an earlier date and would have been undoubtedly attributed to its illustrious author: whereas it is not in his carefully compiled writings, nor is it accredited to him by Thomasius or any hymnologist before the time of Mone and Wackernagel.

"5. Charles the Great had not the learning, and both he and his grandson, Charles 'the Bald,' are named on the strength of a long-exploded and always anachronistic tradition.

"6. Ambrose is out of the question by the theological limitation of the stanza, *Per te sciamus*, etc.

"7. Finally, we have the right to believe that a man whose other hymns have been so extensively, though anonymously, introduced into the worship of the Church, was entirely competent to frame the present hymn."

Let us take up these reasons *seriatim*, and attempt to show that only a *probable* authentication of the authorship of the Hymn may be construed from them. We use the word "probable" here, however, in its popular acceptance of "having more weight for than against," and not in any merely technical sense of "not improbable."

The first argument is based on the inclusion of the Hymn in a series of poems edited by the Jesuit antiquarian, Christopher Brower, in 1607, and attributed by him to Rabanus Maurus. Was the manuscript used by Brower of the "undoubted veracity" claimed for it by Duffield? Pimont will not take sides in the discussion, contenting himself with the remark that several authors have attributed the Hymn to Rabanus, and that it is found, together with other hymns, in the edition of his works published at Cologne in 1627. In a foot-note, however, he refers to the sweeping doubt cast on all of Rabanus' poems by Ebart in his *History of the Literature of the Middle Ages in the West* (II., *Von zeitalter Karls des Grossen bis zum tode Karls des Kalen.* Leipzig, 1880): Ebart "croit fort peu a l'authenticité des hymnes généralement attribuées a Raban Maur. C'est très bien; mais c'eût été mieux assurément s'il lui avait plu de nous initier aux

raisons qui l'ont engagé a rayer de la liste de nos hymnographes l'illustre archevêque de Mayence. Les écrivains d'outre-Rhin usent trop souvent peut-être, dans leur critique, de certains procédés sommaires qui, pour revêtir des allures fièrement tranchées, sont loin de mettre en meilleur jour les questions débattues."

Julian in his *Dictionary* says of Brower's editing of the Hymn: "He was evidently not at all certain that it was really by Rhabanus, and does not print the text in full. He gives no definite information regarding the MS. which he used, and it does not seem to have been of any great antiquity. Some of the hymns in this MS. are certainly not by Rhabanus, and his claim to the rest is very shadowy. The MS. contained twenty-nine hymns, but of these Professor E. L. Dümmler, in his critical edition of the *Carmina* of Rhabanus (*Poetae Latini ævi Caroliani*, vol. II., Berlin, 1884), has only seen reason enough to accept two, both of which he gives among the pieces 'incertae originis,' and he did not find sufficient ground to include the 'Veni Creator' even among the poems doubtfully ascribed to Rhabanus."

The reader who is desirous of forming an opinion of some kind in the midst of so many discordant views may find Brower's work accessible in Migne's *Patrol. Lat.*, T. CXII. (Vol. VI. of Rabanus Maurus).

2. In a former article we showed the strong similarity between the prose of a certain chapter of St. Ambrose's *Hexaëmeron* and the hymn *Aeternae Rerum Conditor*, and argued thence the common authorship of both. In somewhat the same way Duffield endeavors to prove, by a comparison of the peculiar words and consecution of thought in the *Veni Creator* and in "the learned bishop's chapter on the Holy Spirit," that both are from the one pen. The chapter referred to is the third of the First Book *De Universo* (Migne, *Patrol. Lat.*, T. CXI.). How far it sustains Duffield's contention the curious may judge by referring to the bishop's prose work. If the reader will consult Duffield's argument No. 2, we think the connection will hardly seem so close as Duffield contends: especially as a somewhat simi-

lar phraseology is found in St. Ambrose, and a similar argument could be constructed from his *De Trinitate*, capp. I. and V., written nearly five centuries before. Substituting *Ambrose* for *Rabanus*, we almost use Duffield's words when we say : St. Ambrose proves first that the Spirit is God ; that He proceeds from both Father and Son—"Ipsa dilectio idem unus utrorumque est, id est, Spiritus Sanctus;" . . . "Spiritus ergo sanctus non est genitus, sed genitoris genitique suavitas, sanctitas atque aeternitas est."

In chapter VI. he thus suggests many of the titles found in the Hymn : "digitus Dei," "advocatus," "paraclitus," "quem Filius ad nos missurum promisit," "qui die Pentecostes super apostolos descendens, diversas eis impertitus est linguas et gratias (Act. II. 2, 3), sancti Joel prophetae vaticinium complens"—all of which are in concord with the phraseology of the Hymn. To St. Ambrose, indeed, the authorship of the Hymn has been ascribed, but on what grounds we cannot surmise, except that of his hymnographic fame and the merits of this Hymn. The claim is almost contemptuously rejected by modern hymnologists.

3. Coming now to argument number 3,—namely, that "the internal structure of the hymn shows its author to have been a person of theological soundness, spiritual insight," etc., we meet a very uncertain criterion of authorship. Might not all this be said of Charlemagne—as far, at least, as the Hymn justifies the argument? and a fortiori of St. Ambrose?

4. We agree with Duffield in rejecting the ascription of the Hymn to St. Gregory. The reason is negative, like the argument.

5. "Charles the Great had not the learning"—an assertion the correctness of which has been already sufficiently assailed in our remarks on Charlemagne : "and both he and his grandson, Charles 'the Bald,' are named on the strength of a long-exploded and always anachronistic tradition"—the which we have already discussed.

6. "Ambrose is out of the question by the theological limitation of the stanza *Per te sciamus*, etc.," because, we assume,

of the third line: *Te utriusque Spiritum*. We cannot perceive the limitation: St. Ambrose speaks of the Spirit as "*genitoris genitique* suavitas," and again, "*Ipsa dilectio idem unus utrorumque* est, id est, Spiritus sanctus." The claim of St. Ambrose to the authorship should be rejected on other lines; such as, the extreme improbability of such a hymn lying hid for five centuries.

7. Finally, the competency of Rabanus, "whose other hymns have been so extensively, though anonymously, introduced into the worship of the Church," to frame such a hymn may easily be conceded without furnishing a reasonable ground for accrediting the Hymn to that author. Duffield, by the way, speaking of the hymns in Brower's edition, thinks himself "safe in assuming that they all are what the codex declares them to be—the actual productions of the Bishop Rabanus." With respect to this claim, we may say that not even Brower makes it for his author. He will not deny that some of the hymns should perhaps be accredited to other pens—*vindicari* is his word; nor that some perhaps belong to ardent admirers and disciples of the bishop's muse: Porro hymnos nonnullos hic reperiri qui scriptoribus aliis vindicari possint, haud diffitear, et quia vetustae membranae manu non antiquissima nonnullos insertos observavimus, eos ad discrimen faciendum asteriscis insignivimus: reliquos plerosque, quia eodem caractere et titulo versuum Rabani praescripti sunt, eidem seu prolis legitimae parenti, transcribere nil veremur. The reasons alleged by Duffield for assigning the Hymn to Rabanus are not found, on examination, to be very strong. We may well hesitate in a choice between him and Charlemagne, or indeed in ascribing the Hymn positively to either.

The long analysis we have made of the various claims will perhaps leave us with but little regrets at the close of what may seem to be a futile examination of their assertions.

Have we been indulging only a spirit of critical vandalism, forever pulling down statues that are beautiful though baseless, and never setting up one that may endure? Be that as it may, it is better that a world-hymn like this should stand

before us, like the priestly Melchisedech, without genealogy. Its strong cry to the Holy Ghost is the cry of the whole earth waiting for renewal. It is the wide prayer of the whole earth to its heavenly Master: *Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.*

I.

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae tu creasti pectora.

We have here in verse what the antiphon *Veni, Sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem accende* expresses with equal beauty in prose. This immediately precedes the Sequence of the Mass of Pentecost, wherein again and again goes up to the Holy Spirit a supplication from the soul that is as earth without water before Him: *Veni, Sancte Spiritus; Veni, Pater pauperum; Veni, dator munerum; Veni, lumen cordium!*

That was a beautiful custom they had in the olden days of letting fall from the dim ceiling of the churches a rain of flowers and a storm of flaky substances ignited before they were loosened,—a pictorial representation of the Descent of the Spirit. Doves likewise, as symbolic of the same Spirit and of His gifts, were set free to further illustrate the meaning of the Feast.

II.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

The old version read: *Qui Paraclitus diceris*, requiring the accent on the penultimate syllable of Paraclitus; while the revision places it on the antepenultimate. The revisers have been criticised for the change. Which is preferable?

St. Hilary in the fourth, and Prudentius in the fifth century accented it on the second syllable, as did Rabanus Maurus in the ninth, in his *De fide Catholica rhythmo carmen compositum* (11th stanza), and Adam of St. Victor, in the twelfth century, in his Pentecostal sequence *Qui procedis ab utroque*. In the latter half of the seventeenth century, the monks of Cluny determined to be in the then prevalent French fashion of Breviary-reform. Their classical ears could stand no longer what was thought to be an ignorant and vulgar mispronunciation of the Greek παράκλητος, where the quantity of the third syllable is long. Accordingly, they changed the word to Paracletus. The whole Catholic tradition, the reverse of this, had been defended in 1526 by the Sorbonne, as against the classical pedantry of the new-fangled pronunciation. Singularly enough, the Latin dictionaries with wonderful unanimity ignore Paraclitus in favor of Paracletus, even Du Cange failing to record it in his *Glossarium*. First of all, with respect to accent, the real question at issue is whether the word must be pronounced in Latin as it is in Greek (Pará-cletus), or as if it were a Latin word, and, therefore, requiring the accent to be placed on the long quantity of the penult (Parac létus). It seems clear that a word carried bodily into the Latin from the Greek should be accented so as to preserve the Greek sound of the word. Why, if the Greeks say Parácleτος, should the Latins say Parac létus? But if the accent was to be preserved, then the penult should be shortened in order to permit this—as we find in the Church tradition. Without having recourse to this line of argument, it might be sufficient to say that the Latin poets enjoyed large liberty in the matter of the Greek prosody—*Graeca sine lege vagantur* sums up for the student the only strict rule that can be given. The change of the *e* of the third syllable into *i* we find to be in perfect consonance with the modern pronunciation of the letter *eta*: so that the classical abhorrence of the Church tradition is scarce vindicated in any particular by the actual practice of the Greeks themselves. The same wrong-headed zeal for pedantic correctness led the reformers of the liturgy into the substitution of *eléeson* for the tradi-

tional éléison—the old tradition being vindicated by the fact that the Greeks pronounce their *eta* as the Latins did their long *i*, and not as long *e*.

The line *Qui Paraclitus diceris* has been instanced as showing the knowledge of Greek possessed by the author of *Veni Creator*, and an argument based on that “knowledge” has been made against the ascription of the Hymn to Charlemagne. If the knowledge were worth having, doubtless Charlemagne had it: but it may be said *e contra*, that the display of Greek learning runs side by side in this line with an ignorance of classical Latin prosody, or at least with a total disregard of its prescriptions, in placing Paraclitus in a metric position demanding that its first syllable, *Pă*, be long. The revisers consulted for everything—tradition, accent, prosody—in changing the line into: *Qui diceris Paraclitus*.

We have noted in this connection that Rabanus Maurus, in one of his poems, accents it *Paráclitus*. As throwing a side-light on the question of his authorship of the *Veni Creator*, in all the old versions of which Paraclitus requires the accent on the third syllable [*Qui Paraclitus diceris*], we may quote the opinion of Duffield that “it is not to be denied that the prosody of the poet gives us good reason to think that he did pronounce the word with the accent on the η . If this be so, it would follow that he was a man of rare and fine scholarship in comparison with the contemporaneous learning.” But as he contends for the authorship of Rabanus, who wrote *Paráclitus* in one of his poems, either of his two contentions must fall. Or, as Rabanus did not stick at little crudities in rhythmic flow, it is possible that he really pronounced the word *Paráclitus* in the line *Qui Paraclitus diceris*, in thorough accordance with the tradition illustrated already for him by the great hymnographic names of Hilary and Prudentius.

The meaning of the word *Paraclitus* shines out strongly from the dark background of the sadness that enveloped the Apostles at the Last Supper. “The Comforter” is mentioned four times in St. John’s narrative of that loving farewell after which Christ was to bow down His divine Head and “drink of the torrent in the way.” Christ has sustained them thus far,

but now He will send them *another* Paraclete : Et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in aeternum, Spiritum veritatis. . . . (Jo. xiv. 16, 17.)

Donum is explained by Rabanus : Spiritus sanctus ideo donum Dei dicitur, eo quod datur. A dando enim donum est nuncupatum. Notissimum est enim Dominum Jesum Christum, cum post ejus resurrectionem a mortuis ascendit in coelum, dedisse Spiritum sanctum : quo credentes impleti, linguis omnium gentium loquebantur. In tantum donum Dei est in quantum datur eis qui per eum diligunt Deum. Apud se autem Deus est, apud nos donum est, sed sempiternus Spiritus sanctus donum est, distribuens singulis prout vult, gratiarum dona (I Cor. xii.). . . . Unde et in donis Dei nihil majus est charitate, et nullum est majus donum Dei quam Spiritus sanctus (*De universo*, Lib. I. cap. 3).

Fons vivus will be intelligible in the explanation of Rabanus : Spiritus sanctus nomine aquae appellatur in Evangelio, Domino clamante et dicente : Si quis sitit, veniat ad me et bibat. Qui credit in me, flumina aquae vivae fluent de ventre ejus (Joan. vii). Evangelista autem exposuit unde diceret ; secutus enim ait : Hoc enim dicebat de Spiritu quem accepturi erant credentes in eum (Ibid).

Denis the Carthusian expresses the meaning clearly : Fons vivus, hoc est fontalis et prima origo vitalis omnis boni, omnisque vitae, tam scilicet vitae naturae, quam vitae gratiae ac gloriae ; cum sit verus Deus et dator omnis boni creati cum Patre et Filio, imo et unus fons vivus cum Patre aeterno et Unigenito ejus.

Ignis recalls the words of Christ : Ignem veni mittere in terram, et quid volo nisi ut accendatur ? and especially recalls the symbolic parted tongues of fire poured out on Pentecost. *Charitas* is explained by St. Thomas : Respondeo dicendum, quod nomen *amoris* in divinis sumi potest essentialiter et personaliter ; et secundum quod personaliter sumitur est proprium Spiritus sancti, sicut *Verbum* est proprium nomen Filii (I^a q. xxxvii, art. 1).

Spiritualis unctio recalls the words of St. John (I. ii., 20) : Et vos unctionem habetis a Sancto, et nostis omnia. The

Spirit is called *unctio* "quia sicut oleum naturali pondere superfertur omni liquore, ita in principio superferebatur Spiritus sanctus aquis. Unde et Dominus oleo exultationis, hoc est Spiritu sancto, legitur fuisse unctus. Et Joannes apostolus Spiritum sanctum unctionem vocat, dicens: *Et vos unctionem, quam accepistis ab eo, permaneat in vobis. Et necesse non habetis ut aliquis doceat vos, sed sicut unctio ejus docet vos de omni re.* Ipse est enim Spiritus sanctus unctio invisibilis. (Rabanus, *ibid.*)

Spiritualis, although a post-classical word, is used by Tertullian, and is of frequent occurrence in ecclesiastical writers. The word leads Duffield to reject the ascription of the Hymn to St. Ambrose: "Its very verse would do this, if nothing else did. The word *spiritalis* is a barbarism—an altogether post-classical expression. The true usage is that in which the genitive case is employed, thus 'spiritual delight' would be *animi felicitas*, not *spiritalis* (or *spiritualis*) *felicitas*. *Perpetim* is also a word which purists of the new classic revival would avoid if they could." But *contra factum non valet argumentum*: and the fact is that St. Ambrose does use the word *spiritalis* in his Comment. in Epist. ad Galat. (vers. 8, 9,) in the phrase *quem bossit spiritalis ratio commendare*."

III.

Tu septiformis munere,
 Digitus paternae dexteræ,
 Tu rite promissum Patris,
 Sermone ditans guttura.

Septiformis: "And the Spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness; and he shall be filled with the spirit of the fear of the Lord" (Isa. xi., 2, 3).

Digitus is used in Exodus (viii. 19) as signifying the power of God: "This is the finger of God," said the magicians to Pharaoh, when they witnessed the wonders wrought by Aaron. In St. Matt. (xii., 28), Christ says: "If I, by the Spirit of

God, cast out devils ; " and in St. Luke (xi., 20) we read as a synonymous expression : " If I by the finger of God cast out devils." St. Augustine gives several interpretations of the phrase : *Dicitur Spiritus sanctus digitus Dei, propter partitionem donorum, quae in eo dantur unicuique propria ; in nullis enim membris nostris magis apparet partitio, quam in digitis.* And again : *Quia per Spiritum sanctum dona Dei sanctis dividuntur, ut cum diversa possint, non tamen discedant a concordia caritatis, in digitis autem maxime apparet quaedam divisio, nec tamen ab unitate praecisio, propterea Spiritus sanctus appellatus est digitus Dei.* The " two stone tables of testimony, written with the finger of God " (Exod. xxxi., 18), led St. Augustine to another explanation of the phrase, as recalling to mind the symbolic pre-figuring contained in that fact. Rabanus says : *Unde et digito Dei scripta lex est, data die quinquagesima ab occisione agni : et die quinquagesima venit Spiritus sanctus a passione Domini nostri Jesu Christi.*

The original verse read : *Dextrae Dei tu digitus.* Pimont remarks that it was perfectly correct, as the trochee found in the third foot was converted by the accent on *di* of *digitus* into a spondee. He does not admire the work of the Correctors of the Breviary hymns, and insinuates thus what in other places he openly declares. It is perhaps a matter of taste—the classicist preferring Augustan prosody, the mediævalist preferring mere accentual scansion (or if quantitative, with a large liberty of accentual usage.) Whether it be Gregorian chants or mediæval hymns, the French fight hard for the purity of antiquarian ruggedness.

Rite promissum Patris : *Praecepit eos a Jerosolymis ne discederent, sed expectarent promissionem Patris* (Acts i., 4.) *Promissum* may be taken substantively for *promissio*, or participially. In St. Luke (xxiv., 49), the participle is used : *Et ego mitto promissum Patris mei in vos.*—*Rite*=solemnly.

Sermone dilans guttura.—The Spirit brought to the Apostles eloquence and the gift of tongues—*et ceperunt loqui variis linguis, prout Spiritus sanctus dabat eloqui illis* (Acts ii., 4.)

The remaining stanzas are scarce suggestive enough for comment. Devotion to the Holy Ghost should be in so many special ways a priestly devotion that space may be made here for closing this imperfect notice of a great Hymn as did the Abbé Pimont, with an exhortation from Denis the Carthusian : *Ecce hunc hymnum cum omni puritate et elevatione mentis ad superdulcissimum Spiritum sanctum cantemus; cumque nihil impediat nos a desiderata plenitudine susceptionis Spiritus sancti, et exuberantia charismatum ejus, nisi negligentiae nostrae, distractiones corporeae, et vitia, praesertim sensuales affectus, satagamus haec omnia evitare, ac erubescamus Dominum illum majestatis immensae, hospitem sanctitatis atque munditiæ penitus infinitæ, invitare ad visitandum, ingrediendum et inhabitandum corda nostra adhuc imparata ac sordida. Cum nec hominem magnae auctoritatis auderemus allicere ad introeundum habitaculum nostrum materiale, impurgatum, foedum, inordinatum. Mente ergo contrita, recollecta, affectuosa, invocemus, laudemus, adoremus Spiritum sanctum. Amen.*

Veni, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia
Quae to creasti pectora.

(The numeral references indicate various MS. readings. The bracketed strophes are found, erroneously, in some MSS.)

¹Qui diceris Paraclitus,
²Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

¹ Qui { Paraclitus } diceris
² Donum Dei altissimi

Tu septiformis³ munere,
⁴Digitus paternae dexteræ,
Tu rite ⁵promissum Patris,
Sermone ⁶ditans guttura.

³ { gratiae }
 { gratia }
⁴ Dextrae Dei tu digitus
⁵ { promisso }
 { promissus }
⁶ ditans

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans ⁷perpeti.

⁷ perpetim

Hostem ⁸ repellas longius,
 Pacemque ⁹ dones protinus :
 Ductore sic te praevio
 Vitemus omne ¹⁰ noxium.

⁸repellat
⁹donet

¹⁰pessimum

[¹¹Da gaudiorum praemia,
 Da gratiarum munera,
 Dissolve litis vincula,
 Astringe pacis foedera.]

¹¹[Wanting in the earliest MSS., and not in our Breviary, as part of the *Veni Creator*, but as the 4th stanza of the hymn of *Feria sexta ad Vesperas* (*Ambrosian.*)]

Per te sciamus da Patrem,
 Noscamus atque Filium,
¹²Teque utriusque Spiritum
 Credamus omni tempore.

¹²Te utriusque Spiritum

[¹³Dudum sacrata pectora
 Tua replesti gratia,
 Dimitte nunc peccamina,
 Et da quieti tempora.]

¹³[This stanza is found in the Durham hymnal, but is extraneous to the text, and forms the 6th stanza of *Beata nobis gaudia*, the Hymn for Lauds of Pentecost.]

¹⁴Deo Patri sit gloria,
 Et Filio, qui a mortuis
 Surrexit, ac Paraclito,
 In saeculorum saecula.

¹⁴The Easter Doxology. It probably forms no part of the original text, which ended very likely with the verse: *Credamus omni tempore.*

Amen. .

O Come, Creator Spirit blest,
 Our longing souls in love embrace ;
 And deign to fill each waiting breast
 Which Thou hast made, with heavenly grace.

Thou who art called the Paraclete,
 The gift of highest God above,
 The royal priesthood's Unction meet,
 The living Fount, the Fire, the Love!

Thou who art sevenfold in gift,
 The Finger, Thou, of God's right hand,
 The Father's Promise, that shall lift
 Long silence from the saintly band.

Inflame our inmost soul with light ;
Our heart replenish with Thy love ;
Endue our frames with holy might,
That fall if helped not from above.

Drive far from us the Evil One,
And haste Thy gift of peace to bring ;
With Thee as guide, the race is run
Fearless of faulty wandering.

[Let joy our loving efforts bless ;
Do Thou thy gifts of grace bestow ;
And break the bonds of bitterness
And bind in peace all hearts below.]

The Father and the Son to know
Grant us, through Thee, we humbly pray :
The Spirit that from both doth flow,
Thee, grant us to confess for aye.

[And as of old Thy love did fill
With largest grace each loving breast,
So now, what we have done of ill
Forgive, and grant us peace and rest!]

Unto the Father glory be ;
And to the Son, who from the dead
Arose ; and Holy Ghost ;—the Three
In One be ever worshippèd.

Amen.

H. T. HENRY.

Overbrook Seminary.

I.

DR. A. D. WHITE ON THE WARFARE OF SCIENCE WITH THEOLOGY.

LAST year another work was added to the shelves already groaning under the load of Evolution. It is Dr. Andrew Dickson White's *Warfare of Science with Theology*.¹ These two respectable volumes, containing altogether more than 800 octavo pages, will take their place aside of Professor John W. Draper's production of the *Conflict Between Science and Religion*. The term "religion" in the one has been supplanted by the word "theology" in the other; and the author explains that he means "dogmatic theology."² But, what it is that he means by "dogmatic" which he prefixes to "theology," he does not explain; and what it is that he means by "theology" which he affixes to "dogmatic," that likewise he explaineth not. It is possible that he considers both as primeval ideas, to be treated accordingly, as he undertakes to do. He does adorn them largely from the stores of folk-lore.

The work, which is not strikingly original, is adjusted to the capacities of young and unformed minds, as well as of minds that are old but ill-formed. The unbalanced judgments of the one class, and the ill-balanced judgments of the other, are well matched by the qualities which the author exhibits and by the manner in which he uses his materials. Materials undigested and a faculty uncritical have combined to produce a work quite characteristic of the cultured generation to which the author belongs, and adapted to the purpose of propagating his kind. The offset which might have been furnished against its infidel and corrupting tendencies by the flatness of the writer's style, by the want of equipoise

¹ *A History of the Warfare of Science with Theology in Christendom*, by Andrew Dickson White, LL.D., (Yale), L.H.D., (Columbia), Ph. Dr., (Jena), late president and professor of History at Cornell University. In two volumes. London: Macmillan & Co., ltd. 1896.

² Introduction, p. ix.

either in his thoughts or his sentences, is more than neutralized by the compensating qualifications of personal assurance and infallible self-assertion. Such qualifications may even strike the clever students in colleges and the smart misses in female academies with more persuasive force than literary abilities; and, imagining that they have been reading science, they will be ready to substitute it for their own good sense. They will find here wherewith to replenish their modest capacities, from the author's magazine of funny stories and ridiculous incidents, at the expense of the Bible and of religion; with sneers, more or less pretentious, at all creeds and instincts of faith; and, above all, they will feel the weight of the erudition congested in the foot-notes.

Some other persons, too, whose mental caliber we should have thought superior to any adjustment contrived by Dr. White, seem to have looked already with some complacency on the kind of ammunition supplied by the gallant author. In a Catholic magazine, which we just now receive for the month of February, a person who talks as a Catholic, and who appears to be speaking seriously about evolution, refers with a degree of gravity to this work of Dr. White's. And, in any case, we are not quite sure whether the straightforward minds of persons seeking self-culture may not be harassed with a number of difficulties, as the circulation of the Doctor's new article extends wider, and a retail trade breaks up the bulk of his big volumes into handy pieces for current barter. Literary clubs, reading circles, summer-schools and the like, are predestined for special favor in the distribution. Not improbably, such good persons will have recourse to theologians or other qualified persons, for answers to questions and enlightenment in difficulties.

We may as well concede, as we do freely, that it would require the succors of extraordinary wisdom to answer all the questions which a Dr. White can suggest. There are indeed few questions in heaven and earth which he himself does not feel wise enough to settle; and therefore he may ask more of them than a wise man can answer. Still, all that will be necessary for practical purposes will be to ascer-

tain what his erudition is like ; what his logic is like ; what kind of thing offers itself to our contemplation in his fidelity, his candor, his unquenchable thirst for truth. A few samples will suffice for this. But let them be clear, striking ones. Then, following his own system of argumentation, with however some easy improvements in point of sincerity and fidelity, a person may readily conclude: From one judge all—from these few divine the value of the rest. It is so that prices are oftentimes quoted in the market ; and this author's price can be quoted in like manner.

This, we say, will do for practical purposes. More may be desirable, when more is accessible.

§I.

Last summer there appeared in one of the leading American Reviews an article from the pen of Dr. Kendall Adams, reviewing this new publication.¹ At a glance one could see that the subject of Dr. Adams' eulogy must have been the same long series of articles which had appeared in the pages of the *Popular Science Monthly*, some years ago. They were then entitled "New Chapters in the Warfare of Science." If we remember aright, the praise which Dr. Adams bestowed on the work, now in book form, was unstinted. He remarked particularly how erudite it was, because it contained so many references in foot-notes. To show the indisputable grounds of merit on which the praise was due to the distinguished author, the equally distinguished reviewer selected a brilliant specimen of literary execution, of logical acumen, of vast erudition, of truly philosophical instincts, on the part, in the mind and soul, of Dr. A. D. White. The specimen was selected, perhaps impartially, by a learned reviewer; and it was one, which certainly showed the author off at his very best, with quite

¹ *The Forum*. It was sent to us in Italy, and it is not at hand now, to furnish the exact reference.—*Forum*. September, 1896, p. 65, Mr. White's "Warfare of Science with Theology."—ED.

a power of constructive demonstration as well as of destructive criticism. It was a demonstration in which, not only was the logic of Dr. White fulminating and his rhetoric cogent; but, as we ourselves can aver, there is a touch of poetry about it; and, if the phrasing, or the composition of his sentences generally, might admit of amelioration, it was all unexceptionable here. To show a strong man off, you must show him at his strongest feat. And Dr. Adams' choice did honor to his perspicacity. We would even say that it did honor to his situation.

For, though he is actually president, if we mistake not, of Wisconsin University, he is the latest ex-president of Cornell University. Now, that is what Dr. White himself has the honor of being—an ex-president of Cornell University. He had coöperated with the founder, Mr. Cornell, in the original organization of that institution. And there are other honors which he has borne gracefully in the line of administration. He is gratified to tell us, in his Introduction, that he has three times received appointments from the Federal Government, “first, as a commissioner to Santo Domingo, in 1870; afterward, as minister to Germany, in 1879; finally, as minister to Russia, in 1892.” Besides administrative services at Cornell University, he seems to have taken some part in its intellectual culture; for he puts himself down on his title-page as “late professor of history at Cornell University.” We had not known this before; and hence we had never descried any relation between the posts he had held or the qualifications he possesses and the literary performance which we have before us. The missing link is now apparent. It is to be seen in the late professorship of history at Cornell University.

But what was the specimen which, to show off the strength of Dr. White, was selected by Dr. Adams as the author's best feat? It was a chapter on the evolution of miracles out of legend, containing his very remarkable piece of destructive criticism on the miracles attributed to St. Francis Xavier. This achievement was good for what it did; but better for what it implied and entailed. It was such a striking expo-

sure of a modern case, wherein miracles had been involved "in the warm atmosphere of love and devotion," (we are quoting Dr. White's poetic imagery),¹ that, if a live specimen like this, and one so conspicuous in our days, could be dissected thus, all demonstrations with regard to the history of the miraculous in general might well seem to be superfluous. And in these terms does Dr. White himself conclude his criticism on the account of St. Francis Xavier's miracles, that it "will serve to illustrate the process which in thousands of cases has gone on from the earliest days of the Church until a very recent period."² In other words, when the spirit of Dr. White had entered into the history of St. Francis Xavier, all miracles, from the foundation of the Church till now, went with a start, a rush and a run, into some Miltonian "paradise of fools"; just as the herd of animals that were rooting on the shores of Genesareth went tumbling into the lake and drowned themselves, as soon as the spirit of Satan entered them.

We were well acquainted with this very original legend about St. Francis Xavier, even before the author had issued it in book form. We had read it carefully and commented on it, among his "New Chapters in the Warfare of Science." But it was not until it appeared thus that we saw the commanding position which it held in Dr. White's lucubration and in his mental composition. Generally speaking, life is too short, and the circumstances which encompass mortal men are too stringent, to allow of such wanton dissipation as that of pursuing an ex-professor of history through the by-ways of a scientific monthly, or even the highway of two big volumes. We had never read a word of the articles, which had "dragged their long length along," and which, as he tells us, were the outcome of twenty years of his maturity. It was only the article on St. Francis Xavier which, at the request of the Rev. Fr. Hewitt, we had taken up and analyzed, as a contribution to the venerable editor's own articles on

1 Volume II., page 21.

2 Ibid, page 22.

Dr. A. D. White.¹ But the fact, that out of all the mass of matter in the two new volumes, Dr. Adams should have made precisely the choice of this piece for his eulogy in the *Forum*, was a circumstance which began to open our eyes. And soon other circumstances developed which opened them fully.

Meanwhile, there was just one little incidental or inferential trait about the affair, which might cause a nervous twitch of discomfort to a sensitive person. It was that, as St. Francis appeared in the treatment of the *Forum*, the chapter in the book would seem to be none the better for the criticism passed upon the article in the magazine. It was a little painful to find that proofs of his inaccuracies could not penetrate into the dense medium wherein a Dr. White lived, wrought and wrote. But, on the other hand, that was only what might have been expected. Twenty years of condensation in one atmosphere, as well as the traditions and etiquette of the sect to which the author belongs, debarred him utterly from the privilege of receiving a ray of light or of learning aught from profane outsiders. It is a misfortune to which gentlemen of his creed seem willingly to submit; and others ought to submit to it likewise. Still, be it said for the relief of our feelings, it is always a little painful, in spite of theoretic knowledge, to see once more that an unpleasant fact is indeed just so.

We are not of Dr. White's creed. So we learnt something as we moved on. Passing from one foreign country, where Dr. Adams and the *Forum* made us melancholy, to another country, where we thought to shake off all painful reminiscences, we lighted upon an article already printed, in the hands of a learned Bollandist, on the subject of St. Francis Xavier's Miracles and on Dr. Andrew Dickson White.

¹ *The Catholic World*, September, 1891, pp. 837-849, "The Popular Science Monthly on Miracles of St. Francis Xavier"; and October, 1891, pp. 20-32, "Dr. A. White on St. Francis Xavier's Gift of Tongues"; reviewing the *Popular Science Monthly*, May, 1891, pp. 3-11, in articles "New Chapters in the Warfare of Science"; xii. "Miracles and Medicine," part i: by Andrew D. White, LL. D., L. H. D.

In this article, which is to be seen in the current number of the *Analecta Bollandiana*,¹ the writer sketches the question from the side of hagiographical criticism; and he notes pertinently that it is no novelty for the authors of the Bollandist *Acta Sanctorum* to apply the tests of stringent criticism to all that professes to be miraculous in the traditional histories of Saints. This remark may surprise Dr. White and that peculiar class of authors whom he copies. The pertinence of it surprises even ourselves; for we should never have thought it necessary to inform historians, and historians who treat of Saints, that the sixty-odd great tomes of the Bollandist Acts of the Saints, dating now from the times of Fr. Vitelleschi and not yet completed after two hundred and sixty years of work, are to be found on the shelves of libraries all over the world, and would supply them with information which they have not yet discovered. But they have not discovered the information, nor do they seem to have discovered the work. Moreover, the learned Bollandist having the volumes of Dr. White in his hands, took note of the fact that the author had read the criticism passed on his former production; that he had taken very special pains; that, as far as appeared in the text of the new book, there must have been some alteration in the Doctor's base of operations; but that the work did not seem to be the better for the alteration. He observed, besides, that the criticism had put the Doctor in very bad humor.

Now all this was very surprising—not that he should have been in bad humor with the criticism or the critic. The divinest minds of paganism, even Juno herself was subject to momentary fits of wrath, which, if she did not immortalize them in foot-notes, won immortality in Virgil's text: *Tantaene animis coelestibus irae!* There was nothing strange about this in the class of minds among which, following strictly the venerable Dr. Milner, we had duly found a place for the mind of Dr. White. Nor was it strange that, being

¹ *Analecta Bollandiana*, xvi., pp. 52-63, "Les Miracles de S. François Xavier."

an exquisite gentleman, he should have felt exquisitely nervous at being made to look ridiculous. For this we would gladly apologize, did the responsibility lie with ourselves. But, unfortunately, it lay in our subject ; and there we must beg to leave it. In one respect, we may be able to retract. He may have been galled at the supposition, which we had been making throughout, that the author of the articles in the *Monthly* was a scientific man. Since we have read his work, we see that we were mistaken.

What did surprise us, in the first place, was to find that he had read our articles at all ; we should have thought that an indiscretion, according to the etiquette of his sect. Secondly, if he had read them, then it surprised us indeed to infer, as we had done from Dr. Adams' review, that he left his thesis in the same erroneous form in which it had sinned, perhaps innocently, while wrapped up as yet in the infant bandages of a magazine article. For, if he had left it so, now that it had attained its adult form of voluminous literature, the erroneous cast of the article must have become simply mendacious in the book—quite a surprising performance for an exquisite gentleman.

We looked at his notes, and at the abuse we received there. It was then we grew interested and looked at his text. Here we made at once such startling discoveries that we thought ourselves bound to go through the whole production of so remarkable a man—through the whole of the two volumes, whereof the chapter on St. Francis Xavier was, according to Dr. Kendall Adams, the recognized chief and champion. Having done all this, we are fond enough to imagine that since others may not be so prodigal of their pleasure in the service of hard duty as a passing sentiment has led us to be, we might be of service to them, by communicating our impressions. For the present, then, let us take up the conception and plan of the work, which we shall follow shortly with a pleasant excursion through the new disquisition on St. Francis Xavier.

What has Dr. White done? That is a difficult question to answer. Let us begin with an easier one. What has led

him to do it? He tells us himself in his Introduction. Having started a university, in connection with Ezra Cornell, and having founded that university on a strictly secular footing, he encountered on the spot a bitter opposition from "various ecclesiastical bodies," which did not relish the proposed system of education, and which chose to consider the plan of Cornell University as nothing less than infidel and atheistic. He says, he tried "sweet reasonableness" with these opponents; he says he tried it fully. But it was all of no avail. Then he dropped sweet reasonableness, and he drew himself forth with all his other intellectual powers. He dropped all sorts of reasonableness, sweet and bitter alike. And he delivered a lecture instead. So he tells us, or, to be scrupulously precise, so at least we understand him. The lecture was listened to by his *coterie*; and the next day it was published by one of the *coterie* of Dr. Andrew White. This he certainly tells us; and there is no mistaking him here; for he says that Horace Greely, who published the lecture next day, in the *New York Tribune*, was "one of the Cornell University trustees." The lecture consisted apparently in sounding all the trumpets of war. He called his subject "The Battlefields of Science;" and he has not left us in darkness as to his exact thesis. The general tenor is quite unmistakable, as much so as a bugle-blast. It runs thus: "In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science."¹

Considering that this thesis was to be treated in the teeth of "sweet reasonableness," there could be no mistake about its tenor. Perhaps the same consideration will account for

the absence of definition in the terms. What, for instance, is Science? What is Religion? Did the little lecture explain what it was talking about? If it did, how comes it that the big work, which is only the embryonic lecture grown up, contains no definition? Has the big thing consumed the little one, as giant cells absorb small ones in the organic current of life? The Doctor's intellectual development presents as many mysteries as evolutionary biology.

The lecture, he tells us, grew into a series of addresses; then into magazine articles; finally, into a small book on the "Warfare of Science." Just then, rather unseasonably, Prof. John W. Draper interposed, and published a larger work on the "Conflict of Science and Religion." So Dr. White had to trim his sails, or his title; or his occupation would be gone. He doomed his title. And, when the tiny book and the blushing articles waxed into a lusty, burly series for the *Popular Science Monthly*, they assumed the insinuating grace of being "*New Chapters in the Warfare of Science.*" Now, really, there was nothing new in them, not even the demonstration about St. Francis Xavier. Yet the series had still to come sailing out on the sea of classic literature. Hence out it comes; it drops overboard the fanciful claim of being new; it steers clear of Professor Draper's term "religion;" and now it is "*The Warfare of Science with Theology.*"

Here we cannot forbear entering a gentle protest and complaint. With all due respect for them, we must say that it is our separated brethren, or rather the preachers of our separated brethren, who are responsible for all this. They would not have Dr. White's "sweet reasonableness;" they have driven him to where he is to-day; and they have brought him down on the Catholic Church of Rome. They will not take it amiss if we venture to assume that theology and religion are chiefly identified by the whole civilized world with the Roman Catholic Church. Why then did the preachers of our separated brethren ever drive Dr. White into his present state of mind?

§ 3.

We have seen then, according to his own account, what was the governing influence which reduced the distinguished author to his present condition. There were at the same time a few subjective conditions preëxisting in the gentleman's bosom, which made the operating influence combine with them, and issue in a diagonal direction, as in a parallelogram of forces. Though not a Christian, he had a creed of his own; he belonged to a sect. Conformably with Dr. Milner's very exact prognostication of such a performance as this, we had found a place for the performer in the sect of "deists and infidels." We are not quite sure whether he has accepted of the classification. There is something about the notes, in which he pays his compliments to us, that starts a doubt in our mind. Then there is something about his production in general, which would originate the suspicion that he considers himself as standing in some relation to science, even perhaps as being a scientist. However that be, there is at least one thing certain: it is that he believes in Evolution. He swears by its beard. Though we should wish that the object of his worship were something defined and intelligible, still, on the whole, we may believe him when he swears. Thus at last we are enabled to arrive at a definition, in genus and species, of the gentleman who has put these two large volumes together. He belongs to the species of Amateur Evolutionists; and his genus has already been given by the able Bishop Milner. Thus, if he will never give us a definition, we have loyally begun with one. We should have felt as lonely without one as we did feel in the desolate pages of Dr. White.

But all this does not solve the other difficulty, to see what it is he means, what it is he has undertaken to do in his book. In the name of scientific and common intelligence, what is he driving at? Is it nothing more than the licentious blasphemy at all things religious and sacred, the prurient lasciviousness, the blank atheism of the French and German originals, whom he has been helplessly, hopelessly,

and, we should be glad to believe, innocently copying? To them and to a few others he merely adds some wonderful stories of his own.

The "theology" he berates includes every form of religion and of religious sentiment, from paganism pure and simple, from Buddhism, Mahomedanism, through all forms of heresies and denominations, on to what he so often and so gracefully designates as the "fetichism" or "fetiches" of the Catholic Church of Rome. All the Christianity founded on the Holy Bible he sketches on his last page under the colors which he has laid on through 800 previous pages; it is all a mass of "hatred, malice and all uncharitableness; of fetichism, subtlety and pomp; of tyranny, bloodshed and solemnly constituted imposture."¹ The "science," which he has canonized in the same mass of pages, is something which has shed a "divine light," and brought it into the mind and heart and soul of man—a revelation, not of the Fall of Man, but of the "Ascent of Man."² The distribution of power between these two forces is made throughout as follows. Everything foolish that anybody ever did or thought, if at that time he was a believer in anything religious, or might be imagined to be undergoing influences of belief in the air about him, all this goes under the head of "theology." If it was absurd, if it was less enlightened, if it fell short of an intelligence pure and undefiled, such for instance as the author's, then it was theology that did it. If it was anything that reached not quite to the level of some "power in the universe, outside of ourselves,"³ but not outside of the author, then it all belonged to theology—no, not quite; it belonged to "dogmatic theology." In this way, even notorious people of his own creed, and even Voltaire himself, erred stupidly enough sometimes, because they were under some temporary access of theology. The only class which seems to come out comparatively clear from the great *débâcle* is that of the modern Voltairean evolutionists. And the only individual who really escapes from all, intact

¹ Vol. ii., p. 395.

² Ibid.

³ Introd. p. xii.

and unscathed, is the serene and imperturbable writer, whose intelligence looks forth on the spectacle around him, with "speculation in his eyes." On the other hand, it is still possible that any other person may escape for a brief moment from the grand rout and ruin of human intelligence. Christians themselves have actually done some good things. The cyclopedias, which the author has used, have reported the facts to him. "The press dispatches in the newspapers," which he so judiciously quotes, have not buried all the feats of Christians in silence. Monks, too, Priests and Jesuits, whom the Doctor masticates with such particular relish, have all contributed some good deeds or words. Then that was owing to "science," a breath of science passing over them for the nonce, the fresh air of sweet evolution cooling their fervid brow—just for a too brief instant. For the rest, all that has ever been done in the world, making for enlightenment, and "making for righteousness," all this is the work of Dr. A. D. White's "science."

Such a presentation of "history," as the author pompously calls his book, is entirely a product of our latter-day saints. It is not the form of history with scientists of an earlier date, nor, indeed, with any real scientists to-day. Development, evolution, progress, are not altogether new ideas. Their history has been written before this. But those who wrote about them do not seem to have considered it necessary for their thesis, or rather for their history, that all humanity which went before should be vilified. These latter years the American government has taken great pains to illustrate the evolution of mechanical arts. Electricity is there, the locomotive and other things are there. It was inevitable that more imperfect appliances of an earlier date should be sketched and illustrated, to show the march of improvements. One might have seen the original locomotive and cars at the Centennial or the Columbian Exposition. No one certainly would be anxious to make a journey now with the help of such contrivances. Yet we are not aware that either spectators or writers or even the great men of the government thought such original efforts worthy only of ridicule. Our

perfect work would never have come into existence, but for the genius which devised the tentative originals. And heretofore it was thought to be only street-gamins who could afford to laugh at manners and ways which were strange to them ; or to throw stones at houses which happened not to lie in their own alley.

Take a literary instance in the author's own line of activity, though a world away from the author's style. There is Whewell's "*History of the Inductive Sciences*," wherein with the eye, the competency, the critical faculty of a master, of a judge and a historian, that eminent writer leads one through all the preceding stages of applied science, and traces the progress from the imperfect to the perfect, from difficult efforts to complete inductive results. The ages pass before us in his pages ; monks and the clergy combine with others in the great onward movement ; and the generations that come are heirs to all that the generations gone before have garnered for posterity. The room for gratified criticism in contemplating the past is a pleasure for two reasons, first, as implying how much was really done, albeit not more just then, and, secondly, how through the progress made in times past we have been enabled to advance much farther. And Macaulay has observed that the little girl, who has read the *Dialogues of Mrs. Marcel on Political Economy*, could give lessons on finance to Montague or to Walpole ; and that any intelligent man now-a-days can, after a little perseverance, learn more of mathematics in a few years, than the great Newton knew after fifty years of meditation and study.

Now the singular thing in all this evolution of the past, and in the history thereof, is that neither the persons who took an active part in such development ever thought it necessary to despise their predecessors, nor have others, who looked on and told the story, thought it incumbent on them to find objects of ridicule, laughing-stocks, scare-crows ; still less to search out some ever-present and universal cause, why the glorious times of steam and electricity did not come sooner, why sanitation as the essence of all holiness, and the discovery that insanity or hypnotism were the cause of all

immorality and wickedness, did not gratify the intelligence of the world long ago. Or, if they did search out and find that Christianity traced holiness and wickedness to some other cause than hygiene and delusion, they never thought it necessary to ridicule Christianity for that.

Dr. A. D. White, late professor of history at Cornell University, has thought otherwise. He has thought that the history of the evolution he swears by must consist in a general indictment of all the religious sentiment which has ever existed in the world. He was not indeed far astray, when he felt that the history of evolution must consist in attacking something else; for a scientific history of its own will only then be possible, when it has something scientifically proved. Hence, not having aught at present, the vagabond theory has nothing to do, in the way of history, except what every other vagabond does with property not his own. He does not seem to be quite aware of this, for "Darwinism" appears to be his god; so that a scientific amateur, somewhere from the region of Cornell University, is ignorant of the fact that the evolution of the evolutionists is only the disintegration of extinct Darwinism into a multitude of contradictory bits and pieces, now struggling for the survival of the fittest. This is a patent fact in all the literature of science. "Natural Selection" is gone long ago. There was Dr. Romanes—even Dr. Romanes himself—who had fore-sworn the faith of his father (we believe he was a clergyman's son), to live and die by Mr. Darwin—well he did die the other day, a good while after Darwin, but not before he had recanted, and declared, with the conscious responsibility of speaking before the shade of his master: "Natural Selection has been made to pose as a theory of the Origin of Species, whereas in point of fact it is nothing of the kind."¹ This was his thesis, which he proved at length; and he substituted for it a Physiological Selection of his own. This is all a good while ago; and other things much worse have been going on elsewhere. And lo! we have an

¹ *Nature*, London, Aug. 5, 1886, p. 315.

amateur evolutionist of Cornell University, in the year 1896, still talking of Darwinism, as if he were living in a far-off dark age of twenty-five years ago, when Darwinism was still believed to be true! Well, it may suit him after all. He is strong on fetiches and fetichism. And now that Darwinism has gone into the mummified state, it will suit Dr. A. D. White. His act of faith is formulated in the first volume;¹ and his two volumes are its amplification.

They are drawn generally from second-hand sources. Not that he has not seen original books of consequence. But we shall note particularly what is meant by his "seeing" original works. The manner of seeing will be found to be quite as original as any work could be. In the meantime, we note that in amplifying the formula of his creed he does not resemble Gibbons, who tried to "sap a solemn creed with solemn sneer." His depth is not deep enough, even in his notes, to yield the fundamental tone of solemnity; and the trilling of his text does not pretend to do so. The predominant key of a Gibbons' sneer requires the capacities of a Gibbons' style. The sound which is emitted by an effort like "The Warfare of Science with Theology" is rather that of a snarl, and one very "long-drawn out." For that peculiar sound, which we are all well acquainted with, is known to be monotonous; so are these chapters. As it requires no critical sense to emit it, so it requires no critical ear to catch it. And, as it can go on well nigh unconsciously even in a doze, coming as it does from a limited range of organs, so these chapters, issuing from a very moderate degree of abilities, run on and on, even when both author and reader are somnolent. In fine, as in the one case there may be an absolute disconnection without prejudice to the music, so the composition here is desultory. It is so for two reasons. He has stitched pieces in his new work to parts of the old chapters—those which were called "New Chapters in the Warfare of Science"; sometimes, he has not even stitched them together; he has merely pinned them together and left

them so. Besides, his profoundly careful manner of composition has led to the same desultory result. He tells us that he has been writing his famous chapters "sometimes on an Atlantic steamer, sometimes on a Nile boat, and not only in my own library at Cornell, but in those of Berlin, Helsingfors, Munich, Florence and the British Museum."¹

§4.

Let us illustrate the monotonous character to which the fanaticism of a single idea can drive a man :

"Chapter 1. From Creation to Evolution. Ancient and modern views. . . . Rise of the Conception of Evolution. . . . Its survival through the Middle Ages, despite the disfavor of the Church. . . . Breaking down of the theological idea of Evolution. . . . Contributions to the theory of Evolution. . . . Attacks on Darwin and his theories. Attacks on Darwin's "Descent of Man." Attempts at compromise. Last outbursts of theological hostility. Final victory of Evolution."—This is the form in which all the twenty chapters are cast, with the same fanfaronade throughout.

"Ch. 4. From Signs and Wonders to Law in the Heavens. Theological efforts to crush the scientific view. Theological efforts at compromise. The final victory of science."

"Ch. 5. From Genesis to Geology. Efforts to suppress the scientific view. Surrender of the theologians. Remnants of the old belief. Final efforts at compromise. The victory of science complete."

"Ch. 11. From "the prince of the power of the air" to meteorology. Development of a scientific view of the heavens. Final efforts to revive the old belief. Franklin's lightning-rod."

"Ch. 12. From Magic to Chemistry and Physics. Theological theory of gases. Growth of a scientific theory. Triumph of the scientific theory. The triumph of chemistry and physics. Modern opposition to science in Catholic countries."

"Ch. 13. From Miracles to Medicine. Growth of legends of healing. The life of Xavier as a typical example. Final breaking-down of the theological theory in medicine."

"Ch. 14. From Fetich to Hygiene. Theological apotheosis of filth. Gradual decay of theological views regarding sanitation. The triumph of sanitary science."

"Ch. 15. From Demoniacal Possession to Insanity. Theological ideas of lunacy and its treatment. The beginnings of a healthful skepticism. The final struggle and victory of science."

And so forth, and so forth.

Now, if any one can perform the feat, let him image forth to himself the degree of fanaticism, which could devise twenty chapters, each a treatise in length, on the same inexorable plan. The analysis of each contains some fifty such headings for every eighty pages. Imagine the romanticism of an attempt, without the style of a romance to do poetic justice to something called "science," by such irredeemable insipidity. There had been reason, if such a mind consulted reason, to omit carefully all explanation of what the "science" was, and what the "theology" was, which were thus to be shown, as on a mountebank's car, at dagger's-ends with one another from the beginning of creation even till now. There was method in this part of the derangement. But, unless it was to be supposed that every reader in the United States was equally deranged, or that at least a sufficiently large number of them were so, there is no comprehending how such a mass of materials was ever put forth in solemn-looking volumes, compiled as they are from the refuse of rationalism in other countries, from cyclopedia literature, from old grandpa's tales, and even daily newspapers, and savoring strongly of a certain suggestiveness, both moral and material, for which the writer seems to have a special predilection. He uses the word himself, "filthiness;" and it occurs repeatedly in his pages. As over the witches' caldron, so here black spirits and white, blue spirits and gray, have contributed their choicest bits from bog and fen and moor to

the author's somber entertainment. If we might venture to be romantic ourselves, we might shadow him forth as resembling that poetic fiend, who

“O'er bog, or steep, through strait, rough, dense or rare,
With head, hands, wings or feet, pursues his way,
And swims or sinks, or wades or creeps, or flies.”

We shall see in our next, how he wades or sinks or flies through his legend about St. Francis Xavier.

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CLERICAL STUDIES.

XXXIII.

THE BIBLE. (I.)

IN each group of sciences there are one or two upon which the others may be said to rest, because they borrow from them laws and principles which are appealed to or implied in all their developments. Thus physics and chemistry underlie all the natural sciences; astronomy is built on mathematics; the moral and social sciences rest on the fundamental facts of human nature, as set forth by psychology. And so it is with the various forms of sacred knowledge. They may be all traced back to one main source—the Bible. Theology in every shape—dogmatic, moral, ascetic, mystical—proceeds directly from the Inspired Word, and borrows from it at every step its substance and its form. It is

from the Bible that Sacred Oratory derives its deepest thoughts and most striking utterances ; it is to it even that Canon Law goes for its most fundamental principles.

Nor is its interest by any means conterminous with that of religion. To the historian, to the philologist, to the antiquarian, it supplies information of the highest value. To the writer and to the speaker it is the inexhaustible source of literary inspiration. The philosopher is confronted in its pages with the thoughts that have sunk deepest into the souls of men and most powerfully moved them to action. He remembers that millions of believers have read that book on bended knees, and that some of its sayings have done more to determine the course and character of events than the greatest productions of genius or the will of the most powerful rulers.

Thus, even from a purely secular point of view, the Bible is, beyond all comparison, the greatest of books, the most deserving, consequently, at all times, to fix the attention of thoughtful minds. As a fact it has, at all times, enjoyed an importance unapproached by any other book, and unaffected, strange to say, by all the revolutions of human thought. Indeed we may remark that never was the Bible studied as at the present day. Fervent believers, eager inquirers, doubters, men of action, all seem equally interested in it. More than at any other time has it become the battlefield of religious belief. It is there that the defenders of the faith have to encounter their most formidable enemies.

These facts more than suffice to account for the recent action of Pope Leo XIII., who by his Encyclical of November, 1893, undertook, to use his own words, "to give an impulse to the noble science of Scripture and to impart to its study a direction suitable to the needs of the present day." "Let all," he says, "especially the recruits of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms." And thereupon he points out in detail the various benefits to be derived from such a study and the lines on which it should

be pursued. But before following in his footsteps, it may be well to look behind us and around us; to see, in other words, what place the Bible has occupied in the clerical studies of past ages, and what has been done and is being done in our own day for the furtherance of Biblical studies.

I.

The importance of the Bible in the formation of the mind and life of priest and cleric in the early ages of the Church can scarcely be exaggerated. The doctrines of the Faith, speculative and practical, which come to us to-day through so many channels, and in such an endless variety of shapes, were conveyed to primitive Christians mainly through the Sacred Scriptures, read in their frequent gatherings and explained by the presiding priest or bishop. The reading in common of the sacred books was originally a Jewish practice; for centuries before Christ came it was the principal object which led the Jews to meet on the Sabbath in their synagogues. From them the custom naturally passed into the Christian assemblies, and already we find St. Paul recommending to his disciple Timothy to be faithful to the practice. "Till I come," he says, "attend *unto reading*, to exhortation, to doctrine." (I. Tim. v. 13.) And this is the very order described a hundred years later by St. Justin (I. Apol. 87.): "Upon the day called Sunday, all that live either in city or country meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave. When the reader has done, the bishop makes a sermon, wherein he instructs the people and animates them to the practice of such beautiful precepts."

Thus already the sermon was nothing but an exposition of some part of the Scriptures which had just been heard, and so it continued for ages. It is in this shape that we have most of the commentaries written by the Fathers, and these cover nearly the whole ground of the Old and New Testament, thus showing the extent to which the faithful

were made acquainted with the sacred books. Sunday gatherings would, of course, have been insufficient for the purpose ; but we find that the faithful met much oftener. St. Augustine, in his homilies on St. John, refers several times to the fact that his people came day after day to listen to them, and the homilies of St. Chrysostom reveal in the Eastern Church a similar condition of things.

Nor was the knowledge of Scriptures confined among the faithful to what was imparted to them in their public meetings. Many of them possessed copies of the Sacred Writings, or portions of them, such as the Psalter, the Gospels, the Epistles of St. Paul, and many others ; and that this was not by any means exceptional we may infer from the fact that the Fathers, in their homilies, frequently exhort their hearers to read the word of God in preference to secular literature. (Aug. de Vera Relig. 51.) St. Chrysostom speaks of it as a common practice of the faithful, and points out the means of profiting thereby. On one occasion he recommends his hearers to read beforehand the parts of Scripture which he was just then engaged in explaining to them. Indeed more than once he speaks of the habitual reading of the Scriptures as one of the ordinary duties of the Christian life, not confined to priests or monks, but extending to people engaged in matrimony and surrounded by the cares of a secular life. (Homil. II. in Math.)

Still more earnestly, as might be expected, was the practice urged upon those who had devoted themselves to a life of piety. "The Scriptures," says St. Jerome, "are the light and life of the soul, its daily nutriment. Who knoweth not the Scriptures knoweth not Christ Himself." As a consequence, to all those devout women who had placed themselves under his guidance, the great Doctor invariably recommends the assiduous reading of Scripture and even the practice of committing to memory a portion of it each day. Nor will his pressing recommendations surprise us if we remember that, in those times, devout souls had little else to turn to for their spiritual sustenance. Most of the beautiful writings by which the teachings of Holy Writ are expanded

and accommodated to the various conditions and needs of the Christian soul belong to a subsequent period. Outside the books of the Old and the New Testament little was known, or at hand, but pagan literature which, instead of helping, could but hinder the growth of the spiritual life.

In this condition of things, it is easy to imagine of what paramount importance the study of the Bible was felt to be in every degree of the ecclesiastical hierarchy. The young clerics, gathered around their bishop, heard him expound it day after day, and were sometimes commissioned, as we see in the case of St. Augustine, to take down the words, or at least the substance of each discourse to be afterwards reviewed and published. The bishop, as a teacher and interpreter, was supposed to be familiar with all the Sacred Writings; and in the priest, who occasionally relieved the bishop of his duty, as we read of St. Chrysostom and St. Augustine, or who performed it by delegation in outlying churches, a similar knowledge of the Bible was naturally expected. Hence the well-known advice of St. Jerome to his young disciple Nepotian; *Divinas Scripturas saepius lege; imo nunquam de manibus tuis sacra lectio deponatur*. And so the young priest read and pondered without cease over the sacred pages, guided in their meaning by the wisdom of his elders and the living traditions of the Church. Nor indeed was there any other source from which he could derive knowledge appropriate to his condition. The doctrines of Christianity had not yet been systematized. Theology existed only in its separate and unconnected elements. What we call catechisms, manuals, summaries, expositions of the faith, were still wanting. For those who wished to get a deeper knowledge of the faith, for their own benefit or that of others, only one course remained open: to turn to the Scriptures and study them diligently and intelligently. Hence the work of St. Augustine, *De Doctrina Christiana*, which by its title would lead one to expect in it an outline of Christian belief, simply lays down a series of principles and views by the light of which the Scriptures may be studied with advantage.

Thus then the Bible became from the beginning "the Book" of the faithful, and still more of priests, *Liber Sacerdotalis*. And so it remained during all the early ages of the Church. To the Lectionaries or liturgical books in use for the Divine Office, extracts from the acts and letters of the martyrs and from the apostolic writings of Clement, Hermas, etc., were gradually added ; but the principal element always consisted in the Old and the New Testament, so that in the course of their most habitual duties the clergy of the period were kept in constant touch with the Sacred Books, and led to a careful study of their most important contents. How assiduously many of them cultivated the opportunity may be gathered from the voluminous collections of letters of St. Augustine, St. Jerome and many other Greek and Latin Fathers in reply to the numerous queries on biblical questions addressed by bishops, priests and deacons, that is, by those whose principal duty was the instruction of others.

But all this disappeared before the invasions of the barbarous tribes of northern Europe on one side and of the Saracens on the other. From the fifth to the tenth century they swept like so many devastating torrents over the fair face of Christendom, destroying in their course almost all traces of learning and of discipline. The reign of Charlemagne marked only a temporary subsidence, the work of intellectual renovation, which he originated, disappearing almost entirely with himself. In the monasteries alone, or rather in those among them that escaped the ruthless hand of the destroyer, was the lamp of knowledge kept dimly burning. But there we find the Inspired Word still in its place of honor, diligently studied, lovingly transcribed and devoutly committed to memory. "The education of the scholars," writes Mme. Drane, "began at a very early age. The first task consisted in learning by heart certain portions of Holy Scripture, and specially of the Psalter. Learning by rote was used more generally than among ourselves, partly because books were rare, and partly because the teachers of old times sought to sanctify this power of the soul by thoroughly informing it with holy words. Besides the Psalter, the novices of a

religious house were expected to know the New Testament by heart, half an hour a day being assigned for that purpose."

In his remarkable book on *The Dark Ages* Dr. Maitland proves by documentary evidence the eagerness with which copies of the Bible were sought after in monasteries and multiplied by the diligent labor of the monks. By a lengthened extract from the "Customs of Cluny" he shows that in that great monastery nearly the whole Bible was read yearly in the Divine Office, and it is lawful to conclude that a similar usage prevailed in the offshoots of that noble institution. Biblical studies flourished from the beginning in the Mendicant Orders. The Dominican rule, in particular, directed that each student sent to the University should be provided with three books at least, one of them a "library," *Bibliotheca*, as it was still called, that is, a Bible.

But, outside University schools and monasteries, very little was known of the Bible, or of anything else, especially among the lower ranks of the clergy. The dense cloud of ignorance which had settled upon them after the death of Charlemagne was only very imperfectly dispelled by the great intellectual movement of the twelfth and thirteenth centuries. In particular they remained strangers, as a body, to biblical study and even to the letter of the Sacred Books. To own a Bible was, all through the Middle ages, a costly luxury, the privilege, consequently, of very few. Those who enjoyed it were wont to dispose of the treasure by special bequest in their wills, sometimes leaving it to some convent close by a seat of learning, "for the use of poor scholars." It was one of the charities practised in monasteries to make copies of the Bible and lend them to poor priests and students. To make sure of their being returned, sometimes a deposit of money was required, or a mortgage given by the priest on his property.

The Bible, then, was known to the bulk of the clergy not as a whole, but only in an incomplete and fragmentary way. Even in the higher spheres it ceased to be the centre of clerical studies, and this was the direct result of the new movement which gave birth to Scholastic Theology.

Hitherto the doctrines of Christianity, scattered through the Inspired Books and the writings of the Fathers, had never been set forth in anything like a complete and connected shape. This was to be the work of the early schoolmen. For the first time, divine revelation was reduced to logical order and became a consecutive system. In the twelfth century the great doctrinal synthesis of Petrus Lombardus appeared and became almost at once the handbook of teachers and students, to be superseded only long after by the Summa of St. Thomas. The great advantage of the "Sentences" was that they presented to the reader, classified under each subject, those more authoritative passages of Scripture and of the Fathers upon which preceding ages had so much dwelt, and thus made it unnecessary to go back to the originals. In this way, and because logical argument was being largely substituted to authority in the habits of mind of the period, the Bible, while losing nothing of the reverence which was wont to be paid to it, ceased to occupy its former position as a text around which all was gathered. It gradually gave way to the Sentences and to Aristotle.

We can hardly suppose that this was the purpose of the great leaders of the scholastic movement, or even a part of their anticipations. They all loved the study of the Bible. It is a remarkable fact that there is scarce one among them whose name is not found appended to some extensive work of Biblical interpretation. Hugh of St. Victor, Petrus Lombardus, Albert the Great, St. Bonaventure, St. Thomas—all these great lights of the period, of whom we are wont to think only as theologians, were almost as well known in their day as commentators of Scripture. But their Scriptural work was soon lost sight of, whilst their theological speculations and methods remained as an inspiration and a guidance to the generations that followed. The Bible continued to be cultivated for devotional purposes; new commentaries on various parts appeared from time to time; but the great majority of students, when they sought to interpret the Sacred books, were satisfied with the *Glossa Ordinaria*,

dating back to the ninth century, or with the short notes of Nicholas de Lyra published about the year 1320. No real development of Biblical Studies appears under the reign of scholasticism. Its methods and its spirit were equally unsuited to such a purpose; in fact it may be said that they effectively counteracted the attempt made by the Council of Vienne (1311) to originate a new departure through the study of the Oriental languages.

The era of progress in this department begins with the Renaissance and the Reformation. It is easy to see how these two great movements were destined, each in its own way, to lead to a more intelligent and more popular study of the Bible. The art of printing, recently discovered, placed for the first time the Sacred Books within the reach of all. Even before the Reformation, numerous editions and translations were issued, and the new religion, which claimed to be built on Scripture alone, could not but lead on all sides to deeper and more thorough methods of Biblical study. With Protestants the Bible naturally resumed its primitive position, the direct study of the Sacred Text almost superseding everything else, while Catholic scholars, though faithful to their traditional lines of study, unquestionably devoted more time and care to the understanding of the Bible than in the preceding period. It is remarkable that down to the close of the last century they put forth as many and as important exegetical and critical works as their opponents, and that the latter can show nothing in that period to compare in thoroughness, depth, or abiding value, with the works of Maldonatus and of Estius; nothing to surpass in variety and breadth of knowledge the labors of the Benedictine, Dom Calmet.

II.

The preceding remarks will, we trust, enable the reader to form some conception of what the study of the Bible has been to the cleric and priest in former ages. At the same time they supply a powerful incentive to the pursuit of that same study by showing how vital it was always held to be by the

most enlightened, and how regularly it rose and fell in the Church with the general culture of the clergy.

Another and scarce less effective motive may be found in the wonderful work that has been done within the present age, and which continues to be ardently pursued, in connection with the Sacred Books.

The nineteenth century now drawing to a close has been one of extraordinary mental activity. Other ages have produced minds as great, but in no other have there been anything like the same number engaged in intellectual pursuits. Almost every subject that could awaken human curiosity has been explored in turn. Whole regions entirely unknown have been opened up to the human mind, while most of those already familiar have had their boundaries indefinitely enlarged. Prominent among the latter stands the Bible. That Book, which might be thought long since to have yielded up all its secrets, so closely had it been questioned by the brightest minds, age after age, seems to have reserved for our time the revelation of some of its most interesting aspects. Nor can this surprise us when we remember the immense amount of labor that has been consumed upon it within the last hundred years. On no other subject has so much industry been expended. Almost everywhere through the civilized world students have been busy on it, and the end of the century witnesses no relaxation of the work. Germany alone continues to supply a whole army of Biblical students, and the share of England, France, America, and other progressive countries is steadily on the increase. Nor does their work consist, as often in the past, in ascertaining what had been said before them and repeating it. It is mainly original, based on the observation of facts, and carried out on scientific principles. It is, besides, special, confined generally for each one to a narrow sphere, thus by the division of labor securing in the workman a fitness and in his work a thoroughness which could not be attained by the older methods. Hence we may say without exaggeration that in the present age more has been done for the elucidation of the Bible than in all preceding ages put together.

In presence of such prodigious activity expended on the cultivation of a field which is the proper domain of cleric and priest, surely we cannot resign ourselves to stand by and wait with folded arms; still less may we turn aside and forget the gravity of the issues to which the efforts of the explorers may lead, according as they are well or ill directed. To this we will come back later on. Meanwhile it will not be out of place to say something about the kind of work which has been done in the present age in connection with the subject before us.

1. One of the first conditions for the thorough intelligence of a book is to understand, not merely the language in which we find it, but also the language in which it was originally written; for, while the poorest translation gives the substance of a work, the very best may contain inaccuracies, and always fails to convey the full meaning of the original. This is why, at all times, a knowledge of Hebrew and Greek was deemed a part of the full equipment of the Biblical scholar. Nor was it ordinarily wanting in the last ages. But even in the ablest Greek and Hebrew scholars it left much to be desired. The Greek of the New Testament is not the classical Greek. It is a dialect, to be studied minutely and carefully in its various products, notably in the Septuagint, in order to ascertain the true meanings of its vocabulary. The Hebrew text, in turn, has many obscure and ambiguous terms and constructions. But Hebrew was only one of the Semitic family of languages, and it was noticed that a knowledge of the others helped to dispel many of the difficulties accumulated in the original text of the Old Testament. Hence a new and more profitable field of exploration opened up in our age, to which we owe, among other benefits, grammars and lexicons of Hebrew and New Testament Greek, incomparably superior to any product of former times.

2. The Bible, divinely inspired in all its parts, bears also, in all its parts, the unmistakable impress of its human origin. It reflects the thoughts, the feelings, the aspirations, the genius, in a word, of the people from which it sprang and supplies the elements of a detailed comparison between the

children of Israel and their contemporaries. Again, the Bible is largely historical, with numberless references to places situated inside or outside the promised land, and to facts which concern the surrounding nations as well as the chosen people. To become acquainted with all these places; to see them as they stood out before the eye or the mind of historian and prophet; to follow the children of Jacob in their wanderings, through the desert; to watch their progress in the conquest of Palestine; to follow them into exile; and, centuries later, to walk in the footsteps of the divine Master Himself as he scatters the seed of the Word through Judea and Galilee, or of His chosen Apostle Paul in his wide missionary activity,—all this is clearly necessary for the full intelligence of the sacred narrative. Scarcely less essential is a knowledge of the physical geography of Palestine, and of the surrounding countries—their climate, their mountains, their rivers, their plains. The need of such knowledge was always felt, but only in our age has it been abundantly supplied. Within the present century the whole area of Bible lands has been explored by hundreds of travellers and so vividly described that we seem now to know them as well as we know our native country.

But much more has been done. In view of a thorough illustration of the Bible, a society was formed in 1865 to prosecute by the most approved methods of direct investigation researches of all kinds connected with the Holy Land, and ever since it has been busy in its task of surveying, excavating, locating places of which Scripture has retained often only the memory and the name. Underneath the accumulated débris of ages it has rediscovered the original lines on which Jerusalem stood under Herod, when Christ walked its streets, and far back in the days of Solomon and David. East and west of Jordan it has examined and described most places of interest, so that through its efforts and those of individual explorers there is scarce a single historic spot with which the general reader may not become acquainted.

3. Investigations still more elaborate and with results more striking have been carried out from a much earlier date

and are still pursued by governments, associations and individual explorers in the neighboring land of Egypt. Egypt, as we know, was the cradle of the Jewish people; her civilization impressed itself upon them during their slow growth into a nation; her history flowed on for ages side by side with theirs, the two streams often mingling together. What a vivid light would that history and that civilization cast on the pages of the Bible, if only they could be known! But for nearly two thousand years they had been wrapped in mystery. With her undecipherable inscriptions and strange pictures of manners and life long forgotten, Egypt lay half buried in her sands, an enigma which successive generations strove in vain to solve. With the present century the answer came at last. The monuments of a wonderful civilization were brought to light; a key was found to the mysterious writings on their walls, and a picture arose bright, distinct, and with wondrous detail, of what that strange people had been for ages. And to the great joy of the believer, at every step features were discovered confirming or illustrating the facts of the Bible.

4. A last field of wide extent remained to be explored: the land from which Abraham had been first led forth, and to which, after many centuries, his descendants were brought back in captivity,—Chaldea, Assyria, Nineveh, Babylon, cities, empires, civilizations closely allied with Jewish history, and even with some of the features of the Jewish religion. And here again a rich harvest awaited the explorer and the Bible scholar. It is not within our province to enter into particulars, nor is it necessary. Everybody has heard and read of the wonderful things that have been unearthed in the excavations practised in various parts of those ancient countries; a great and long-forgotten past, with its language, its history, and its arts.

5. Results no less interesting for Biblical scholars have been reached by another kind of exploration—that of the old manuscripts of the Bible; a work diligently and successfully pursued in preceding ages, but to which the present has brought the most valuable additions, with a critical tact more

refined and far-reaching than at any other period. And all this labor, sifted, freed from technicalities, is brought within the reach of the ordinary student and presented in the most engaging forms. Research, travel, excavations, deciphering, descriptions of places and of manners, come to us, each with its own special interest, and all together lighting up some obscure corner or unnoticed detail of Holy Writ and transforming the duty of Biblical study into a most enjoyable occupation of mind.

Thus equipped, as Bible students had never been before, those of the present age have come in countless numbers, crowding every vacant spot, viewing the Sacred Books under every aspect, devoting to each of the sacred writings the minutest and most exhaustive care. The elucidation of a single book, sometimes of a single question, becomes the work of a lifetime. Hundreds of points, unnoticed before, are remarked and investigated. Nothing escapes the trained eye of the investigator. But, far from reaching the end, the most clear-sighted are ever discovering more problems than they can attempt to solve. Catholic schools and scholars have not remained strangers to the work, yet it must be confessed that most of it has been and is carried on outside the Catholic Church. The present differs considerably in this regard from past ages. To a certain extent it may be acceptable and justifiable, as we shall see later on. But at present it is clear that to the Church and her children have the Sacred Scriptures been entrusted, and that the mission of guarding and interpreting them cannot with propriety or safety be left mainly to heretics and unbelievers.

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VESPERS AND COMPLIN.

STUDIES IN THE BREVIARY.

THE day is far spent ; and, as the stillness of evening falls over us after the busy toil that has been our lot, holy Church bids us—like Isaac of old—to walk abroad in the mystic field of the Psalter, there to meditate. “From the rising of the sun till the going down of the same” (Malachi i., 11.), everywhere, and at all times, the thought of the “clean oblation,” by which the name of the Lord is great among the Gentiles, is constantly brought before us. But nowhere with such beauty and such clearness as in the Evening offices of Vespers and Complin. They are full of thoughts of what has been ; and of what will be our happiness on the morrow. “The mercies of the Lord I will sing of for ever,” says the Psalmist, (Ps. lxxxviii), and the great Act of His Mercy, the Mass, is all day long the burden of the Magnificat which, like our Lady, we ever keep singing in our heart—no matter what may have been the cares of our day or our work—“For he hath done great things to me.” (St. Luke, i., 49.)

I.

VESPERS.

It is the hour of the evening sacrifice of Incense. The old evening sacrifice of the Law is here suggested. Of course the name “Incense” used by liturgical writers as meaning the evening worship, refers to the custom of lighting the lamps at that hour : “ad incensum lucerno.” And from a similarity of name, the name of sacrifice of the Incense of prayer has been taken. St. Ambrose (Lib. 3. *de Virginitate*, c. 4) uses the term in this sense : *Horam incensi (luminis)*. Compare the words in the *Exultet* : *Suscipe Sancte Pater incensi hujus sacrificium vespertinum*. Where the whole prayer is concerned with the hallowing of the Paschal Candle. The number of Psalms chosen for this office remind

us at the outset primarily of the Five Wounds the Divine Victim still keeps on His glorious and risen Body, which Wounds, through our ministry, He has lifted up in intercession before His Father.

Psalm cix.: "Dixit Dominus;" concerning Christ the High Priest of God.

The first Psalm, one of the Messianic prophecies, brings our thoughts back at once to the Eternal Priesthood of Jesus Christ, whence we get our power.

V. 1. Sede a dextris meis :

As Christ by virtue of His Eternal Priesthood sits at the right hand of the Father, so it is given to us to "sit down with God in the Kingdom," sharing in His own regal Priesthood.

V. 2. Donec ponam inimicos tuos :

Our enemies, all our temptations, can be overcome by the power of the Mass if we use it for this purpose. "This is our victory, our faith" in our priesthood.

V. 3. Ex Sion :

"Sion" means the Church on earth, as "Jerusalem" means the Church in heaven. The "rod of power" by which our enemies are smitten is put into our hands by holy Church at our ordination. To "fulfill our priesthood" we must be true sons of the Church in whose name we both pray and offer.

V. 4. Tecum principium, etc. :

Ours is a "kingly priesthood;" and our prayers penetrate among the glories of the Saints. Before the Day Star was made we were foreseen and destined by God to be His priests.

V. 5. Juravit, etc. :

"For those priests (the Aaronic Ministry) were made without an oath; but this with an oath by Him that said unto Him: *The Lord swears and will not repent: Thou art*

a priest for ever after the order of Melchisedec; by so much was Jesus made a surety of a better Testament . . . but this Man because He continueth for ever, hath an unchangeable priesthood." (Hebrews vii., 21, 23.) And in this we share. If we are after "the order of Melchisedec," the great High Priest demands us to be as was that holy man—"Kings of Righteousness" and "Kings of Peace." The Priesthood, coming to us like this, has no earthly origin; "having neither beginning nor end," for it filleth all our life and days. It makes us poor, mortal men to share in Christ's Kingship as well as His sacerdotal office; for, in the words of Zacharias, a priest "shall bear the glory and shall sit and rule upon His throne; he shall be a priest upon His throne." (Zach vi., 13.) The royal dignity which accrues to the Christian Priesthood is calculated to confirm those who bear it in the "princely spirit" which knows no smallness or meanness in dealing with the things committed to our ministry, but lifts up our heart to all that is large and great and God-like.

V. 6. and 7. Dominus a dextris tuis, etc.:

From our sharing in the Victim at Holy Communion we have all God's own power at our disposal to conquer the kings of the earth who "stand up against the Lord and His anointed" (Ps. ii., 2,); that is, all the enemies of the Church and of our own soul in particular.

V. 8. De torrente, etc.:

As it was through drinking deeply the cup of sufferings, the torrent, which sought to overwhelm the Lord, that he conquered; so we shall find our strength, that calmness of soul which lifts a man above all the cares of life, by drinking right lovingly and willingly of the torrent. A torrent, fierce though it be, is however only an intermittent watercourse swollen for a time by fierce tempests. It dries up after a while. Or, in another meaning, in the torrent of grace and joy which inundates our soul during that ineffable Act which brings us so near to God, we should drink deeply

while we are "in the way;" then we shall "lift up our head" with confidence "for our redemption is at hand." (St. Luke xxi., 28.)

Psalm cx. *Confitebor tibi*; Concerning Christ our Eucharist.

V. 1. Confitebor tibi, etc.:

"I will praise Thee, Oh God, with my whole heart," says Christ, our Thanksgiving, to His Father. *In consilio justorum*, in the name of the Church triumphant; *et congregatione*, and of the Elect He gathers together on Earth and in Purgatory. The Eucharist sacrifices are offered as the thanksgiving of the whole Body Mystical.

V. 2. Magna opera, etc.:

The Mass is the highest act of God's wisdom; for in it all His works are included and as it were we can seek out their very essence.

V. 3. Confessio, etc.:

The Mass is a work of the most perfect Praise and grandeur; and it is also the most perfect act of the Justice of worship to God who ever claims and must claim from His creatures a perfect act of homage.

V. 4. Memoriam, etc.:

In it He has summed up all His wonders; Creation, Justification and Glory, all find their fullest meaning in the Mass; all are explained by that Meat which the "merciful and gracious Lord" gives to those who fear Him as their God. "My Flesh is meat indeed, and my Blood is drink indeed." (S. John, vi., 55.) But why to them that fear Him? It is to those that fear Him as the only Physician, without whom there is no health, and who therefore have recourse to Him for their Meat in due season. It is to those who fear Him as their Benefactor and would show their gratitude by offering a perfect thanksgiving. It is to those that fear Him as their Maker and would therefore adore Him as He demands. It is to those that fear Him as God offended by

sin, and whom they would propitiate. He has given Himself as the Victim and has Himself appointed the Sacrifice that fulfills all justice. "Offer *this* for a memorial of Me." (St. Luke xxii., 19.) Our merciful and gracious Lord!

V. 5. Memor erit :

The Covenant and the Oath which He swore to our fathers, to Abraham and to His seed for ever. The Mass is therefore the pledge that the witness ever faithful, ever true (Apoc. i, 5) will show forth the might of His works to His people. And *we* are His people and the sheep of His pasture. (Ps. xcv., 7.

V. 6. Ut det illis :

By the Mass, by which the name of the Lord is great among the Gentiles, the Church takes possession of all the earth. The power of our Sacrifice extends over all lands. The Act of Consecration is the work of His Hands. It is Truth; for of a verity Christ is present; it is judgment; for, as St. Thomas says: *Mors est malis, vita bonis*.

V. 7. Fidelia, etc.:

The Carmelite Commentator, Michael Ayguan says of the Eucharist, it stands fast for ever and ever on account of the Eternal Priesthood; also because it is not possible for any other oblation to take the place of the Mass. It is a work of Truth, for what Christ says He does; it is a work of Equity, for it adapts itself to the receiver according to the words: "To him that hath much, much will be given; to him that hath little, that little he hath will be taken away." (St. Matthew xiii., 12.) *Quam sit dispar exitus*.

V. 8. Redemptionem misit :

Our being "bought again" is the mystery of the Sacrifice. He bought us the first time by creation, and has bought us back by the death we show forth in our Mass. The Covenant is for ever; and is based on the Mass.

V. 9. Sanctum et terribile :

How holy and awful is the God we worship, and how holy and awful our office. Holy Fear gives us a boundless "taste" (sapientia) for this Victim so precious and powerful.

V. 10. Intellectus bonus :

A priest who studies his Mass and makes this the rule of his day has a good understanding of the things of God which no book nor man can teach. He will merit praise which aboundeth for ever as a prudent and wise dispenser of the mysteries of God.

Psalm cxi. *Beatus vir*; Concerning Christ and the reward of the Priesthood.

V. 1. Beatus vir :

Carrying on the same idea as in the former psalm, we here reflect on the happiness of the priest who reverences his office, and who takes a filial delight in the laws of God, which are meant to make him worthy of his dignity.

V. 2. Potens in terra :

The result of his Sacrifice never loses its power; and brings down blessings upon untold generations; for it is offered to the God with whom "there is no shadow of change," (James i., 17), the Eternal "I Am." (Exod. iii., 14.)

V. 3. Gloria et divitiæ :

Glory and wealth we lay up in the house of Him whose justice remains for ever; and who will not deprive us of the fruits of our sacrifice.

V. 4. Exortum est in tenebris :

The Mass is the Light of a world sitting in darkness and in the shadow of death. Those that are righteous—*i. e.*, that have their souls turned to the right end for which they are made, can alone appreciate the inestimable value of the Mass. It is the sacrifice of a Victim who is merciful, loving and Himself righteous; and who would have His ministers such also

that they may draw men more and more to this Light and teach them what the Mass is.

V. 5. Jucundus homo :

He who has pity upon those who know not what the Mass is, and who lendeth to them of his own knowledge and regulates his words, his sermons, in judgment to this end, is indeed a pleasant man to his God, and will never be removed from His remembrance, for he is teaching the people the only true way of worshipping God, and at the same time to know the God they worship.

V. 6. In memoria aeterna :

The just one, "My servant who shall justify many" by means of the Mass, is held by God in eternal regard : he shall not fear the evil tidings : "Depart ye." (St. Matthew, xxv., 41.)

V. 7. Paratum cor ejus :

For, having based his life on the work of Sacrifice, he has prepared his heart to hope in the Lord ; and is established singularly in that hope not to be shaken by any of the attacks of His enemies.

V. 8. Dispersit, dedit pauperibus :

The priest is the dispenser of the wealth and Treasure of a God "rich in mercy ;" he scatters his treasure abroad, far beyond his ken. For the Mass is infinite and reaches everywhere. The needy in all parts of the world get through his Mass what they require for the salvation of their soul. What glory and reward then is there not in store for a faithful priest?

V. 9. Peccator videbit :

The devils see and know the might of the Sacrifice. It binds their hands, and they see by its means the desire of their hearts perish.

Psalm cxii. *Laudate, pueri* ; Concerning Christ and His Priests.

V. 1. Laudate, pueri:

God's priests have to be as children out of whose mouths He perfects praise. The reference to the Adorable Trinity, in this verse, fixes at once our mind on the fact that as priests we are in a special manner adorers of the Blessed Trinity.

V. 2. Sit nomen Domini:

The Eucharistic Sacrifice, the "clean oblation" offered to His Name is never to end in its effects. All praise, therefore, to Him, the Word, the Name of the Lord, who provides Himself as the victim.

V. 3. A solis ortu:

As the sun rises in each country the Mass begins and follows on till it has reached its decline. There is not a moment in which somewhere the Mass is not sending forth its mighty fruit. From East to West, from North to South, wherever the regard of God is turned, there is He propitiated with the Spotless Victim. The reference to the Eucharistic prophecy of Malachias is clear.

V. 4. Excelsus super omnes gentes:

The God to whom we offer is mighty and above all. And the Victim is co-equal with Him.

V. 5. Quis sicut Dominus:

Who is like to the Lord, *our* God? Now comes the personal thought of the wonder of our vocation: that so mighty a God Who "dwells in Light inaccessible," of Whom Solomon has said—"Lo, the heaven and heaven of heavens cannot contain Thee" (1. Kings, viii., 27), should, from above cast His eye on earth and choose *us*, even as we are in His sight, to stand before His Altar!

V. 6. Suscitans:

It requires a miracle of His mercy and power thus to raise us from the dunghill of our miseries.

V. 7. Ut collocet :

To place us among the princes of His people, giving us a share in His own royal priesthood and entrusting us with a power such as no earthly king could or would do to the most faithful of his followers.

V. 8. Qui habitare :

Like one that is unfruitful and useless, we have been healed ; and given a position to keep the house of God. He has granted us to bear many children to Him through means of our Masses which have brought grace to souls striving in sin.

Psalm cxvi. *Laudate Dominum* ; Concerning Christ and the effects of the Sacrifice.

V. 1. Laudate :

All nations share in our Mass. We offer it for all God's folk. It is their worship, their praise, their thanksgiving ; and not only the nations of the earth, but " all the people " —the whole Body Mystical is affected by our Mass.

V. 2. Quoniam confirmata est :

And by it His mercy is confirmed the more upon us. For the Blood of Jesus does not lose in eloquence by the repeated Sacrifice ; but gains more and more. For the Eternal Truth which abides for ever is none other than the Divine Victim Himself! *Ever living to make intercession for us.*

Capitulum.

In this we get a reminder of the Epistle either of the Mass we have said or of the morrow's. For here, according to the Feast, we either continue our thanksgiving for the past Mass or turn our thoughts to the coming sacrifice. Either thought is calculated to give a real deep meaning to the response : *Deo Gratias.*

Hymn.

This is generally, as in the office of a Confessor, the same as we had at Matins. It brings us back to the dispositions we had at the beginning of our Office.

Magnificat.

As priests do the work of Our Lady, her song of holy joy should ever be in their hearts; and now the Church puts it on their lips with the sweet thought of her intercession.

How it all is redolent of the Mass and of the sentiments of the priest whose day was made glad "when they said unto him we will go into the house of the Lord!" Our lowliness in His sight abashes us when we think that we have been chosen to receive the great things He has done for us, and to see the might of His arm displayed in the miracle of Consecration. How the thought that He has filled our emptiness with good things, and it was that very emptiness which moved His mercy, warms our heart to love Him more. He has taken us up as Israel His servant to give us the promised Land when we shall sit down with Him in the Kingdom of His Father, as He spoke to Abraham, His Friend.

The Collect is that of the feast and is what was or will be said in the Mass. So, what we pray for in the name of the people at Mass we pray for now in the sacrifice of Prayer. Thus joining the two.

II.

COMPLIN.

Night has come. But before we take our rest, the Mass must take its place as the last of our thoughts. Full of Faith in its might, we listen to the Apostle's warning against the enemy; and if perchance we have forgotten the great Act we have wrought, we make humble confession to God in the sight of all His Church who had witnessed the glory that fell upon us at the Altar.

The first psalm *Cum invocarem* (Ps. iv.) we have already noticed at Matins. But the thoughts of the "sacrifice of Justice" and of the "good things" are very sweet to linger over. The signing of the light of God's Countenance, by the imposition of hands, which marked us and sealed us to Him, is a joy to us after the day's toil. And the remembrance of the Corn, the Wine and the Oil of the morning

how goodly it is! With thoughts as these we rest in peace and sleep, established well in hope; for surely God would not have given us all this had He not numbered us among the Elect.

The next Psalms are psalms of confidence that He will keep us safe during the coming night till we stand at the Altar again. In the night we are bidden to lift up our hands by desire to the holy places wherein we shall stand on the morrow.

The Hymn for bodily purity follows—"for be ye pure, ye who bear the vessels of the Lord" (Is. lii, 11), and the lingering cry: *ne derelinquas nos, Domine! Deus noster!*—recalls the gracious presence when Jesus stood upon the shore when morning was come. We may well sing the song of Simeon as our day closes; for our eyes have seen the Salvation and the Light and the Glory.

A few prayers appropriate to the night and a tribute of love to Mary the *Regina Cleri* close our office for the day and prepare us for our Mass to-morrow.

In this hasty and inadequate study of the Office from the point of view of the Mass we have only sought to indicate the line which seems to us to be the Church's own, when she gives us but two books—the Missal and the Breviary. If these two are said well we want nothing more for our sanctification and the perfect discharge of all the duties of our state. Would it not be well therefore and tend to simplicity and singleness of heart, if the time at present spent in extraneous practices of devotion which are not necessary for our state, were devoted to the better saying of our Office, reading, marking and inwardly digesting its teaching? There we can find our mental prayer in its safest and most useful form; there we can find such spiritual reading as cannot be found elsewhere. There we get the most perfect vocal prayer. If this be so, (and who will deny it?), then it is surely to our loss when we take up time so precious in self-willed practices, at the expense of our Office. If set formal meditations were necessary for a priest's salvation, (prayer is; but the Spirit bloweth as He listeth. St John iii.,

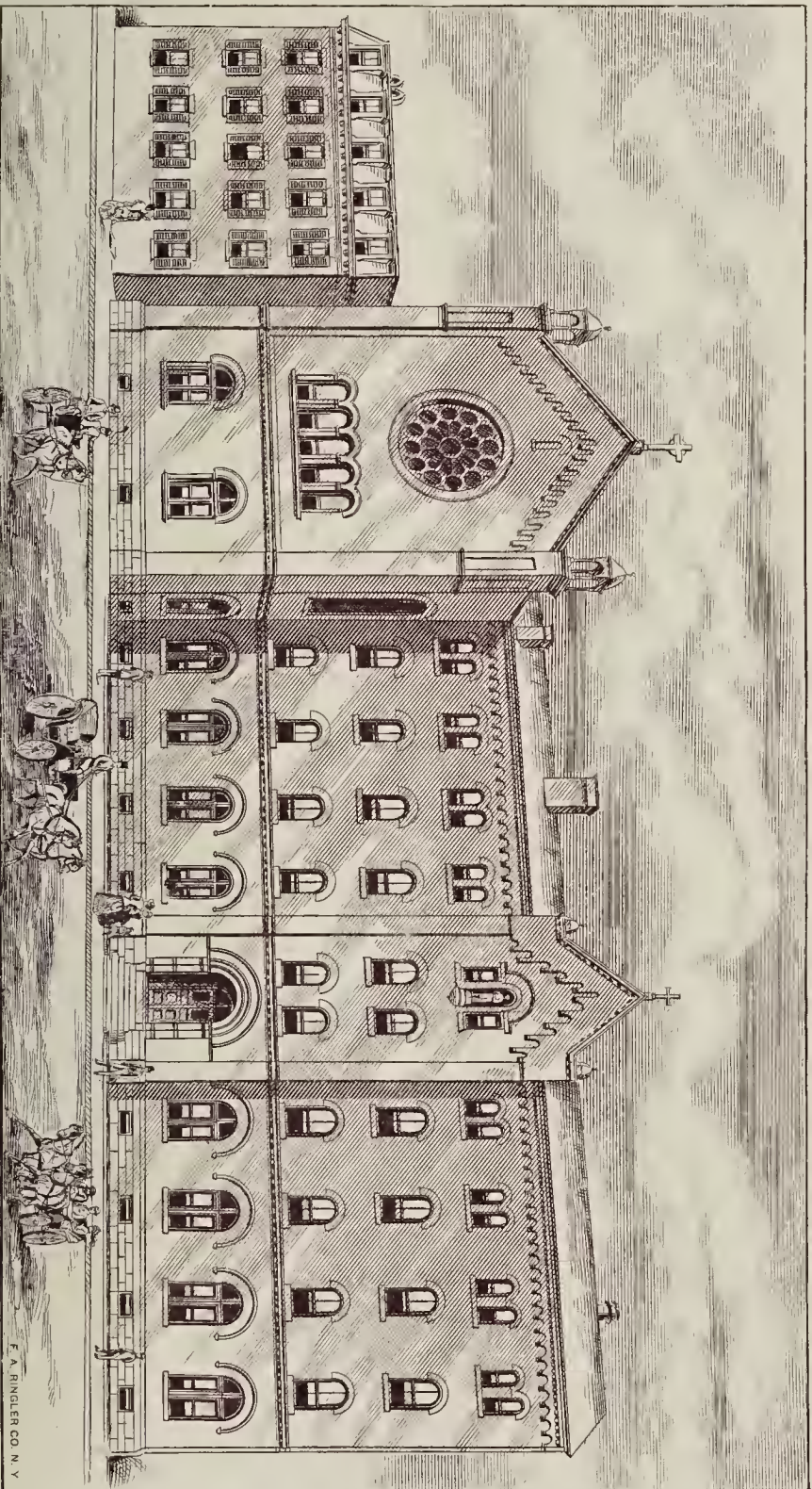
8), we should have had the "Exercises" or some such book placed in our hands along with the Missal and Breviary. Mental Prayer is one thing, but it is hard to see how the discursive exercise which goes by the name of Meditation has much prayer in it, except at its end. The true food for Prayer is in that mine of gold, the Breviary. On it souls have fed for centuries, and most of God's saints for fifteen hundred years have known no other. From it, and from it alone, we can get that simple, direct prayer which we humbly submit is so much needed amidst the complexities of this mechanical age.

ETHELRED L. TAUNTON.

ST. JOSEPH'S SEMINARY FOR THE COLORED MISSIONS.

The civil status of the Negro Race is well summed up in the last three amendments to the Constitution of the United States.

By the thirteenth, which came into force in 1865, slavery was abolished; the fourteenth, in 1868, made the freedmen citizens; lastly, in 1870, the fifteenth granted to them the franchise. Thus the civil and political rights, which the Whites enjoyed, were bestowed upon the Blacks. The spread of educational and religious forces among them kept up apace with their civil advance; at least so far as the sects were concerned. The Freedmen's Aid Society opened very many schools, which afterwards for the most part became Protestant Churches. The non-Catholics of our land poured out their millions—thirty-five up to 1890—into more churches and especially into schools of all sorts and grades. The



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public school system of the Southern States then followed at a cost of over fifty millions of dollars.

In 1866 and 1884, the Bishops of the Catholic Church, assembled in National Synods, officially raised a united voice in behalf of the Freedmen, for whom their non-Catholic countrymen, as churchmen and citizens, were doing so much. In 1866 they sent out an appeal asking "by the bowels of the mercy of God" for men to preach the Glad Tidings to those unhappy creatures, who were just tasting of civil liberty, although in almost certain danger of not knowing the freedom by which Christ has set us free. In 1884, the Bishops, again in Council, went two steps further when they ordered a national collection for the Negro and Indian missions and also begged the superiors of Seminaries to foster vocations to the Black vineyard of the southland. Behind and ahead of both Plenary Councils was Rome, urging the American Church onward. St. Joseph's Society of the Sacred Heart is an outcome of all this. It is a band of secular priests, who devote themselves to the salvation of the Negro race, of whose house of studies, known as St. Joseph's Seminary for the Colored Missions, this paper treats.

This institution was first proposed to the writer in 1879 by him who was then his Superior, Dr. Vaughan, Bishop of Salford, and now Archbishop of Westminster; again in 1881; later on in 1884, when a place was in fact bought, but the purchase was set aside; and at length, in 1887, when it came into light. Adjoining St. Mary's Seminary of the Company of St. Sulpice, its seminarians are kindly allowed to attend lectures there. This they do for all classes except two. At home our philosophers have four hours weekly devoted to a class on the Life of Christ. Its object is to give them a knowledge of the earthly footprints of the Master. The second—a weekly class—is of Church History, which is confined to the study of the Apostolic Age. Every term its members hand in a written essay on a subject connected with class matter. Among those of the past session were, "The Aim and Scope of the Acts," "Their Authorship and

Genuineness," "Sadducees," "Old Testament References in St. Peter's First Speech." For the present term, the following are a few of the essays: "Canonicity and Genuineness of St. James' Epistle," "Sanhedrim," "Ethiopia in the Apostolic Age." For the rest, St. Joseph's thirty seminarians are divided up and down in all the classes of St. Mary's, holding various ranks from the first—we are sorry to add—down to the last.

Beginning with September next, a regular course of Bible reading, in private, will be introduced. All the house, from the deacon to the youngest logician, will be in it. Thrice yearly, say at Christmas, Easter and Pentecost, a written examination will be held on the reading up to date. During five years, therefore, the Old Testament will be fairly mastered. Apropos of this biblical reading, a slight digression may be permitted. During 1896, three works in English dress were brought out, all claiming to help the training of the clergy. First came "Our Seminaries," by the Rev. J. T. Smith; then "Pastoral Theology," by the Rev. W. Stang, D.D., and lastly, "The Ambassador of Christ," by His Eminence, Cardinal Gibbons. Everyone of them insists on reading the Bible. Says the first named, "that from their books (on Sacred Scripture) they (the seminarians) may catch deeper glimpses of the life which Christ led upon earth, of the circumstances which heralded His coming, of the peoples, sages, kings, prophets, historians, that led up to him." (p. 280.) In its turn, the second declares, "The more the Sacred text has penetrated his (the priest's) whole interior and is actually taking possession of his thoughts and feelings, the more eloquent he will be." (p. 9.) "The Bible"—says the third—"is the only book of study that is absolutely indispensable to the priest." (p. 226.)

But in Talbot Smith's work, there is seen no sign of any Biblical turn. For, besides the quotations which introduce every division, not more than five or six texts—and those well-worn ones, can be found. Dr. Stang, however, shows himself at ease with the Vulgate. Cardinal Gibbons alone of the three dovetails Scriptural quotations, phrases,

examples, and, we may add, unction also into the pages of "The Ambassador of Christ." "Verba movent, exempla trahunt." After a conference, given a year or so ago by the Cardinal at St. Mary's, we overheard one of our men say: "I tell you what, the Cardinal knows his Bible." Boyish was the remark, but it shows how seminarians are to be won to the study of the sacred pages.

At St. Joseph's Seminary then the main work is the training and spiritual formation. Rising at five o'clock, twenty minutes are allowed before morning prayers, which last ten minutes. A half hour is next spent in mental prayer. No book is assigned or read aloud. The "Imitation of Christ" and the Gospels are recommended. Quite free as to choice, some seminarians use books of set meditations; others prefer a treatise on the Spiritual Life, v. g., Lallemands' "Doctrine;" DeMontfort's "Blessed Virgin;" Lehman's "Way of Peace;" Faber's "Creator and Creature," and his "Growth in Holiness." The Sulpitian method of prayer is learned by rote and recited every Sunday during the half hour set apart for spiritual reading, when a conference on prayer is also given. The seminarians are taught that the method is somewhat like the alphabet. As the latter is the foundation of our reading, so any method can be no more than a guide in prayer. The Holy Spirit will teach the sincere lover of prayer in His own way. The great aim is to impart a relish for prayer, as is said in the Rules:

"By prayer is meant not merely the formal meditation of half an hour made every morning and the regular vocal prayers, which are the form of sound words supplying topics ever ready for meditation and contemplation; but also that constant union of the soul with God, which is carried on by aspirations and movements of the will at all times."

Holy Mass closes the morning devotions. All are urged to get the *Missale Romanum* and follow the priest at the Altar, in order to grow accustomed to Church Liturgy. For a like reason, during the public retreats, at the opening and closing of the school year, the whole house recites the Divine

Office. From this practice many now in Sacred Orders found it easy to learn how to handle the Breviary. Next, rooms are set to rights, then study takes up the rest of the hour before breakfast. The table is plain and wholesome. Porridge with milk, meat, bread and butter, make up the breakfast. Soup, meat and three vegetables with dessert fortify the inner man at midday. Cold meats, or stew, now and then, with potatoes fried or in salad carries the household to bed. Besides cold water, coffee is drunk at breakfast and tea at the other meals, except at the Rector's table where, after water, reigns "Kneipp," for which, however, two-thirds of the seminarians have asked.

Study and class divide the day with recreation between. While the seminarians are kept close to the text-book, yet the library, now consisting of about twenty-five hundred volumes, is always open, and they are free to use it, provided they leave a receipt, for which a printed form is at hand. The Pratt Library of Baltimore, moreover, is well supplied with sound authors, of whom many are Catholic. It is patronized quite freely by this house, upwards of twenty having the official cards for its use. But the book needs to be offset by the playground. The ball-alley and croquet, both poor makeshifts, are well used. At night, the bowling alley divides honors with punch balls, shoulder and abdominal machines, Indian clubs and dumb bells. Within a year, the bicycle has come to the front for free days or whenever permission to go out can be secured. For the spin of a hundred yards or so, afforded by the Seminary grounds, hardly please the ambitious cyclists.

Manual labor is a recreation peculiar to St. Joseph's Seminary. It means an hour's work every afternoon. During it, the "Colored Harvest" is mailed, the Chapel brushed and dusted, the floors polished with wax. A couple busy themselves at carpentry, doing all odds and ends; four or five others engage in photography and slide-making for the lantern; another pair keep the library in shape; the typewriter and mimeograph demand others; three also are outside with hoe and rake; finally the staff of life put upon our

table is baked by two amateur knights of dough. A priest, above all a missionary, should not be ashamed to dirty his hands. Many of us indeed if Our Lord had not placed us in the Sanctuary, should have had to live by soiled fingers and palms. Nor does it ill become gentlemanly priestliness to know how to saw a board or drive a nail. From such knowledge many an odd quarter and spare half dollar will be saved on the mission. Closeness to the soil, furthermore, and bending the back are not bad means to learn the humility which the Master, never ashamed to wash His disciples' feet, taught us all to study in Himself. A priest surely must be a gentleman; but not the professional gentleman who puts his gentility in daintiness and snobbery. He is a gentleman in Cardinal Newman's sense: one who never inflicts pain.

Next comes the spiritual reading. During the first half year the Rector reads and explains the rules of St. Joseph's Society, which have been well epitomized by their writer, Cardinal Vaughan, in his introduction to the Life of St. John Baptist de Rossi. Afterwards, a book is read; at present the letters of St. Jerome; after them, *The Ambassador of Christ* will follow. Besides morning, noon and night prayers in the Chapel, fifteen minutes are passed in a visit to the Most Blessed Sacrament. Before the open Tabernacle we kneel in silent adoration, towards the close reciting aloud and together St. Francis Xavier's prayer for the heathen; an English hymn is sung; and lastly is given the blessing with the Ciborium. During October, by Papal command, and March, St. Joseph's Month, daily Benediction *solemni modo* is in vogue. Apropos of these devotions, the Rector fosters, as best he may, frequent and even daily Communion; he is very glad to say that some nine or ten daily kneel for the Bread of Angels, while the rest touch the Sacramental Hem of His Garment frequently, as Moral Theology classes it. Strange sounds the custom that a philosopher should go so often; a cleric oftener; a minorite so much more; and so on. No such law exists for the laity, whose tests of worthiness are their dispositions of heart.

It was the wedding garment of charity which was exacted of the guests at the Great Banquet, and not progress in studies ; for it can have no place in so clothing a man. Because a priest, it hardly follows, that one is the fitter for Holy Communion, than when only a levite. The priesthood is indeed perfection, par excellence ; but the priest may differ little, it at all, from the former seminarian ; in fact, conscience and self-knowledge will often recall to mind that the days in the Seminary found him better and more anxious for the Bread of Life. After night study the beads are recited, walking to and fro upon the porch ; then en route to the Chapel is sung the "Ave Maris Stella." Night prayers close the day ; then "taps" at 9.15.

Thus far the daily life of the Seminary. The chief weekly events are the holiday, the Sunday and Confession. On Wednesday, the holiday, ready leave is granted to go out, as then all purchases are made, v. g., clothing, tobacco, etc., etc. Tobacco? Yes ; for, much against his grain, because he loathes tobacco, the Rector tolerates smoking. Convinced that he could not succeed in shutting out the baneful weed, he can only shrug his shoulders. A broken rule is worse than none. In civil matters, experience goes to show that a strong moral sentiment must be back of a law for its observance. The same, in a great measure, is true of the Seminary. In our land smoking is too common to be frowned down. In fact it is a clear case of "tolerari posse."

On Wednesday afternoons, the seminarians, *bini et bini*, visit the negro wards of five hospitals, taking along with them bundles of Catholic papers, whose editors very kindly supply them to the institution. Ten more, two by two, also do "settlement work." They hunt up negligent colored Catholics ; get up lists of unbaptized pickaninnies ; ferret out the unconfirmed ; bring sick calls to the priests ; drum up school children, and often have people under instruction. This work is deservedly popular in the house. Every succeeding week brings fresh adventures and experiences. The four deacons, now in the house, teach catechism to the children of the Academy, kept by the Oblate Sisters of

Providence, as also in the Orphanage. Many a pleasant chat follows the Wednesday outings.

Sunday again sees the seminarians, after Solemn Mass, wending their way to the colored churches, there to teach catechism to the children. It is good practice for them. Every Sunday, also, between Vespers and Benediction, a seminarian preaches for fifteen minutes. The Rector assigns the subject. For this year (1896-1897), every one had the life of a Saint; last year, one of the Psalms; the previous year, a Biblical Character of the Old Testament.

In a word, the aim is to give out subjects which cannot be stolen. Sermon-books, especially when badly Englished, do much harm and little good to seminarians. During the month of May, at visit time, a seminarian gives a five minute *feverino* on our Blessed Mother, and is called down at the time limit; this year the aspirations of the Litany furnish the subjects.

On Sundays and Wednesdays there is talk at all meals, and daily at breakfast. On class days the reading at dinner opens with the Douay Bible and closes with the Martyrologium Romanum. At supper the "Imitation" in English winds up the sitting. During meals last year, all of Prof. John Fiske's works on American history were read, except the opening chapter in the "Discovery of America." Since September, we have listened to Fiske's "Critical Period in Our History"; Roper's "History of the Civil War"; Russell's "Diary"; at present, Pastor's "History of the Popes" divides attention with the table. Soon will come Gasquet's work on "Catholic England." Whenever the Rector notices an interesting paper in a daily journal or in a magazine, he has it read.

Confession every week is *de rigueur*. Every seminarian is quite free to select his Ananias at St. Mary's Seminary, where there is a *maxima copia Confessariorum*. The third Sunday in every month is retreat-day, when silence reigns in the house and by turns the seminarians adore the Most Holy, exposed upon His Sacramental Throne. In the last place, the levites are allowed to go home during the summer, but

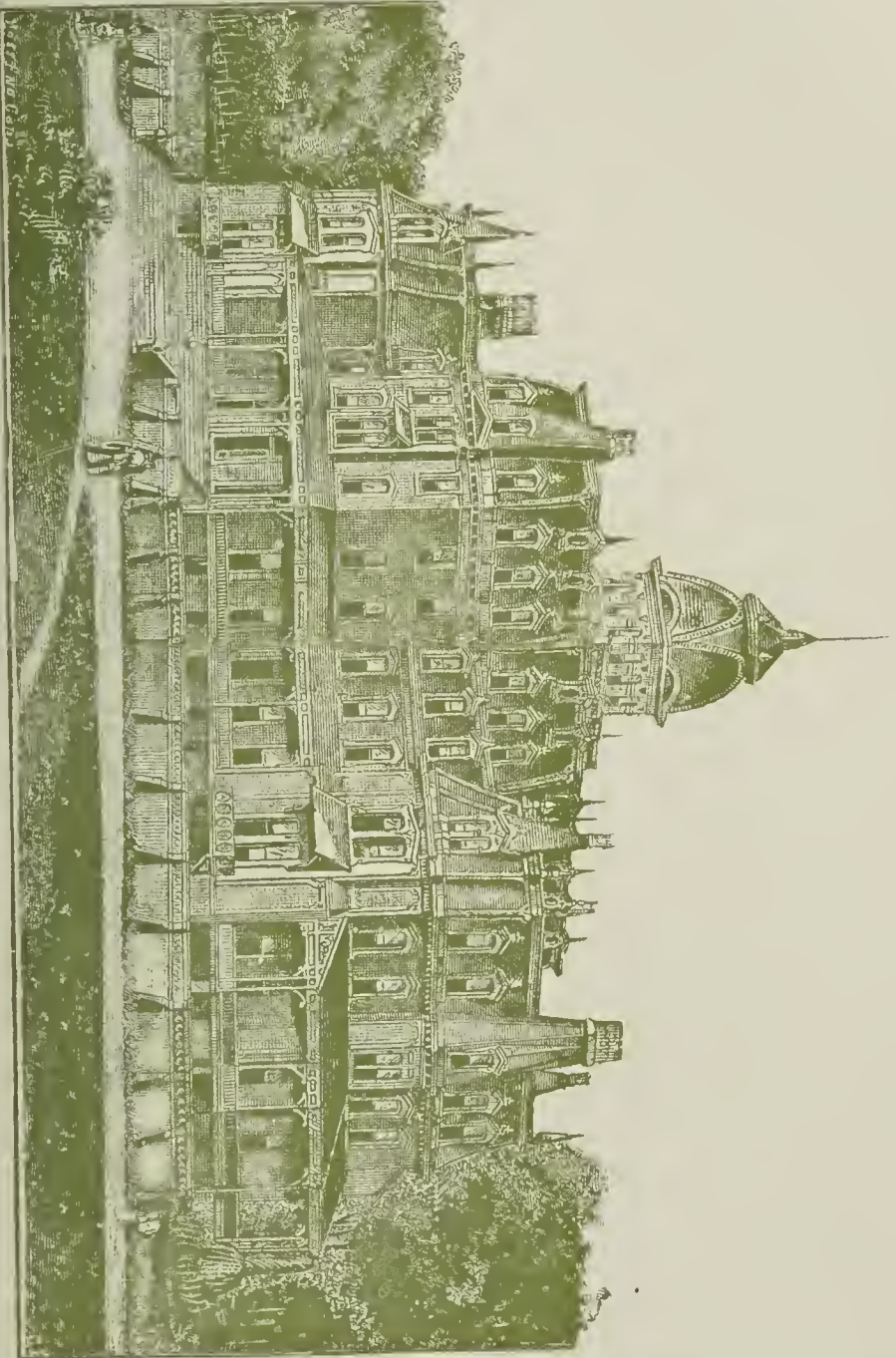
not at the midwinter holidays, which divide the first and second terms.

Towards the good order of the house, an official of the students helps very much ; he is known as the *dean*. At the opening of studies in September, every seminarian submits three names of his fellows to the Rector, who names one as the dean ; he is a sort of buffer between the authorities and the subjects. Any grievance or request is made known to the Rector by him, while, in his turn, the dean looks out that the gear of the institution works smoothly and evenly.

The levites here are, or hope to become, members of St. Joseph's Society of the Sacred Heart. Into it they are admitted when sub-diaconized "*ad titulum missionis*," taking the Propaganda oath with the addition of not undertaking any work which might interfere with their duties to the Colored Race. Besides, every one signs a contract, in which he accepts the allowance, care, support and maintenance by the Society as a full and even "*quid pro quo*" for his labor. The priesthood soon follows and then a share in winning to Christ that Ethiopia, whose hands are stretched out heavenward. To see the young missionary go forth is ever a consolation to the Rector, whose heart's desire is to see everyone able to doubt in the Confessional ; having a taste for reading ; a love for the Negro Race here and in Africa ; a relish for prayer, and a filial love for the Great Patriarch, who was the Rector of Nazareth.

St. Joseph's Seminary has for its feeder the Epiphany Apostolic College, which sent up to it, in 1894, seven recruits, in 1895, seven more, in 1896, ten. In its turn, St. Joseph's Seminary sent out, in 1894, one missionary ; in 1895, three ; in 1896, one, while the four deacons in the house will mark the number for 1897. There is therefore now, after ten years of preparation, regular inflow and output. But the great need of these institutions is that they be endowed.

Half a million will be required to do so. In the opening of new missions, as we hope to do regularly hereafter, will



EPIPHANY APOSTOLIC COLLEGE.

W. J. R. 1850. BALTIMORE MD

devolve upon us the duty of seconding the efforts of the missionaries looking towards support in case they fall short, in order that they may keep their ploughs in the black furrow. St. Joseph's Seminary and the Epiphany Apostolic College ought to be made safe. In securing endowments, we trust, —and we may ask—that the clergy will co-operate. These institutions are not local charities; they have no bishop or diocese behind them; their object is not so near to the hearts of the faithful as appeals for homeless, wayward, or orphan children; nor does their negro side help them in the goodwill of very many people, for prejudice holds no small sway even among the well-disposed. Although the onus of evangelizing the negroes has been accepted by the Catholic Episcopate when assembled in Plenary Council, yet no bishop can be expected to regard himself or his diocese to do aught more than the Council asks, viz., to have the annual collection. As advisers of the faithful and of themselves the clergy may secure in a few years this much-needed endowment. Upon them also, we depend for subjects for the Epiphany Apostolic College. From fifteen to twenty are acceptable every September, of whom no one enters without letters from a worthy priest. Thus far, like Cromwell's picture, have we painted St. Joseph's Seminary as it is, "warts and all."

It remains for us to add what seems the basis, upon which this missionary institute must be built. It can best be grasped from its object, which is to evangelize the Colored Race and win them to Christ. Now this means to make them moral and virtuous Christians. "*Similia similibus gaudent.*" Hence the seminarians need to be well grounded in their moral and spiritual character. Rule and spirit enter largely into the seminarians' career. Rule: That he may learn day by day how his hours and time belong to God, "whatsoever ye do, do all for the glory of God." Spirit: For he should be on fire with the love for souls. A spirit which is earnest and missionary tends to clothe itself with rule. If an earnest spirit be without order, it will become a bodyless soul, a phantom and a menace, just as a rule without spirit is a soulless body. To create such a spirit "*non cuivis contigit.*" To

breathe into and sustain in the sons of St. Joseph the lofty enthusiasm, which becomes true apostolic vocation, demands a power too delicate for analysis. It is a moral government which depends not on the formal relations between rector and seminarians, nor upon the rostrum, nor upon official regulation and bulletin boards. No "ipse dixit" is it, for it deals with the by-plays of life on the tender and unguarded side. It forms itself around the young levites, when and how they know not. It saturates them, impregnating them with its own fervor. True, man has to be its channel, but the Divine Spirit alone can be its author. Alas, for the Rector of this Seminary! He may truthfully make his own these words of St. Bernard, "Let not a soul, then, which is laden with sin, and still subject to the passions of the flesh, which has not yet tasted the delights of the Holy Spirit, which is wholly ignorant of and inexperienced in inward joys; in short, a soul like mine, make the least pretension to such a degree of grace." (*In Cantica Sermo.*, III., *Eales' Translation*, v. 4, p. 187.)

Furthermore, knowledge becomes the lips of the priest. True indeed is another saying of the same Father, "Lucere tantum, vanum; ardere tantum, parum; ardere et lucere, perfectum." But while theology is the queen of sciences, still the science in it can at best be only the shell. The doctrine must be the meat. Too often the scientific part is like the hickory or walnut, warping and squeezing the kernel into uncouth shape. To become a true holy priest the seminarian must eat of the solid meat of the Divine Word; "My meat is to do the Will of Him, that sent Me." He must grasp how the Catholic Church—the Spouse and Body of Christ—is the Incarnation continued on earth, all life and energy; how Holy Mass is her heart-throb; how the indwelling Holy Spirit is her life, quickening every one of her members; how her arteries are the Sacraments; how prayer is her health-giving atmosphere. These and many more inspiring truths of our holy religion are often lost in the soulless syllogism and the starchiness of scientific methods. Compare a modern treatise "De Eucharistia," with the same in St. Thomas'

"Summa." Read St. Gregory on the Pastoral Charge (*De Cura Animarum*), the moral theology of the Middle Ages, and then take up any of our present day text-books. St. Gregory, the wonder-worker, in his panegyric on Origen, tells of the great African's genius to evoke the love of God out of Geometry, Astronomy and Metaphysics; although in the last case he allowed his pupils to read any author, except an atheist, or one who denied the Providence of God. Without indeed being preachy, our philosophical and especially theological text-books might be much more unctious, in order that levites could taste and see that the Lord—the text-book Lord even—is sweet. "Let us exhibit ourselves"—writes the Apostle of the Gentiles, "as the ministers of God, in patience, in tribulation, in necessities, in labors, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice." (2 Cor. vi.) Thus he classes knowledge and truth with some seventeen theological and moral virtues, and after him Holy Church in the hymn of a Confessor, repeats the same strain:

"Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam."

Every institute has its own spirit; it is a creation and of slow growth indeed. St. Joseph's Seminary should foster the missionary spirit; the spirit, that is, which led St. Francis Xavier to chide the professors at the University of Paris for their neglect of the heathen; the spirit, which kept St. Peter Claver, day in and day out for upwards of forty years, among the Negro slaves of Carthagera; the spirit, finally, which will evangelize and civilize our American Negroes, that they in their turn may win to Christ the home of their ancestors—that land of mystery, so aptly described in our days as "Europe writ large."

J. R. SLATTERY.

Baltimore, Md.

ANALECTA.

LITERAE APOSTOLICAE.

E Secretaria Status.

SS. D. N. LEO PP. XIII. COMMENDAT OPUS "AMERICAN ECCLESIASTICAL REVIEW" ET APOSTOLICAM BENEDICTI-
TIONEM IMPERTIT PERIODICI MODERATORI OMNIBUSQUE
COLLABORANTIBUS, OCCASIONE PUBLICATIONIS COMMENTA-
RII IN BULLAM "APOSTOLICAE CURAE" A R. P. BRANDI,
S. J., FACTI.

Seminario di S. Carolo
della Arcidiocesi di Philadelphia,
Stati Uniti d'America.

18 Aprile, 1897.

BEATISSIMO PADRE,

Memore e grato della paterna accoglienza avuto da Vostra Santità nel giugno dell' anno 1895, prostato ai Vostri piedi, Vi offro l' maggio della pubblicazione da me fatta negli Stati Uniti della traduzione inglese del lavoro del P. Brandi, S. J., sulle Ordinazioni Anglicane.

Questa traduzione che già vide la luce nel Periodico ecclesiastico da me diretto è qui riprodotta con nuove note in risposta alla recente Lettera degli Arcivescovi Anglicani. L'edizione che se n'è fatta di 7500 copie è quasi interamente esaurita, attesochè nei soli primi quindi cigiorni ne furono venduti più di 6000 esemplari.

Nella speranza che Vostra Santità voglia paternamente gradire quest'umile offerta, imploro la Benedizione Apostolica per me e per quanti cooperano meco nel Periodico THE AMERICAN ECCLESIASTICAL REVIEW. Prostrato al bacio del sacro piede, sono

Di Vostra Santità Umilissimo e devotissimo servo e figlio

H. J. HEUSER,

Professore di Sacra Scritture nel Seminaria Arcivescovile.

E Secretaria Status.

Rmo P. H. J. HEUSER,

Profr. di S. Scrittura nel Seminario di Filadelfia.

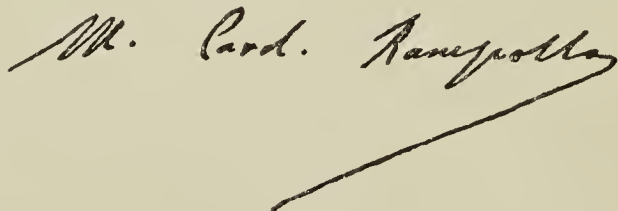
REVMO. PADRE,

È pervenuta nelle venerate mani del Santo Padre la ossequiosa lettera direttagli dalla S. V. li 18 del ppto. Aprile e la traduzione inglese del dotto e assai encomiato lavoro del Revmo. P. Brandi sulle ordinazioni anglicane. Quest' omaggio di V. P. è tornato accettissimo a Sua Santità, la Quale non dubita che la traduzione medesima varrà a maggiormente diffondere e a far meglio comprendere le dichiarazioni emanate dalla S. Sede sopra l'importante argomento. A pegno pertanto del Suo gradimento l'augusto Pontefice imparte ben di cuore l'Apostolica Benedizione implorata nel sopra citato foglio. In modo speciale poi benedice Lei e il Revmo P. Smith, il quale ha arricchito di note la detta traduzione.

Mentre con molto piacere La rendo di ciò in tesa, aggiungo i particolari miei ringraziamenti per la favoritami copia della stessa traduzione e con sensi di ben distinta stima godo ripetermi

DI V. P. RMA

Affmo nel Signore,

A handwritten signature in dark ink, reading "M. Card. Rampolla". The signature is written in a cursive, flowing style. Below the signature is a long, horizontal, slightly wavy line that extends across the width of the signature.*Roma, 3, Maggio, 1897.*

E S. CONGREGATIONE CONCILII.

AD ORDINARIOS AMERICAÆ MERIDIONALIS LITTERARÆ CIRCULARES SACRÆ CONGREGATIONIS CONCILII

De Seminariorum Regimine.

De clericorum seminariis agens S. Tridentina synodus in *sess. XXIII. cap. XVIII. De reform.*, praescriptis pluribus quae ad alumnorum admissionem et ad religiosam et litterariam eorum educationem spectant, haec addit: "Quae omnia atque alia ad hanc rem opportuna et necessaria Episcopi singuli, cum consilio duorum canonicorum seniorum et graviorum, quos ipsi elegerint, prout Spiritus Sanctus suggesserit, constituent, eaque ut semper observentur saepius visitando operam dabunt."

Pergens deinde ad ea quae oeconomicam administrationem respiciunt, statuit, ut "iidem Episcopi cum consilio duorum de capitulo, quorum alter ab Episcopo, alter ab ipso capitulo eligatur; itemque duorum de clero civitatis, quorum quidem alterius electio similiter ad Episcopum, alterius vero ad clerum pertineat," omnibus provideant, quae ad collegii fabricam instituendam, ad mercedem praeceptoribus et ministris solvendam, ad alendam iuventutem et ad alios sumptus referuntur.

Duplex itaque S. Synodus iubet adesse consilium in seminariis constituendis et regendis, alterum pro re disciplinari, alterum pro temporali administratione, distincta personarum numero, electionis forma ac officio; etsi nihil vetat quominus duo canonici, qui in coetu sunt consultorum pro re oeconomica, ipsi ab Episcopo eligantur et deputentur etiam pro disciplina, dummodo muneris distinctio servetur.

Quae omnia quam sapienter ordinata fuerint, quisque facile intelliget qui secum reputet, quantum a prospero seminarii statu et a sana clericorum institutione profectus religionis pendeat: unde duplicem hunc consultorum ordinem adesse, qui in seminariorum regimine et administratione Episcopis adsit suppetias ferens, et in tanto ponderè sustinendo eisdem

opituletur, nonnisi prudentissima cautio ac saluberrima provisio est. Eo vel magis quod Episcopi aut visitationi dioecesis aut aliis negotiis, quibus necessario debent intendere, ita saepe occupentur, ut sui seminarii curae indesinenter vacare, et omnibus per se et directe consulere, plerumque omnino impediantur.

Nec opponi potest, exinde Ordinarios in expedita pii instituti gubernatione impediri; si quidem recepta regula est, a S. H. C. inde ab anno 1585 tradita ac saepius deinde confirmata, ut Episcopi adhibere quidem deputatorum consilium teneantur, non item sequi. Sane in *Oscen.* mensis Octobris 1585 S. C. censuit "sufficere quod Episcopus huiusmodi consilium requirat, eorumque consilio adhibito posse Episcopum statuere et deliberare quae pro prudentia sua magis expedire iudicaverit." Quod autem solummodo pro consilio stat, impedimento esse non potest; sed lumini potius, directioni et auxilio inservit.

Noverint ergo Episcopi quanti intersit, quantoque studio satagendum sit, ut haec tam salubriter instituta lex executioni ubique demandetur, et fideliter servetur.

Quod si ex cleri defectu, aut ex gravibus aliis conditionum adiunctis, in quibus Americae Meridionalis dioeceses plerumque versantur, haec omnia impleri non possint, universam legem corruere, aut eius observantiam in iis quoque quae possibilia sunt praetermitti pati non debent Ordinarii; sed S. Sedem adire opportune tunc poterunt, quae pro variis locorum circumstantiis et casuum diversitate consilio suo Episcopis aderit, et salva legis substantia, in iis quae ad formam pertinent opportuna temperamenta adhibere non omittet.

Pro viribus tamen nitendum, ut, si fieri potest, in omnibus lex vigeat, nihilque ex ea detrahatur; adeo ut uterque consultorum coetus ad praescriptam formam constitutus munere suo iuxta legem defungatur.

Quae vero sit electionis forma in deputatis constituendis servanda, ex adducto Concilii textu perspicue patet.

Nec minori claritate innotescit, in quibusnam negotiis consultorum votum sit exquirendum; in omnibus scilicet,

quae tum ad disciplinam et educationem clericorum, tum ad sumptuariam piaae domus rationem spectant. Unde S. H. C. in *Oscen.* anni 1585 superius adducta declaravit, "Episcopum cum consilio deputatorum teneri tam circa institutionem, disciplinam et mores clericorum, quam circa temporalium rerum administrationem providere : . . . exactionem vero quae fit pro seminario ad solum Episcopum spectare."

Et in *Salernitana* mensis Iulii 1589 propositis dubiis:

"II. An eorum (duorum scilicet deputatorum super disciplina) consilium adhibendum sit tam in constituendis regulis universalibus seminarii, quam in electione puerorum singulorum introducendorum, in electione magistrorum, librorum legendorum, confessoris, punitione discolorum, expulsionem, visitatione et similibus?

"III. An alii quatuor sint deputandi, et deputati adhibendi sint in consilio tantummodo in taxatione, contributione fructuum ex unione beneficiorum et in aliis difficultatibus ob quas seminarii instructio vel conservatio impediretur vel perturbaretur; an etiam in exactione et temporalium administratione tam dicti seminarii, ut, puta, deputatione vel expulsionem ministrorum et famulorum temporalium, expensis quotidianis, provisione bladorum; quam etiam bonorum quorumcumque et reddituum ipsius seminarii, etiam ex beneficiis unitis, ut, puta, locationibus, concessionibus, aliisqui contractibus et litibus?" responsum fuit:

Ad II^{um}: *In omnibus his esse adhibendum.*

Ad III^{um}: *Teneri Episcopum adhibere deputatorum consilium tam circa institutionem, disciplinam et mores, quam temporalium rerum administrationem.*

Cum autem unus ex consultoribus, super temporalibus negotiis deputatus, a clero sit eligendus, clerus ius suum exercere potest in synodo, si haec tunc habeatur, prout Doctores tradunt: aliter electio in peculiari totius cleri civitatis conventu est peragenda.

Omnium denique electorum munus perpetuum esse debere, et neminem nisi ex legitima causa amoveri posse, S. H. C. In cit. *Salernitana* anni 1589 resolvit, idque saepius deinde confirmavit.

Quod si ex morte, ex discessu, aut ex alia iusta ratione alter eorum a suo munere cesset, eius subrogatio per eos facienda est per quos prior electio est acta.

Haec praecipua sunt canonicae disciplinae capita, quibus deputatorum seminarii institutum continetur et regitur, quae de mandato SSmi D. N. Papae Leonis XIII., praesentibus S. C. litteris, omnibus Americae Meridionalis Ordinariis in mentem revocantur, ut consultissimae legis observantia, ubi obsolevit, restituatur, et ubi adhuc inducta non fuit, quam primum in usum adducatur.

Datum Romae ex S. C. Concilii die 15 Martii 1897.

A. Card. DI PIETRO, *Praefectus*.

B. Archiepiscopus NAZIANZENUS, *Prosecretarius*.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

*Ministrum acatholicum matrimonii causa adire non licet,
neque per procuratorem, nisi magistratus
mere civilis personam gerat.*

DNO ALOYSIO LASSERRE.

Vicario Apost. Aden.

Romae, die 12 Mart., 1897.

Illme et Rme Domine,

Per litteras diei 3 Ianuarii vertentis anni quaeris utrum liceat viro catholico, legitime uxorem mahumetanam ducenti, etiam coram *Cadi* per procuratorem matrimonium civile celebrare.

Probe novit A. T. licitum esse ex necessitate legis civilis ministrum acatholicum adire, ad matrimonium dumtaxat *civile*, uti vocant, contrahendum, dummodo hic uti minister politicus, non vero ut minister sacris addictus adsistat. In re vero praesenti, uti ex tua expositione videtur, non adest necessitas civilis legis, cum haec pro validis habeat matrimonia legitime coram ministris cuiuscumque religionis contracta: et insuper eo fine ministrum mahumetanum adire pars infidelis vult, ut matrimonium, eiusdem auctoritate religiosa interposita, validum consistat.

Rebus itaque sic extantibus, cum hoc per se peragere viro catholico vetitum sit, nec per procuratorem facere ipsi permittitur.

Moneat ergo A. T. quando occurrerit, huiusmodi catholicos sponso de praescriptionibus Ecclesiae et de officio eas inviolate servandi.

Ego vero Deum precor ut Te diu sospitet.

A. T.—Addictissimus Servus,

M. Card. LEDOCHOWSKI, *Praej.*

A. Archiep. LARISSEN., *Secret.*

E. VICARIATU URBIS.

DUBIA CIRCA PIAM ADSOCIATIONEM A S. FAMILIA.

Plures Rmi Ordinarii varia Dubia proposuerunt solvenda circa hanc Piam Adsociationem, quorum praecipua, intra Romanam Ephemeridem *Analecta Ecclesiastica*, ut nota fiant, quibus interest, referri permittimus.

Dubium I.—An ii, qui cum familia quadam, mensa communi utuntur et familiariter vivunt, in sociorum numerum adscisci cupientes, sub nomine illius familiae percipi possint?

Affirmative sed in Regesto Parochiali adnotanda sunt nomina et cognomina et circumstantia cohabitationis.

Dubium II.—An ii, quibus societas cum certa familia non est, ad communes preces domesticas recitandas cuilibet familiae se adiungere possint, et hoc modo indulgentias concessas lucrentur?

Affirm., dummodo qui familiae ad recitandas preces consociantur, iam nomen dederint Piae Consociationi.

Dubium III.—An ad indulgentias plenarias et partiales lucrificandas sufficiat sola adscriptio in tabulas Piae Consociationis?

Provisum in Statulis et Regulis,—Requiritur adscriptio et simul recitatio precum.

Dubium IV.—An ad indulgentias lucrandas Consecrationis formula per parochum rectorem in facie ecclesiae adhibenda sit?

Provisum in Statulis sub n. 5, nempe: Non indigere essentialiter.

Dubium V.—An ad familiam per parochum in ecclesia consecrandam, cunctos domesticos personaliter se sistere opus sit?

Non indigere, si caeteris conditionibus ipsi domestici satisfaciant. Nomina vero domesticorum in Regesto adnotanda sunt.

Dubium VI.—An ad lucrandas indulgentias, per praesentiam solius patrisfamilias vel matrisfamilias satisfiat?

Indulgentiae lucrantur a quibus formula recitatur vel preces praescriptae.

Dubium VII.—An parochus, qui est rector in sua parochia, cum domesticis suis Piae Consociationi se adscribere et aggregare queat?

Affirmative.

Dubium VIII.—An parochus, quando senectute vel adversa valetudine confractus, officia Piae Consociationi coniuncta alii presbytero committit, etiam privilegia et indulgentias a Sede Apostolica parocho concessa, illi presbytero suas vices gerenti delegare valeat?

Affirmative. Servatis tamen regulis Iuris Canonici, quoad Delegationem.

Datum Romae, ex Aedibus Vicariatus, die 28 Martii 1897.

RAPHAEL CHIMENTI.

Piae Adsociationis a Sacra Familia Secretarius.

E S. R. UNIV. INQUISITIONE.

AUTHENTICITAS VERBORUM EPIST. I. S. JOANNIS: "TRES SUNT QUI TESTIMONIUM DANT," ETC.

Feria IV., die 13 Ian. 1897.

In Cong. Gen. S. R. et U. I. habita coram Emis ac RR. DD. Cardinalibus contra haereticam pravitatem Generalibus Inquisitoribus, proposito dubio:

"Utrum tuto negari, aut saltem in dubium revocari possit esse authenticum textum S. Ioannis, in epistola prima, cap.

V., vers. 7, quod sic se habet:—Quoniam tres sunt, qui testimonium dant in coelo: Pater, Verbum, et Spiritus Sanctus: et hi tres unum sunt?”

Omnibus diligentissimo examine perpensis, praehabitoque DD. Consultorum voto, iidem Emi Cardinales respondendum mandarunt:

“Negative.”

Feria vero VI., die 15 eiusdem mensis et anni, in solita Audientia r. p. d. Adessori S. O. impertita, facta de superscriptis accurata relatione SSmo D. N. Leoni PP. XIII., Sanctitas Sua resolutionem Emorum Patrum adprobavit et confirmavit.

I. CAN. MANCINI,

S. R. et U. I. Not.

CONFERENCES.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

THE HOLY FATHER AND "THE AMERICAN ECCLESIASTICAL
REVIEW."

Subscribers to THE AMERICAN ECCLESIASTICAL REVIEW will be gratified to read the special message of personal approbation which the Holy Father has recently and for the second time given to our work. Some years ago Leo XIII. bestowed his blessing on the enterprise, on the editor, the writers and those who co-operate with the high aim of the REVIEW, which had demonstrated its efficiency in the twelve volumes issued at that time.

The present occasion on which the Holy Father reiterates his heartfelt "God-speed" upon our work is called forth by the publication of Father Brandi's excellent commentary on the Pontifical Bull regarding Anglican Orders, of which we printed the English translation simultaneously with the appearance of the Italian in the *Civiltà Cattolica*, and had it then reissued in book-form. This volume presented to the Holy Father receives His special approbation as an authoritative exposition of His own views expressed in the Bull.

In the letter of presentation accompanying the work we said :

" Most Holy Father :

" Remembering with a deep sense of gratitude the fatherly reception which your Holiness accorded to me in June, 1895, I venture, prostrate at your feet, to offer as a mark of homage the publication in English of Rev. P. Brandi's work on the Anglican Ordinations.

"The translation has already been published in THE AMERICAN ECCLESIASTICAL REVIEW, and is here reprinted with notes in answer to the recent letter of the Anglican Archbishops. The present edition was 7,500 copies, of which more than 6,000 copies were disposed of immediately.

"In the hope that your Holiness will kindly accept the humble offering I ask the Apostolic Blessing for myself and all those who co-operate with me in the work of THE AMERICAN ECCLESIASTICAL REVIEW.

" Prostrate, etc.,

"I am your Holiness' most humble and devoted servant and son,

" H. J. HEUSER,

" Prof. of S. Scripture in the Archiepiscopal Seminary of Philadelphia."

To this letter the Holy Father replied in terms which must gratify any true son of the Church, by according the blessing *ex corde* upon the work of THE ECCLESIASTICAL REVIEW and its incidental publications for the edification of the Church, and in an especial manner on the Editor.

We print the letter of Cardinal Rampolla with his autograph signature—giving the text of the original documents in the *Analecta*.

"To THE REV. H. J. HEUSER,

" Prof. of S. Scripture in the Seminary of Philadelphia,

"*Rev. Father*.:—The Holy Father has been presented with your letter of 18 April, and the English translation of the learned and much appreciated work of the Very Rev. P. Brandi, on the subject of Anglican Ordinations.

"This act of homage on your part has been most grateful to His Holiness, who has no doubt but that the same translation will tend widely to diffuse the declaration of the Holy See on this important subject, and to make it better understood.

"In token of His august pleasure the Sovereign Pontiff imparts from His heart the desired Apostolic Blessing upon

your work. And in a special manner He blesses you, and the Rev. P. Smith who has annoted the work.

"At the same time I desire also to express my personal gratification at your courtesy in sending me a copy of the above-mentioned translation, and rejoice to be

"With a sense of very distinct esteem for your Reverence,

"Yours most affectionately in the Lord,

M. Card. Rampolla

"Rome, 3 May, 1897."

THE DECISION AGAINST ANGLICAN ORDERS.

ITS THEOLOGY IN A NUTSHELL.

I.

Why did the Holy Father decide that the ordinations of the Anglican or Episcopal Church are invalid?

For the past two years some Catholic writers of France and of Italy had maintained that the Episcopalians have true priests and true bishops and true sacraments. Other Catholic writers, while not affirming this positively, held that the question was doubtful. A small, but strong body of Episcopalians, called Ritualists, not only had adopted many Catholic ceremonies, but claimed the real priesthood and the real episcopacy for their clergy, and therefore real sacraments administered to their people.

The Holy Father had made an eloquent appeal to all Christians separated from the Holy See to return to the unity of Faith and authority under the Vicar of Christ, and he had made a special appeal to the English nation; and some leaders of the Anglican Church had begged that he would exa-

mine the question of their ordinations in the light of all the recent developments, so that his decision might be a basis of reunion.

The Holy Father accordingly selected a committee of theologians distinguished for erudition and logical acumen, and well known for their divergency of opinions on this question. Some asserted positively that Anglican ordinations are valid, and others asserted positively that they are invalid, others asserted that they are doubtfully valid, and others differed from the rest on the interpretation of previous papal decisions. These theologians had placed before them all the records of previous decisions contained in the Vatican Archives. Each wrote his opinion, with his reason for his opinion. Each received the writings of all the others. They came together for full and free discussion in twelve meetings. The acts of their meetings were laid before the Supreme Committee of Cardinals, which is presided over by the Holy Father in person, and when the vote was taken there was not one voice doubtful: all unanimously voted that Anglican ordinations are, and have been null and void, and this decision was sanctioned by the Holy Father in his historic brief of September 16, 1896, in terms of straightforward wisdom and charity.

II.

What is the reason assigned by the Holy Father for this final decision? Is it the alleged fact that Mathew Parker, through whom all the ordinations and consecrations have come to all the clergymen of the Episcopal Church for the past three hundred years, from the first days of Queen Elizabeth, was himself never consecrated a bishop, or that his consecrator, Barlow, was never consecrated a bishop?

No. The Holy Father's ground is, that the case had been previously decided by the words and acts of his predecessors, and that the reason given by his predecessors were not doubtful nor disputed facts, but the essential defect of form, and the consequent essential defect of intention in the rite of

Edward VI., which was used by Episcopalian bishops in their ordinations and consecrations.

But the Holy Father grounds his decision not only on those apodictic authorities or extrinsic reasons, but also on the intrinsic merits of the case, which he fully examines and discusses. In 1534 Henry VIII. separated the English people from the Catholic Church, and he continued to reign until 1547. All the ordinations and all the consecrations of this period were recognized at Rome as valid. Why? Because they were made by real bishops, and according to the Roman Pontifical. Edward VI. reigned from 1547 to 1553. All the ordinations from 1547 to 1550 were recognized at Rome as valid, because they also were made according to the Roman Pontifical, and by real bishops. But in 1550 not only was the Roman Missal set aside for the Communion Service, but the Roman Pontifical was set aside for the New Ordinal of Edward VI. Therefore all the ordinations and all the consecrations in the English Church from 1550 to 1553 were declared by Rome null and void.

Queen Mary, a Catholic, reigned from 1553 to 1558, and of course all the ordinations and all the consecrations made under her Catholic reign were valid as performed according to the restored Roman Pontifical. But in the restoration of Catholicity the ordinations and consecrations of the previous three years were examined and discussed at Rome, and were positively condemned as invalid.

In 1558, Queen Mary was succeeded by Queen Elizabeth, and the Roman Pontifical by the Edwardine Ordinal, and the ordinations and consecrations in the Episcopal Church since that time have been regarded as invalid. Case after case has been tried at Rome, and each ordination and each consecration has been declared invalid, and the only reason ever assigned is the present reason of the Holy Father, the defect of the essential form and of the essential intention in the Edwardine Ordinal.

This is the Holy Father's simple argument: The effect produced by a sacrament must be expressed by the outward rite. But the effect produced by the sacrament of Orders is

not expressed by the Edwardine rite of ordination or consecration. Therefore the effect of the sacrament of Orders is not produced by the Edwardine rite of ordination or consecration. In the sacrament of Baptism the effect of regeneration, of cleansing the soul, is expressed by the words: I baptize thee in the name, etc. In the sacrament of Confirmation, the effect of spiritual strengthening is expressed by the words of the bishop: I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation. In the consecration of the Host the effect is expressed by the words: This is My Body. In the sacrament of Penance the effect produced is expressed by the words: I absolve thee from thy sins. In the sacrament of Extreme Unction the effect produced is expressed by the words: By this holy unction and His most tender mercy, may the Lord forgive thee all thy delinquencies committed through thy various senses. In the sacrament of Matrimony, the effect produced is expressed by the words: I take thee for my wife,—I take thee for my husband. And in the sacrament of Orders in the Roman Pontifical and in all the Oriental rites, whether united to Rome or disunited, or even differing in doctrine for the past thousand years, in all Christian rites for the ordination of deacons and priests and for the consecration of bishops, there are some words in the form to express the effect produced by the sacrament conferred, if they do not explicitly use the term deacon or priest or bishop. There are many ceremonies in the various sacraments which are not essential; but, to express the effect of the sacrament, this is contained in all and in all is considered absolutely essential.

Now in the form of the Edwardine Ordinal there was no mention of the word deacon, or priest, or bishop. No mention even of the office or power or principal effect produced by the outward rite. What are the words of the form of the Edwardine Ordinal? I beg the strictest attention to them, for on these words all the argument hinges: "Receive the Holy Ghost and remember that thou stir up the grace of God which is in thee by the imposition of hands, for we have not received the spirit of fear but the spirit of power and

love and sobriety." In this form of ordination and consecration is there any mention of deacon, or priest, or bishop? Is there anything which shows that there is question of a deacon rather than a priest, or a priest rather than either? Is there, in these vague words, any phrase expressing even the sacrament of Orders in general? Is there one word which could not also be used for the sacrament of Confirmation? No; the arrangers of the Edwardine Ordinal purposely excluded every word and every rite which could express the power of a true sacrifice without which there is no true priest or true bishop. One of their *Thirty-nine* articles, the thirty-first, declares that Masses, as sacrifices for the living or the dead, are "blasphemous fables and dangerous deceits." They intended to exclude the mention of a true priesthood, especially from the form of ordination and consecration, and they did what they intended and they are understood to have done what they thus intended, and they are thus understood, not only by the Popes and the Catholic Church, but by all Christians who have been asked to recognize Anglican Orders and have all refused, and they are thus understood even by the great majority of the Anglican Church itself.

It matters not that, in the year 1662, under King Charles II., to the words "Receive the Holy Ghost" were added the words "for the office and work of a bishop." For, granting that this form is valid, the form of more than a hundred years previous was invalid, the priesthood and episcopate had become extinct, and Orders cannot be conferred by one who is not a bishop and the remedy was invalid.

The Holy Father says those ordinations are invalid, first on account of a defect of the essential form, secondly on account of a consequent defect of the required intention. For the valid administration of a sacrament it is not necessary for the minister to have the state of grace, or faith in the sacrament, or faith in Christianity. Baptism by a Jew is recognized as valid. But it is necessary for the minister of a sacrament to have the intention of doing what is

done by the Church. And if he changes the form of the sacrament so as to exclude the essence of the sacrament, with the purpose of repelling an essential part of the sacrament, then he shows by his outward action, by which alone we judge of intentions, that he has not the intention of doing what is done by the Church. Now that is precisely what has been done by the Episcopalians; they have not used the form of the Church, they have changed the form and excluded all mention of the sacrifice of the Mass, and all mention of sacrificing priests, of a real priesthood. Therefore they have not the intention of doing what is done by the Church.

The plain reasoning therefore which urged the Holy Father to decide that the Anglican ordinations are invalid—null and void—is, that there is in the Edwardine ordination an essential defect of form and a consequent essential defect of the required intention. How explain the divergencies of opinions of Catholic scholars on this question? They had been insufficiently acquainted with the Pontifical documents, says the Holy Father.

Even if the Episcopalians had Orders, would they therefore have the Apostolic succession? No; jurisdiction also is necessary, and this requires union with the centre of jurisdiction.

May the frank words of the faithful Guardian of the deposit of the whole revealed Truth arouse all from dreams of rest for mind or heart outside the one, holy, Catholic and Apostolic Church, which certainly cannot exist where there is no true priest or bishop.

THE HOLY SEE AND THE "FACULTAS SANANDI IN RADICE" IN THE UNITED STATES.

The discussion provoked in the REVIEW regarding the right of our Bishops to apply the *sanatio in radice* in cases of marriages invalid by reason of the impediment of *disparitas cultus*, has had the effect of shedding definite light upon a question upon which a number of the best informed mem-

bers of the Hierarchy in the States differed. Two of the writers in the REVIEW who questioned the subject were Archbishops, and Fr. Sabetti, our leading moral theologian found himself in disagreement with their arguments on several points, so that the matter called for some higher pronouncement.

In the meantime we receive through the courtesy of His Grace, the Archbishop of Cincinnati, two documents hitherto unpublished, which plainly show the mind of the Holy See on the subject.

The first of these is the case of an attempted marriage between an unbaptized man and a Catholic woman performed before a civil magistrate. They agree to retain their respective rights of faith in regard to future children in this way : that the boys are to follow the father, whilst the girls are to be baptized in the faith of the mother. Later on the woman realizing the invalidity of her marriage and seeing what injury would come to her offspring, unbaptized and trained in the faithless convictions of their otherwise kindly disposed father, is anxious to have the marriage revalidated and to comply with the precepts of the Church. But the husband refuses to agree to the usual conditions of having all the children baptized and raised in the Catholic faith ; on the other hand, the woman has not the heart to leave him, as he is a faithful and affectionate breadwinner.

What is the woman to do ?

The Holy See answers that the *sanatio in radice* is to be applied, if the woman is seriously disposed to do her best to bring about the fulfillment of the conditions required by the Church for the salvation of all parties. In all other respects the confessor acts as he would in the case of penitents calling for absolution from a grave sin, and as a public minister he furthermore observes those cautions which prevent the validity of the contract being in future questioned.

Must the bishop in such case have recourse to Rome ? It appears not. The second document given below makes this sufficiently clear, for the answer of the S. Congregation to the question whether the Archbishop did right in interpret-

ing the faculties given him as covering the case, is : As it was a case of necessity, and since the matrimonial consent perdured, the faculty was properly used, provided the obligations which the mother owes to her offspring were made sufficiently clear to her.

The second part refers to the case of an attempted marriage with a Jew. Here the application for the *sanatio in radice* must be made in each case to the Holy See.

In the following documents the true names of the parties concerned are suppressed.

I.

PROTOCOLLO NO. 2528.

Beatissime Pater,

Ad pedes Sanctitatis Vestrae humiliter provolutus expono: Dionysius (non baptizatus) tribus annis elapsis matrimonium contraxit cum Maria Josepha (catholica) coram magistratu civili. Pars acatholica omnino renuit consentire conditionibus ab Ecclesia requisitis in matrimoniis mixtis, praesertim relate ad baptismum et catholicam proles educationem, quamvis uxori liberum sit facere quid vellet relate ad puellarum educationem. Huic conditioni ante matrimonium Maria Josepha consensit. Nunc eam poenitet id fecisse; attamen quum vir sit bonus paterfamilias et optimus provisor pro prole, haud sperandum se virum derelicturam. Quare ad validandum matrimonium et prolem legitimandam et pro bono spirituali matris et filiorum rogo cum *sanatione in radice* dispensatio *disparitatis cultus* concedatur, quum vir renuat dare consensum, et mulier sciat suum matrimonium esse invalidum.

† GULIELMUS HENRICUS, *Archiepus Cincinnatiensis.*

RESPONSUM.

Feria VI., die 3 Iunii, 1892.

SSmus D. N. Leo divina providentia PP. XIII. in audientia r. p. d. Adessori S. O. impertita, attentis peculiaribus circumstantiis in casu concurrentibus et indubiis resipiscentiae signis Oratricis catholicae, Mariae Josephae

benigne remisit preces prudenti arbitrio et conscientiae r. p. d. Ordinarii Cincinnaten. ut, quatenus utraque pars in consensu de praesenti perseveret, sanare valeat in radice matrimonium initum ab ipsa catholica Maria Josepha cum acatholico non-baptizato, dummodo Oratrix spondeat serio securaturam totis viribus educationem totius prolis in religione catholica, et dummodo perseveret partium consensus. Ipse vero Ordinarius in hoc sibi commissio munere explendo declaret se agere nomine Sanctitatis Suae et tamquam ab Apostolica Sede specialiter delegatum. Serio moneat Oratricem de gravissimo patrato scelere; *salutares poenitentias ei imponat*, a censuris absolvat, simulque declaret ob praesentem dispensationis gratiam a se acceptatam matrimonium fieri validum, legitimum et indissolubile iure divino, et prolem susceptam et suscipiendam legitimam habendam esse. Oratrici etiam gravissime imponat ac declaret obligationem, qua semper tenetur curandi pro viribus conversionem viri ad catholicam fidem et prolis utriusque sexus tam natae quam nasciturae in catholica religione educationem.—Cum autem de matrimonii validitate in foro externo constare debeat, idem Ordinarius nomen cum consueta personali indicatione tam mulieris quam viri in Regestis describi iubeat, simulque autographum documentum praesentis concessionis, communicationis, acceptationis, absolutionis et declarationum Oratricis ut supra facturam servetur in Curia Cincinnaten. et exemplar authenticum eidem Oratrici sedulo custodiendum tradatur. Contrariis non obstantibus.

J. MANICI, *S. R. et U. I. Notarius.*

L. S.

II.

PROTOCOLLO NO. 2528.

Romae, 20 Iunii, 1892.

Illme et Rme Domine,

Amplitudo Tua literis datis die 24 superioris mensis aprilis sanationem in radice expetebat matrimonii contracti ab Maria Josepha catholica cum Petro Dionysio non baptizato, nec non matrimonii contracti a Maria N. cum quodam Henrico M.

pariter non baptizato. Rescriptum S. Officii quoad sanationem matrimonii Mariae Josephae iam paucos ante dies ad te misi, nunc vero heic adnexum mitto rescriptum eiusdem Supremi Tribunalis circa sanationem alterius matrimonii supra memorati. Tibi autem ex parte eiusdem S. Officii summopere commendandum habeo ut velis omni sollicitudine adniti quo proles in catholica religione educetur. Iisdem vero literis Amplitudo Tua duo proponebat dubia: primum erat utrum recta fuerit dispensatio a te aliquando concessa cum *sanatione in radice* circa matrimonia nulla ex impedimento *disparitatis cultus* cum pars non baptizata renueret satisfacere conditionibus de educatione prolis, etc., dum pars catholica promitteret se, in quantum fieri posset, curaturam ut filii filiaeque baptizarentur et in religione catholica educarentur.

Alterum dubium erat num non obstante speciali clausula de iudaeis in facultatibus quas habes, recte dispensaveris nonnunquam cum mulieribus catholicis ut inire possent matrimonium cum iudaeis, qui cupientes huiusmodi nuptias contrahere, in scriptis Iudaismo nuntiaverint.

Haec dubia delata pariter fuerunt solvenda ad Supremum Tribunal Sancti Officii, et illi Emi Patres Inquisitores Generales in Congregatione feriae V. loco IV., die 2 vertentis mensis iunii, sequentes dederunt resolutiones a Summo Pontifice adprobatas: Ad I. *Quatenus urgeret necessitas, consensus perseveraret, et impositum fuerit matri onus baptismi et educationis prolis totis viribus curandae potuisse uti facultatibus.*

Ad II. Quod ad praeteritum, *supplicandum SSmo pro sanatione in radice*, quatenus opus sit (quibus precibus Summus Pontifex annuit). Quod ad futurum, recurrat (Ordinarius) in singulis casibus, expositis omnibus circumstantiis.

Haec tibi erant per me significanda: interim omnia fausta felicia Tibi a Domino precor,

Amplitudinis Tuae

Addictissimus Servus,

M. Card. LEDOCHOWSKI, Praefectus.

✠ IGNATIUS Archiep. TAMIATHEN, Secretarius.

Dno. Gulielmo Elder, Archiepiscopo Cincinnati.

CASUS DE RESTITUTIONE.

Qu. Is a stockholder in a bank bound to bear his share of the indebtedness of the bank toward the depositors, and thus sacrifice his goods and property when all the other stockholders make over their property to others in order to secure them from levy?

In case he is bound to sacrifice his goods and satisfy the creditors or depositors of the bank (though the other stockholders have feigned transfers), is the confessor bound to so notify him when no mention whatever is made by the penitent of the fact that he has done as the other stockholders did, which is well known to the confessor; and can the confessor presume him to be in good faith, and so leave him unquestioned, as the confessor has every reason to believe that no good would come of the notification?

Resp. Prescinding from the enactments of civil law respecting the obligations of individual bank stockholders, and keeping within the details given in the above statement, our answer to the first question must necessarily be in the affirmative. For, in other words, the question comes to this: Whether one member of a business concern be bound to pay his share of joint indebtedness, notwithstanding delinquency on the part of the other members. Now among the exemptions recognized and approved by theologians in matters of this nature, it cannot be found that the dishonesty or chicanery of some is ever a legitimate excuse for others for evading their just obligations. The difficulty may be solved therefore by application of an elementary principle of business, as well as morality, that a shareholder can no more refuse his share of the losses than he can be deprived of his profits.

In regard to the second question, the doctrine is not less clear and binding. When a penitent is in ignorance or error concerning an obligation of fundamental importance, and especially where it affects the property of others, it is the duty of the confessor to dispel the ignorance and to correct the error. Of course great prudence is required in the discharge of this duty, but the duty exists. And when theologians speak of cases in which a confessor may leave his

penitent in good faith, and not question him in regard to obligations of this kind, they do so moved simply in consideration of the danger that greater moral harm may be done, and that prudence in the exercise of their ministry suggests at the time limitation of the duties to be imposed; it often happens that an abstract obligation is impossible of fulfillment, and its knowledge can only add to the injury arising from its non-fulfillment.

A. SABETTI, S.J.

Woodstock College.

SPONSORS AT CONFIRMATION.

Qu. In your Manual of Ceremonies for the Administration of the Sacrament of Confirmation (page 28), it is said that *in many places there is only one man and one woman acting respectively as sponsors for all the men and women to be confirmed*; whereas it is the practice of the Church in Catholic countries to have individual sponsors for each person, and of the same sex as the one to be confirmed. Is this matter of having one or two sponsors for the entire body of the *confirmandi* optional, or is it only permitted where individual sponsors cannot be obtained for all?

Resp. No; the matter is not optional. Each *confirmandus* and each *confirmanda* are to have their respective sponsors. The Second Plenary Council of Baltimore is quite explicit on the subject: "*Confirmati vero habebunt Patrinos singuli singulos, nec tamen foeminis mares, nec maribus foeminae Patrini officium praestabunt*" (n. 253). The Fathers of the Council believed that the Bishops should do their utmost to introduce this custom into the American churches, as elsewhere; but some of the prelates appeared to think it needless that a special canon should be formulated to express this view, and, in deference to their judgment, the clause was at first omitted. The S. Congregation, however, in a separate instruction pointed out the necessity of conforming to the ancient usage in this matter, and desired the original clause concerning it to be inserted in the Canons of the Council. Accordingly we read: "*Episcopi nullum non movebunt*

lapidem ut disciplina hujusmodi, jam in nonnullis harum Provinciarum Dioecesibus invecta, ubique introducatur." Only where it is impossible to have a sponsor for each individual to be confirmed is the alternative of *at least two men* as sponsors for the boys, and *two women* as sponsors for the girls, admissible: "Quod si hoc fieri omnino nequeat, saltem duo pro pueris Patrini, et duae pro puellis Matrinae adhibeantur." (Conc. Plen. Balt. Secundum, Tit. V., cap. iii., n. 253.)

THE WEARING OF THE FIVE SCAPULARS.

Qu. Some years ago it was stated, semi-officially, that persons invested in the five scapulars could not renew these when worn out, but that they had to put on simply the scapular of Mt. Carmel. Is this correct, and if so, why was the change made?

Resp. The five scapulars can be worn and renewed, as heretofore, by all those who have been properly invested in them. This is clear from the numerous decrees on the subject, and from the latest editions of the Raccolta.

There is, however, this much truth in the above statement, that numerous persons actually wearing the five scapulars, are not *validly invested* in them owing to a defect in the making of the scapulars in which they were invested. It is required that the five scapulars be *five distinct* pieces of cloth, (not one or two or three pieces of five different colors, sewed together, as are frequently used), fastened at the top and pending from red woolen cords.

Nevertheless, all those who had received such defective scapulars before 20 July, 1884, are validly invested, because Leo XIII., by rescript of the above date, declared a general *sanatio* of all previous investments defective in some way, provided they were made *bona fide*.

Those who have been invested with defective scapulars since then, have reason to doubt the validity of their investiture and the S. Congregation when asked what was to be done in these cases, answered: Let the Bishop of the Diocese

apply for a *sanatio*. (S. R. C., 17 July, 1891.) This is perfectly reasonable. The requirements for valid investiture in the five scapulars were made known to the Bishops through the ordinary channels of liturgical publications. (We have frequently treated the matter in THE ECCLESIASTICAL REVIEW and published all the documents relative to the subject.) All past errors were righted by a general *sanatio*. If the conditions upon which participation is sought in the spiritual benefits of a religious community such as is represented by each of the scapulars are not complied with, people cannot gain the privileges, and the fault goes where it belongs.

Hence, where a *sanatio* is not obtained persons who have been invested with a wrong sort of scapular, will have to be invested anew.

We would also mention here that the blessing of the white scapular, which had to be renewed each time the scapular was renewed, is no longer requisite. (AM. ECCL. REVIEW, Vol. XIV., Feb., p. 167.) For further light on the subject see AM. ECCL. REVIEW, Vol. VII., Dec., 1892, p. 451, and the preceding volumes.

THE OBLIGATION TO HEAR MASS.

Qu.—In the May REVIEW you give an interesting conference under the above title. It suggests the query, "When was this obligation to hear Mass on Sundays imposed on the faithful?" Some of the anchorites of the first ages of the Church have been canonized, although it seems that for years they never heard Mass. What explanation would you give in the matter?

P. A. B.

Resp.—At the time when the Apostolic Church was established there existed the divine precept of sanctifying the Sabbath (Exod. xx., and Deut. v.), the detailed observance of which was regulated by the Jewish Synagogue. This obligation was understood to retain its force under the same sanction which retained the Mosaic and other Old Testa-

ment Books as the Inspired Word of God. The change from the Jewish Sabbath (Saturday) to the first day of the week, as marking the Resurrection of Christ, did not affect the *obligation* itself of observing the Lord's day, but was regarded as indicating the fulfillment of the ancient figure. In the same way the substitution of the Eucharistic Sacrifice for the Paschal and Sabbatical sacrifices influenced the liturgical form of the Apostolic worship. Thus the early Christians, most of whom were, like the Apostles themselves, converts from Judaism, required no *special* precept to attend the Sabbath-service. Apart from the third of the Ten Commandments, they deemed it the highest privilege on earth to assist at Mass, whenever possible, but especially on Sundays. When the general persecutions made an organized liturgical service impossible, the Christians regarded themselves in the same position as the Jews during captivity ; and if we remember the historical origin of the anchorite and monastic system, it will appear that the observance of a formal precept of the Church was as impossible as it is to-day to the Catholic traveller in Tibeth and Tartary, or to the sailor on the Atlantic.

Thus a *formal* precept, apart from the Ten Commandments, did not exist for several centuries, because there was no necessity for it, since the faithful observed the practice of attending divine service on Sundays as self-understood unless persecution and local circumstances made it impossible. Only when the spirit of heterodoxy and indifference found access among the flock, and it became evident that a (penal) law was required to keep the people faithful to the worship of God, was the precept of the Church introduced binding under pain of censure. According to Benedict XIV., the ancient Canon Law made attendance at the *parish*-Mass obligatory ; this was of course in places where the Church had been perfectly organized. Later on, with the spread of the missionary spirit, the precept exacted simply attendance at Mass in any Church.

Whilst the obligation of observing the Sabbath thus gradually developed into a precept of hearing Mass, binding on

the conscience of the faithful and promulgated by the local ecclesiastical authorities, the present law as formulated in our catechism is of comparatively recent date, and was first introduced in the catechism of Bl. P. Canisius, S. J., whence it found its way into other religious instruction-books, as a brief compend of a universally recognized divine law.

In this respect the formal origin of the *first* precept of the Church is analogous to that of our *fifth* and *sixth* precepts. In the Catechisms of Continental Europe there are but *five* precepts of the Church, whereas in the United States and England (missionary countries) the obligation to contribute to the support of our pastors, and the restriction regarding the celebration of the marriage rite are added. In countries where the civil government, recognizing the Catholic religion as that of the land, supports the clergy out of the general taxes, and restricts the marriage license within the laws prescribed by the Church, these precepts are unnecessary, and therefore do not exist.

BOOK REVIEW.

- I. DE JURE ET JUSTITIA ET DE CONTRACTIBUS. Pp. 412. II. DE VIRTUTIBUS IN GENERE—DE VIRTUTIBUS THEOLOGICIS—DE VIRTUTIBUS CARDINALIBUS. Pp. 525. Tractatus ad usum Alumnorum Seminarii Archiepiscopalis Mechliniensis.—Mechliniae: H. Dessain. 1896.

Belgium has been recognized for generations as the country which furnishes not only the most successful Catholic missionaries, but also the best teachers, and this particularly in the science of practical theology. The early history of the Church in the United States bears ample testimony to this fact, and even to-day the number of prominent Belgians in the Episcopate and the professorial chairs of the Seminaries is altogether out of proportion to the combined native and foreign population. The primatial See of Mechlin, in organizing years ago a theological Academy, afterwards affiliated to the University of Louvain, has exercised a marked influence upon the direction of studies even in the Seminaries outside of its ecclesiastic province, and one of the evidences of its activity is the issue of the theological text-books such as these before us.

They are characterized, to use the words of Cardinal Goossens in his introduction to the volume "*De Virtutibus*," by soundness of doctrine, solid erudition, and clearness of exposition and proof. Though this is giving high praise to a theological text-book, we might add to it by directing attention to the excellent system followed in the Tracts before us. The matter is disposed in the form of questions and answers, which method facilitates the analysis of the principal subjects, and gives the student a sort of concrete view of the chief topics which is ordinarily lost sight of in the purely scientific division. Thus in the chapter *De Fide*, after explaining the material and formal object of faith, its characteristics and necessity, the author takes up the question "*De peccatis fidei oppositis*." Here he treats first the general and specific forms of infidelity, then the nature of heresy with its incidental effects and the

corresponding obligations flowing therefrom. This might be supposed to cover the main categories of opposition to faith and religion. But the author seizes upon a specific form of hostility to faith which, though practically included in the principle of infidelity, does not so appear to the ordinary mind—because it retains the name and semblance of the true faith, while minimizing the actual value of its terms and obligations. This is Liberalism so-called, and to its exposition the author devotes a distinct chapter of some seven or eight pages.

We are not here mooted the question of how far the European Liberalism formally condemned by the Church has been transplanted and is actually exercising its influence in America. It is a delicate question, and one which has been largely misused to arouse personal odium. But there are certain fixed principles by which we can test the existence and also the approach of some mental and moral diseases that are not wholly new. Liberalism is indeed as our author states, a modern form of religious corruption, and, like the influenza, it diffuses itself quickly over land and water. “*Liberalismus primaria nostrae aetatis scelerum sit scaturigo, ejusque et Religioni et statui perniciosissimi errores animas plurimorum etiam catholicorum ubique invaserint ac quotidie invadant,*” etc. Hence, we must study it, analyze it, and face it with definite remedies where prophylactics have not been of avail. Among the authors who treat of the matter we count the best in the modern theological arena—not to speak of Leo XIII. in his Encyclical *Libertas*—we have Palmieri-Ballerini, Aertneys, Villada, and of our own American University, Dr. Bouquillon, in his *Theologia fundamentalis*. The opinions of these men are of value as furnishing a gauge by which we can measure the facts and phenomena of the religious and social life around us. Men may differ about facts and phenomena, since appearances often impress them as realities; but sagacious and thoughtful men do not habitually err in this respect, and they find that there are certain touchstone principles which make the distinction between reality and imagination quite clear in at least some instances, and in such wise as to reveal the existence of an evil tendency with the same certainty which we derive from a complete series of facts known and proven.

This the author of the Mechlin Tract makes clear by the manner of his questions, in which we find an analysis of liberalism in its *radical*, *moderate*, and what is called *Catholic* expression. Whilst in all three cases the main point of discussion turns about the relation

of Church and State, the Catholic liberalism differs apparently from the other defenders of State superiority in this that it admits the theoretical subordination of the State to the Church. "*Ex natura rei*," it argues, "debet Status simpliciter subordinari Ecclesiae (quod *catholicum* est); in *hypothesi* tamen generali seu presentis aetatis, perspectis progressibus et hominum conditione, non amplius expedit illam subordinationem proclamare, sed expetenda atque adprobanda sunt utriusque societatis separatio et libertates sic dictae modernae exinde profluentes," etc. There is, indeed, a considerable difference in the application to be made of this principle. In America we have the Christian principle recognized in public life, and so far there is at least a partial union of Church and State, because the basis of civil virtue, the Christian oath as a test of honesty and fidelity in public functions, the protection accorded to established forms of Christian worship and discipline, all point to the practical recognition of the principle that religion may justly unite with civil administration so as to influence and even control its acts, and that the separation of religion (which in its most *perfect* and *complete* form is represented by the Church of Christ) from civil rule is no more desirable than the separation of religious motives from the business-man's habitual activity. As a rule the question of separate Church and State is misunderstood by Americans, because they judge it from certain historical facts which present an abnormal view of the principle involved. However this is not the place to discuss the matter beyond pointing out the propriety of such questions being thoroughly dealt with in our theological text-books, for the tendency is everywhere toward worship of state-rule as a supreme representative of temporal government.

The other Tractatus (De Jure et Justitia, etc.) are modelled on the same plan, and equally exhaustive. It must be remarked, however, that in the application of the moral and ecclesiastical law to the enactments of civil jurisprudence, reference is habitually made to the *Code Napoléon*, which still obtains in Belgium, apart from the modifications introduced by later legislation, notably the Constitution of 1831. With these limitations, the Mechlin Tractatus present an excellent series of class books, and their use will unquestionably contribute to the improvement of the general system of theological teaching wherever they are introduced. The method of marginal notes which the publishers have adopted to locate the elemental factors of the topics treated greatly enhances the practical worth of the text.

PASTORAL THEOLOGY. By Rev. William Stang, D.D., Vice-Rector of the American College, Louvain; Prof. of Pastoral Theology at the same College. Second, Revised and Enlarged Edition.—New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 336. Pr. \$1.50.

When, less than a year ago, Dr. Stang's Pastoral Theology made its first appearance, it was evident that the work would secure a ready welcome among the clergy of the United States. Its practical aim and method, its comprehensiveness, popularity of style, and, above all, the actual need of such a manual for our students of theology, opened the way to its favorable reception, and with that a progressive movement towards the creation of an improved literature in this particular field of study. With the aid of a publisher keenly alive to these facts, the author has given us a second edition, which is a vast improvement on the excellent material contained in the first issue of the work. The literary chisel has here and there softened the outlines, cutting away redundancies, supplying additional useful material, such as the chapter on Church Music, completing various portions by fresh, practical suggestions, and correcting minor errors such as often find their way into a newly constructed design.

To these improvements must be added, as deserving special credit, the much more convenient form and size as well as the greatly reduced price which we owe to the practical sense and experience of the publishing firm. In its present edition the book has every claim to be a recognized text for theological students and a safe and practical guide for the ministry.

NOVA ET VETERA; Informal Meditations for times of spiritual dryness. By George Tyrrell, S.J.—Longmans, Green & Co.: London, New York and Bombay. 1897. Pp. 415. Pr \$2.00.

This should prove a very popular meditation book, inasmuch as it is specially designed to help the soul in time of spiritual dryness, which is in some sense the prevailing condition with persons who have any conscious religious aim without a high degree of perfection.

Father Tyrrell's treasury contains old weapons and devices, such as have been fashioned from the material of truth from the beginning; but he puts, to use his own words, "a new edge to truths

and truisms blunted by use." There is a keenness to his steel which arises from the originality of his method, or rather from his individuality, because he does not follow any of the popular forms of systematic meditation. Many souls not trained to scholastic habits, or if so trained, subject at times to a sense of mental lassitude arising out of routine, will readily seize and swing themselves upward upon odd thoughts stimulating the flight of the intellect where the logic of severer reason leaves them trotting wearily along. Indeed that which arouses the spontaneous movement of the soul accomplishes often in a single bound what the steady dictation of the will takes long years to do; but of course such is not the ordinary way, since the march to perfection cannot be accomplished by continuous leaps, there being a cross on our backs.

"And how am I to use this book? In what order shall I take the meditations?" "In any order whatever," says the author. It is designed for those principally who feel too tired to make a daily repetition of self-sacrifice by coercing their faculties into a set groove of reflection and action. There are three hundred and thirty themes—briefly, reflections upon so many topics of great interest to men and women who value their lives. There is nothing tiresome about the book to any moderately serious mind.

NEW AMERICAN SUPPLEMENT TO THE LATEST EDITION OF THE ENCYCLOPÆDIA BRITANNICA,
 Edited by Day Otis Kellogg, D. D., in Five Volumes 4to.
 The Werner Company: New York and Chicago, 1897.
 Pr. \$20.

A GUIDE TO SYSTEMATIC READINGS in the Encyclopædia Britannica. New Revised Edition. By James Baldwin, Ph.D. The same publishers.

Only in a restricted sense is it true that ours is the age of dictionaries and cyclopædias. Five hundred and more years ago the Chinese had their famed *Yung-lo-ta-tien* summing up in its twenty-two thousand eight hundred and seventy-seven books—not to mention the sixty books of indexes—all the lore of the Celestials—classical, historical, scientific, literary. Let us not condemn this vast bookish array, seeing that it represented the conjoint toil of two thousand scholarly compilers. Probably the learned world has not suffered irretrievable loss by the perishing of this colossal monu-

ment any more than it did by the crumbling away of the earlier foundation, the *Tai-ping-yu-lan*, which had been constructed as early as the year 983 in the more modest proportions of one thousand books, by the order of the second Emperor of the Lung dynasty.

The visitor to the British Museum may this day consult, if he know how, the *Tu-shu-tseih-ch'ing* in ten thousand books arranged for the sake of compactness in five thousand and twenty volumes apart from the trifling addition of twenty volumes of an index. These huge magazines of Oriental learning show how diligently our antipodal neighbors were building and repairing their cyclopædias long before the present book-congested century. Those who know nothing of Pliny's *Natural History* but its title are not aware that it is a veritable cyclopædia, the most venerable, too, for there is no senior now extant—covering vastly larger ranges of knowledge than its name indicates. Then there were the *Etymologiarum libri XX.* written by St. Isidore of Seville (600-630), the *De Universo* of Hrabanus Maurus, the *Bibliotheca Mundi* of St. Vincent of Beauvais. These cyclopedic stores would not of course stand the searching scrutiny of modern criticism, yet they were compilations truly wonderful for the age in which they were written and deserved the high respect they enjoyed in their day and long after, carrying over as they did to mediæval and to modern times the aggregate of what the ancients knew in every department of knowledge.

Western cyclopædias have not developed into the gigantic proportions in which they have existed in China, still the Germans of this and the last generation can boast of their *Universal-Lexicon* in sixty-four volumes, their *Allgemeine Encyklopädie* in one hundred and sixty volumes, to say nothing of Meyer's *Grosse Conversations-Lexicon* in fifty-two, *Pierer's Universal-Lexicon* in thirty-four, and Ersch and Gruber in one hundred and fifty volumes. The French also have shown some enterprise in the building of colossal works of reference. Passing by the famous, or rather infamous, *Encyclopédie* of revolutionary notoriety, whose two-score quartos D'Alambert, Diderot and Voltaire did so much to swell—a work since replaced by the *Grand Dictionnaire Universelle du XIX. Siècle*—the French language is enriched by the two hundred and one volumes of the *Encyclopédie Methodique*, the thirty-six volumes of the *Encyclopédie Moderne*, besides the immense array of cyclopedic dictionaries edited by the Abbé Migne.

Glancing over the stores of compacted learning furnished us by our mother English, every frequenter of great libraries remembers the large shelf-space given to the many quartos comprised in *Dr. Rees' Cyclopædia*, and may perhaps have turned over some of the thirty volumes of the *Metropolitan*. Many quaint and curious fragments of forgotten lore may be gathered from the *Penny*, afterwards the *English Cyclopædia*.

Works such as these are of course looked upon by adepts in the newer learning as rather curiosities of a by-gone age, and are accordingly given the place in the library counterparted in the museum by the bones of the Pterodactyl, Ichthyosaurus, and other gigantic fossils of prehistoric times. No one would think of recurring for information to these antiquated stores, for now every science and every art has its special cyclopædia, and the general reader may choose his own favorite source of reference amongst the new Chambers', Johnson's, Zell's, the National, International, American, and last, but not least, the Britannica.

Everybody knows something of the evolution of the Encyclopædia Britannica. Grafted, it is not certain just upon what stock, a century and a quarter ago, the work has developed from its three-quarter form—in which form it was given to the world by a "society of gentlemen in Scotland, printed in Edinburgh by A. Bell and C. Macfarquhar, and sold by Colin Macfarquhar at his printing office in Nicholson street" in 1771—developed, I say, from these small beginnings to the stately proportions in which it now stands in its present ninth edition, arranged in twenty-five quartos, in which twenty-two thousand pages are devoted to much beyond sixteen thousand separate articles.

Everybody, too, is familiar with the general plan on which the *Britannica* is constructed—the so-called library—as distinguished from the topical or dictionary plan—the plan in which details of information are grouped around the central subjects to which they logically or historically belong. It is this centralizing in the *Britannica* of the material which in other cyclopædias is parcelled out into diverse articles that has subjected the work to two diametrically opposite opinions. Some look upon the very extended articles on science, art, literature, history as too full of compacted detail to serve the purpose for which one is wont to consult such a work, and yet insufficiently developed to answer as independent treatises on their respective themes. The articles say, for instance, on mathematical subjects are beyond the capacity of the unproficient con

sulter and yet not ample enough for the proficient. The former would naturally go for information to ordinary text-books, the latter to more advanced monographs. Were the information gathered into the lengthy treatises of the *Britannica* divided up into many subordinate articles the practical usefulness of the work would, it is claimed, be enhanced.

Others, on the other hand, base their strongest eulogy of the work precisely on its library feature. To them the focusing in central points of the scattered rays seems to illumine the whole area of knowledge. What inconvenience there is in the system is compensated for by the possession of facts and truths in their historical and logical relations, and is mitigated by the help of the general and the special indexes.

These, it is plain, are two extreme opinions. One need not commit himself to either, but conceding the measure of justice there is on both sides, may follow the safer middle in which here as elsewhere the truth seems to lie. There are, it should be allowed, some marked advantages as well as some serious disadvantages in the plan on which the *Britannica* is constructed. But whatever judgment readers who have occasion to consult the work may have formed, all will allow that it admits of improvement.

Apart from the merits or demerits arising from its plan, there are certain lacunæ in the work, some of which are inseparable from all works of its kind, others are inherent in its peculiar scope and method. When it is remembered that the first volume of the ninth revised edition appeared in 1875 and the last in 1889, it will be seen that much of the material in the latest form of the work is old by almost a score of years. In this lapse of time discovery, invention, above all the physical sciences have made no small progress, so that articles treating of these subjects require revision to bring them up to the present advanced state of knowledge. A special gap that every one finds in the *Britannica* is its exclusion of the biography of living personages. There is something of course to be said in favor of such exclusion, but on the other hand the reading world clamors to be made acquainted with the celebrities in its midst, and naturally looks to the latest cyclopædia or to supplemental annals for such information.

These deficiencies—inevitable in a work of its kind—are trifling in comparison with the positive blemish that has been indelibly stamped on the *Britannica*, its injustice, namely, to subjects connected with the Catholic religion. What mental attitude the

founders and revisers of the work held towards the Catholic Church we know not ; but the inference seems unavoidable that they took no pains that the history, doctrine and practice of Catholicism should be presented truly and adequately. Catholic contributors to the *Britannica* are conspicuous chiefly by their absence. It is true some of the scientific articles have come from Catholic sources, the papers, for instance, on the Ape, Reptile, Skeleton, etc., are from the pen of Prof. Mivart ; but the exposition of distinctly Catholic subjects was entrusted to non-Catholic or to anti-Catholic writers—with the result so painfully evident to every properly informed reader of the respective contributions. What is here said of the source and spirit of articles on doctrinal subjects is likewise true of whatever in the encyclopædia touches on the history of the Catholic Church.

Why, it may fairly be asked, was, for example, the subject “Jesuits” entrusted to the pen of the Rev. Dr. Littledale? Did the author of the “Fifty Plain Reasons for not joining the Church of Rome” possess the mental endowments necessary to exhibit the meaning, the purpose, spirit and historical development of the Society of Jesus? The best answer to the query will be found in the article itself.

A consequence of this assigning of articles on Catholic subjects to non- and anti-Catholic authors is apparent not only in the misstatements and false inferences, the *suggestio falsi* injected by such writers into their work, but likewise in the *suppressio veri* which is often as misleading. Take, for instance, the subject “Missions.” The first impression caught from the article is that it comes from the pen of a well-meaning though somewhat prejudiced writer. A little study, however, will show the incompleteness, the one-sidedness of Dr. Maclear’s information and his almost total ignorance of Catholic missions. For a justification of this charge the reader is referred to a critique of the article in the *Dublin Review* for July, 1884.

Attention has here been called to some of the *lacunæ* in the matter and to the injustice in the spirit of the *Britannica* with a view to showing the character of the recently issued *Supplement*, in which many of the deficiencies of the main work have been filled out, and marked regard has been shown for the religious rights of Catholics.

The title sufficiently indicates the lines on which the *Supplement* is an improvement on the original. The *Supplement* in the first place is *new* in a double sense. First it brings its sub-

jects up to the most recent state of information, by extending the original articles, especially those treating of invention, the arts, literature, politics, history, discovery, geography, and the physical sciences. Secondly it introduces many entirely *new* topics born of recent discovery and invention or of the growing differentiation of knowledge. Thus, for instance, we find here articles on the *Kineto-Phonograph*, *Roëntgen-Rays*, as well as on a number of subjects related particularly to *Biology* and the *New Psychology*. An improvement, moreover, in this connection, not unwelcome to the general reader is apparent in some of the *Britannica's* erudite articles of timely interest, which in the Supplement are presented with less technicality and in a style more comprehensible to the non-professional mind.

The Supplement, moreover, is *American*. The very widely circulated American Reprint of the ninth edition did not a little in the way of supplying the *Britannica* with subjects of specially American interest, but in this respect the present Supplement supplements such Supplements. Outside of many topics of more technical character, the general reader will find fresh material in the genial article on *Americanisms*, in *American Literature, Education and Schools* in the United States, *Newspapers in the United States*, *Electricity*, etc.

The principal value, however, of the present work lies in that feature of its *supplemental* character which concerns the biography of living celebrities. Few names of persons prominent in the world of contemporary art, science, literature or politics are, so far as the present writer has been able to note, omitted. In this respect there is a very fair recognition of Catholic claims. One finds here the names of Carroll, England, Spalding, the Kendricks, Hughes—the honored of generations past, as well as of Satolli, Martinelli and the prominent members of our present Catholic Hierarchy. Catholic names famed in contemporary literature such as Allies, Lilly, George P. Lathrop, Richard M. Johnston are also represented.

And this brings before us the supplemental element of main importance to those for whom we are writing. The articles on subjects expressly Catholic have been prepared by Catholic authors—by at least three writers of recognized authority in the Church in this country. This has safeguarded the truth and the ordinary rights of Catholics in as far as those subjects are concerned. In subjects of a mixed character, though written by non-Catholic writers, justice is also shown to Catholic activity and opinion. This is the case as far as we have noticed in the various articles on schools

and education. It could hardly be expected, of course, that subjects wherein Catholic interests are somehow involved a work of this kind should be entirely free from exhibition of all religious prejudice. We are so used to such manifestations in every variety of printed product that it would astonish us not to find some trace thereof in an encyclopædia. That there is evidences of such bias for instance in the article before us on "Canada" is nothing surprising. On the whole, however, the supplement is singularly broad in such matters, and is in this respect in happy contrast with the *Britannica* proper.

Apropos of the reference made above to the educational articles, attention might here be called to the list of Roman Catholic institutions in the article on Theological Education. (Vol. v. p. 2892.) The list is very defective. It omits Boston (Brighton), Brooklyn, Buffalo, Cincinnati and other Seminaries. The number of theological institutions is quoted as eighteen, with twelve hundred and sixty students. The article on "Schools" in the same volume quotes one hundred and five such "Seminaries" with an attendance of three thousand six hundred and three students. The latter figures are correct for the date to which they are assigned as answering, viz, 1895.

One other supplemental element of the present work should not be passed over—its character as a path-finder to the *Britannica*. A series of cross-references running throughout the Supplement unlocks the vast aggregate of detailed information compacted into the many lengthy treatises of the main work.

From this feature as well as from the others that have been signalized in the present paper, the reader is in a position to discern in what sense the work at hand is supplementary. It is not strictly a revision. It does not pretend to eliminate errors from the *Britannica*, but simply to supply fuller, more timely and more accessible information—to be an appendix to the main work. In this respect it will be found by those who already possess the *Britannica*, of genuine service.

There is good authority for the statement that fifty thousand sets of the authorized edition and seven hundred thousand sets of the American Reprint of the *Britannica* have been sold in this country. Of this large number a goodly percentage is to be found in the libraries of Catholic educational institutions and of the Catholic clergy. How many, especially of the latter, regretted the purchase when close familiarity with the work revealed to them its religious prejudice?

To them it will be a pleasure and an advantage to know that in issuing the present supplement it has been the avowed "effort of its publishers to expel from the Britannica the charges of unfairness that have heretofore existed." The indications of this effort are, as was stated above, patent in the work.

A word in conclusion on the "Guide to Systematic Readings in the Britannica," mentioned with the supplement at the head of this paper. Regarding the Britannica not simply as a work of reference, but rather as a *répertoire* of universal knowledge, Mr. Baldwin points out ways by which readers may possess themselves of its wealth. He addresses himself to "Young People," to the "Student" and to the "Busy World," including in the latter class artisans and professional men of every department, as well as the general reader. For each of these groups, some sixty-six in all, he outlines apposite courses of systematic readings in the Britannica.

Those who have the Encyclopedia, and desire a guide to its contents, will find useful suggestions in Mr. Baldwin's work. For obvious reasons, however, we could not recommend our boys and girls to gather their knowledge of history and biography from the Britannica.

F. P. S.

NEW LIGHT ON THE BIBLE AND THE HOLY LAND. Being an account of some recent discoveries in the East. By Basil T. A. Evetts, M. A. Illustrated. New York: The Cassell Publishing Co., 31 E. 17th St. 1897. Pp. 469. Pr. \$1.50.

Students of the Sacred Scriptures, as well as those of history, will do well to make themselves acquainted with the contents of this volume. It gives us an intelligent yet not too technical survey of what the researches in Eastern Africa and Western Asia, during the last ten or twelve years, have brought forth to throw light on the historical account of the Bible and, incidentally, to facilitate the exegesis of portions of the Sacred Text.

The Biblical narrative states that the Hebrew people were led out of Egypt, moving eastward through the desert until they finally took possession of Chanaan which they entered from the east, north of the Dead Sea. We are told of their intercourse, friendly and hostile, with the neighboring nations, and how in successive ages they came under subjection of the great nations, the Assyrians, Persians, Egyptians, Syrians and Romans.

So little was known, outside of the Bible narrative itself, regarding the relations of the Jews to the early pagan nations, that men who did not accept the Bible as a religious text, the contents of which were above criticism, became sceptic as to the historical value of the Scriptural data. Gessen and Egypt on the one side, Syria, Mesopotamia, Persia and Arabia on the other, were barren of civilization, the old cities lay buried in dust without definite trace of their former sites, their earliest language was unknown in all but fragments which allowed the merest conjecture as to their meaning. Only the Hebrew people in the midst of all these forgotten nations had preserved a complete record, which being sacred was guarded with a jealous care capable alone to keep it from destruction.

Then missionaries and travellers in those lonely districts came by accident upon odd stones showing the impress of human design, and very old. The thought occurred to them that the ground beneath their feet might cover similar treasures of the ancient civilization, tokens of industry and art and of intellectual life. So they dug; and in proportion as their expectations were realized greater care was exercised in the excavations, which were placed under guardianship of painstaking and learned men. Thus were laid bare the sites and remnants of Niniveh and Babylon, the magnificent palaces of Persepolis once inhabited by Darius Hystaspis, by Xerxes and Artaxerxes. The finds here and in other places mentioned in the Bible history completely tallied with descriptions given of them in the Hebrew Scripture records. What was still more valuable, and confirmed the Biblical testimony, were the inscriptions, whole libraries in stone, whose language opened a new direction for the study, especially of semitic and hieroglyphic philology. The history of the discovery and gradual decipherment of the writings brought from Tello, of the Tell El-Amarna tablets, of the astrological and astronomical records in Chaldea, the early accounts among the Babylonians regarding the Creation, the Flood, etc., many of which antedate the Mosaic records themselves; these and other details of archeological discoveries made in recent years are exceedingly interesting.

One feature is to be noted in the present volume, as in nearly all the works that have come from the truly scholarly men engaged in this labor of verifying the Biblical records simply as a matter of history. It is free from that tendency to discriminate against, or to belittle the work of any class of investigators that may for one reason or other be unpopular. It is a splendid testimony to Mr. Evetts'

impartiality and judgment that he makes no attempt to disguise the eminence of the Jesuit Fathers who, in several instances, were the first to make the Oriental documents accessible to scholars and students. The value of the *Lettres Edifiantes*, the services of P. R. Strassmaier, P. Epping, as well as of the Augustinian, Carmelite and Franciscan missionaries in the East, are naturally and fairly told. The penitential code of the Catholic Church may appear to many in a new light when they learn of the penance which Pope Eugene IV. imposed on a member of the Conti family who, in his travels through Arabia and Chaldea about 1440, had apostatized from the faith under threat of death by a band of Mohammedans. "This Pontiff, well known for his zeal for learning," says the author, "imposed upon the traveller the novel penance of composing and dictating a full and accurate account of his journeys, and this was written down by his Florentine secretary, Poggio" (p. 33). This is an indication of the high plane from which Mr. Evetts views his task of instructing the general student of the subject. The credit due to such straightforwardness would not be lessened, even if the author be a Catholic, which we do not know, for in that case the courage of his conviction equals the equity of his judgment.

The volume supplements in a manner Prof. Sayce's "Fresh Light from the Ancient Monuments" published several years ago by the Fleming H. Revell Company. It is needless to say that, though popular in its tone, and in some of its interpretations original, it is based on thoroughly accurate reports of the various archeological societies and other published researches.

LA MUSIQUE SACRÉE telle que la veut l'Eglise. Par l'abbé Eugène Chaminade, Chanoine honor. et maitre de chapelle, etc.—Paris: P. Lethielleux. 1897. Pp. 156. Pr. 2 francs. 50 cents.

The question of what is and what is to be the liturgical chant of the Catholic Church without distinction of nationality or school, was answered with unequivocal precision in the Decree of the S. Congregation, of April 26, 1883. Three years ago the Holy See issued a series of regulations which were to govern the sacred chant. These regulations, though primarily addressed to the Italian Bishops, were found to be of general application inasmuch as they rest upon those fixed principles which govern the liturgy on the one hand and æsthetic art on the other. The Abbé Chaminade has undertaken

to show this applicability in the series of clearly written articles composing the volume before us. Commenting on the above-mentioned regulations, he lays down the primary conditions of good liturgical music. In the light of these he discusses the character of polyphone and chromatic music, organ and orchestral accompaniment ; all of which points he brings to bear out the proof that the liturgical music can and should be reduced to conformity with the legislation and spirit of the Church.

In two appendices the author gives what we consider the most practical parts of his in every other respect excellent work. The first is a summary of the rubrics of the Missal, the Decrees of the S. Congregation, and those portions of the liturgical books which have reference to the chant and music of the Church. In the second part the abbé makes a strong plea for congregational singing. The suggestion that the psalms at Vespers and similar offices be chanted by the men and women alternately, would require the introduction of the ancient custom of placing the sexes separately, which system is rarely found in American churches.

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NOVA ET VETERA: Informal Meditations for Times of Spiritual Dryness. By George Tyrrell, S.J. The same. 1897. Pp. 415. Pr. \$2.00.

MANUAL OF THE SODALITY OF THE BLESSED VIRGIN MARY; with offices, prayers, devotions and hymns for the use of Sodalties. Compiled from authentic sources. *Permissu superiorum*. Apostleship of Prayer, 27-29 West Sixteenth street, New York. Pr. 25c.

LE MOIS DES ROSES, OU LE ROSAIRE MÉDITÉ PENDANT LE MOIS DE MARIE. Par le P. Fages, O.P. Paris: Ancienne Maison Ch. Douniol. P. Téqui, Paris. 1897. 2 francs. Pp. 236. 16mo.

PASTORAL THEOLOGY. By the Rev. William Stang, D.D. Second and revised and enlarged edition. Benziger Bros. : New York, Chicago, Cincinnati. 1897. Pp. 336. Pr. \$1.50.

MANUAL OF THE HOLY EUCHARIST. Conferences of the Bl. Sacrament and Eucharistic Devotions. Undertaken at the particular instance of the Very Rev. Director-General of the Priests' Eucharistic League in the United States, and prepared by the Rev. F. X. Lasange. The same. 1897. Oblong, 24mo. Cloth, Pr., 75c.; leather, \$1.25. Pp. 651.

NEW LIGHT ON THE BIBLE AND THE HOLY LAND. Being an account of some recent discoveries in the East. By Basil T. A. Evetts, M.A. (Illustrated). New York: The Cassell Publishing Co., 31 East Seventeenth street. Pp. 469. Pr. \$1.50.

THE VOICE OF THE DEAF. Annual of the Ephpheta Union. Subscript., including membership, 25c. 409 South May street, Chicago, Ill.

THE HEBREWS IN EGYPT AND THEIR EXODUS. By Alexander Wheelock Thayer. Peoria, Ill.: E. S. Willcox. 1897. Pr. \$1.50.

THE ARCHCONFRATERNITY OF CHRISTIAN MOTHERS. Its objects and advantages. Prepared and used under the direction of the Archconfraternity, with the sanction of ecclesiastical authority. New York: Joseph Schaefer. 1897. Pp. 59. Pr. 10 cents.

THE FATAL DIAMONDS. By Eleanor C. Donnelly. New York, Cincinnati, Chicago: Benziger Bros. 1897. Pp. 73. Pr. 30 cents.

MY STRANGE FRIEND. By the Rev. Francis J. Finn, S. J. The Same. Pp. 70. Pr. 30 cents.

THE BOYS IN THE BLOCK. By Maurice Francis Egan. The Same. Pp. 85. Pr. 30 cents.

AN HEIR OF DREAMS. By Sallie Margaret O'Malley. The Same. Pp. 168. Pr. 50 cents.

THREE GIRLS AND ESPECIALLY ONE. By Marion Ames Taggart. The Same. Pp. 150. Pr. 50 cents.

A SUMMER AT WOODVILLE. By Anna F. Sadlier. The Same. Pp. 168. Pr. 50 cents.

THE BLISSYLVANIA POST-OFFICE. By Marion Ames Taggart. The Same. Pp. 152. Pr. 50 cents.

HEART-TONES AND OTHER POEMS. Dr. O'Kelly Branden. (Rev. Dominic Brennan, C. P.) Buffalo, New York: The Peter Paul Book Company. 1897. Pp. 169.

A LITTLE BOOK OF WISDOM: Being great thoughts of many wise men and women. Collected by Lelia Hardin Bugg. St. Louis, Mo.: B. Herder. 1897. Pp. 240. Pr. 75c.

EQUALITY AND DEMOCRACY: A lecture by H. F. Brownson. Detroit, Mich.: H. F. Brownson. 1897. Pp. 52.

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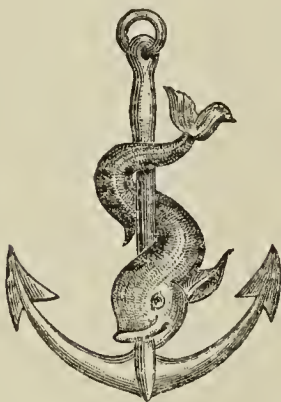
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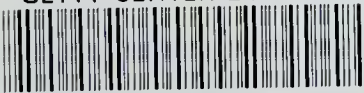
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